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See, too, in a small way, people
published in Spanish, and in English
and in the United States, and in the

more valuable, in my estimation the most costly cenotaph
d.—*Dr. Sharp.*

THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, MARCH 10, 1854.

Rev. A. Van Hook.

Has removed to this place, and is now the Agent of the EAST ALABAMA FEMALE COLLEGE, and is also travelling agent for the South Western Baptist. We commend him to the confidence of the public.

NOTICE TO SUBSCRIBERS.

The Proprietors of the South Western Baptist, in removing the office of publication from Montgomery to Tuskegee, and reducing the subscription price to \$2 00 a year, find it necessary to adopt the cash system with all subscribers. This must appear obvious to every one. Paper, ink, and new type have to be purchased; printers must be hired, and other expenses innumerable of which require cash in hand. Besides, including subscriptions due in arrears, scattered over all the States, there must be experienced a continual loss in consequence of deaths, removals, &c., and the editors are subjected to a great deal of extra trouble and expense in collecting the amounts. In adopting the cash system, no subscriber is injured; but every one is benefited directly, by being furnished with the paper at Fifty Cents less than before, to say nothing of advantages gained in the columns of the paper itself. All parties are benefited by the arrangement, and we presume no one will object to that which will prove advantageous to all.

The following rules will be observed hereafter. 1. No subscription will be received except payment in advance. The subscription price will be \$2 00 a year, and when the term of subscription expires, the paper will be discontinued unless the subscription is renewed.

2. Subscribers who are not in arrears longer than one year, may by sending \$1 50, pay their arrears, and be entitled to the paper one year in advance. This applies only to those who renew their subscriptions. Those who are in arrears and do not renew their subscriptions will be charged at the rate of \$3 00 a year, according to our former terms.

3. No subscriber's name will be continued on our subscription list longer than the 1st of April, who shall be in arrears at that time. Bills will be sent to those who are in arrears as early as possible, that collection may be made. We are in great need of money at this time to meet the necessary expenses of the office, and must also urge upon our brethren and friends to settle up with us immediately, that the editors of last year may be compensated for their services. In sending out our bills it may happen that mistakes may occur, as the management of the business is now in new hands. These however, we will thank our brethren to point out, and we will correct them with great pleasure. We hope none will take offence if we send them our bills and ask for payment.

In conclusion, we will add, that it shall be our aim to make the South Western Baptist worthy of the patronage of the public, and if our subscription list can be increased as thought to be, we intend it to be equal in every respect to any religious paper in the country. We trust that our ministering brethren and others will become enlisted in the cause and help us to raise at least 5000 subscribers the present year.

CHILTON, ECHOLS & CO.,

Proprietors.

Tuskegee Ala., Jan. 1, 1854.

Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them. Rev. FRANCIS CULLOWAY, Chairman, Co. Ala. Rev. D. R. W. McIVER, Tuskegee, Ala. Rev. JAMES H. BRYANT, Marion, Ala. Rev. G. W. McLEOD, Pine Co., Ala. Rev. N. H. BRYAN, Montgomery, Ala. Subscribers can also remit money to us by mail at our risk, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amount sent does not apply in the receipt list in due time, we wish to be informed of it.

OUR BILLS.

We send out with our present issue bills to many of our subscribers whose subscriptions have expired; and will continue to do so, as we have time to prepare them. We hope none will take offence at our course; and if it should happen that bills are sent to some who are not in arrears, they will please inform us when they paid and what amount, that if errors have been committed in our office they may be corrected. The present Editors have recently taken charge of the office, but will correct any mistakes which have occurred since the removal of the paper from Marion.

Resolution of the Miss. Board of the Liberty Association (East).

Resolved, That the Ministers and Deacons of this Association be requested to hold a Ministers' and Deacons' meeting at La Fayette, Chambers Co., Ala., to commence on Friday before the fifth Sabbath in April next. And that the same be published in the South Western Baptist. Ministers and Deacons generally, invited to attend.

The Presbytery of East Alabama,

Stands adjourned to meet at Tuskegee, on Thursday before the 2nd Sabbath, April 7th, at 7 o'clock P. M. Members coming to Presbytery will please meet the Committee of arrangements at the Presbytery Church. The anniversary of the Bible Society will be held at the Presbyterian Church on the night of the 2nd Sabbath of April during the meeting of Presbytery. All the friends are respectfully invited to attend.

T. ROOT, President.

Communications Deferred.

The communication of our correspondent "W" sent us a short time ago; also the communication of "Rowland" are deferred in consequence of the absence of Bro. Henderson, to whom they were more immediately directed. A few days since Bro. Henderson received information that his father-in-law, was dangerously ill, and he and his family are gone to Talladega to visit him. We cannot say when he will return; but he will give attention to the communications at an early day.

Ordination of Ministers.

Rev. ALBERT T. SPALDING, was ordained as Pastor of the Baptist Church at Aiken, S. C. on Sunday, 12th inst. The Presbytery officiating consisted of Elders Wm. Richards, A. P. Norris, Whitley, and N. M. Crawford.

Bro. Spalding is the son of our respected brother, Rev. A. M. Spalding of Russell county, Ala.

Rev. ABNER CULLOWAY was ordained at Greenville, Ga., in November last. Elders Otis Smith, J. O. Scriven, T. H. Murphy, and W. W. Prahler, formed the Presbytery.

Love is the all-pervading principle of action among the servants of God.

Revival News.

In the Southern Baptist, a writer over the signature of S. says that 60 willing converts were baptized at the Congregate Church, Richmond Dist. on Sabbath, March 12th.

In the Western Recorder we find it reported that eight persons were baptized in the Walnut Street Church and 25 in the East Church, Louisville, Ky. on Sabbath, March 5th.

Bro. T. J. Fisher writes that 21 noble spirits have united with the Church at Vicksburg, Miss.

Bro. S. Arnett reported 13 additions by experience, to the Church at Long Lick, Scott Co., Kentucky.

The last True Union reports the baptism of 12 persons in connection with three Churches in the city of Baltimore, on Sabbath, 12th inst.

Besides the above, we find in nearly all our religious exchanges, accounts of interesting meetings. Coldness of climate seems not to interfere sufficient obstacles to prevent willing subjects from following their Lord and Master in the baptismal waters.

J. L. Shuck and his Lady.

We are just in receipt of a letter from brother Shuck bearing date of 21st inst., and coming from New Orleans, in which he says:

"We have in the morning at 8 o'clock for the Lithians in steamship p. David Webster."

We commend bro. Shuck and his lady to the care and protection of God, and the sympathy of all Christian friends. We hope often to hear from them when they reach their field of labor.

Rules for Correspondents.

We invite the attention of our correspondents to the brief rules published upon our first page. They embody a number of directions of great importance to both writer and printer.

During our short editorial career, we have already seen the importance of those rules; for several communications have come to hand from highly respectable brethren that have given us no little trouble to understand what was intended. In two or three instances, we were obliged to write the entire manuscripts off before we could put them to press. In other instances we had to make such alterations that we feared we should displease the writers; and in other instances still, we had to guess at words that not one in the office could comprehend.

To reject a communication from a beloved brother is a hard case; and to make alterations which in our judgment are necessary, would sometimes destroy the originality of the production. Sometimes however, our brethren give us full liberty to alter or reject at pleasure; but they have already decided their paper for publication, and we dislike to be too severe upon productions sent to us for that purpose. Besides, we are poor enough scribbles ourselves without becoming critics upon the productions of others.

We have made these remarks for the purpose of inducing our correspondents to take pains to have their productions ready for the press when they are sent to us. We have not time to criticize them fully, even if we were ever so well qualified and also so disposed.

3,000 New England Clergymen protesting against the Nebraska Bill.

We clip the following protest and remarks from the last New York Recorder:

"Protest.—More than three thousand clergymen of New England, including pastors, presidents, professors, &c., and embracing such names as Drs. Wayland, Lowell, Biggden, Beecher, Vinton, Adams, Stow, Patterson, Cuswell, Woods, the bishops Eastburn, Burgess, Baker, &c., &c., too many to be copied, and of the highest standing as to moderation as well as worth and influence—have signed a solemn protest against the Nebraska bill, of which the following is a copy:

To the Honorable Senate and House of Representatives of the United States, in Congress assembled:

The undersigned—clergymen of different religious denominations in New England—herby, in the name of Almighty God, and in his presence, do solemnly protest against the passage of what is known as the "Nebraska bill," or any repeal or modification of existing legal prohibitions of slavery in that part of our national domain which it is proposed to organize into the territories of Nebraska and Kansas."

We protest against it as a great moral wrong; as a breach of faith eminently injurious to the moral principles of the community, and subversive of all confidence in national engagements; as a measure full of danger to the peace and even the existence of our beloved Union, and exposing us to the righteous judgments of the Almighty.

And your protestants, as in duty bound, will ever pray."

In addition to the above we find in the same paper a similar appeal sent to Congress from about 150 ministers in New York and vicinity.

Upon no subject do we recollect ever having heard of so much unity among the ministry of the Northern States as upon this Nebraska bill. It is opposed almost without exception and denounced in terms the strongest that language can express. Some of those ministers have gone so far in their denunciations as to disgust even those who like themselves are opposed to its passage. Now what must be the consequence of all this excitement in the North upon this subject? The influence of the ministry must be great among the people, and ought to be great when ever rightly exerted upon proper objects; but whenever the ministers of the Gospel step aside from their high vocation to meddle with questions that do not properly come before them, then a discerning people should cease to yield to their influence.

Why should those more than three thousand ministers endeavor to force their clerical power before Congress of the United States? Are the interests of religion trampled upon, or violence done to the rights of conscience by the Nebraska bill? Are ministers of the Gospel the proper guardians of the political rights of the people? And does it fall within the proper range of their pious duties to dictate to Congress what feature of political government shall be introduced into the Territories which are the common purchase of the blood and treasure of the whole country, of slaveholding as well as non-slaveholding States? Suppose the Nebraska bill passes both houses of Congress and becomes the law of the land, will there be a single fetter added to the bond of slavery or a single individual brought into slavery who is now free? Not one. If the Bill fails in its passage, will there be a single slave emancipated, or a single

oppression mitigated? Not one. The question then turns upon this point, shall the present slaves of the South and their natural descendants be put up in the bounds of the present slave States, or shall they be allowed an angler hold as the range of their existence? Or again, shall the people of the North and the South be held as equal in the Confederacy, as equal in the possession of property, and in the enjoyment of political rights, equal in the enjoyment of religious honors and privileges; or shall the Southern people be treated as vassals and refused the enjoyment of the common rights of all good citizens, held up to the mutilation of the world, and branded as the oppressors of mankind?

We would utter a voice from the South to those ministers who are buying themselves with questions not appropriately belonging to them, if we had any hopes of being heard. But no ear is given to appeals from the South. Let our plea be what it may, the response is, "away with Slavery!"

We thought it due to our readers to inform them of the movements in the North upon this question. We have no wish to pursue the subject just now, believing as we do, that ministers should act in their own sphere; and religious journals should be devoted to objects suitable to their columns.

The Law of Newspapers.

We especially commend to the consideration of those delinquent subscribers of ours, who are ordering the discontinuance of their papers, the following laws established by the General Government. We are frequently receiving notices from Post Masters that our papers are not taken out of the office. Sometimes papers are returned, thus ordering discontinuance. At other times they write to us to stop them. In many of these cases their subscriptions remain unpaid; while at the same time they are months or years in arrears.

We fully recognize the perfect right of every subscriber to discontinue his subscription when he pleases, provided all arrears are paid. But we cannot recognize the justice or propriety of stopping the papers till those arrears are paid. And we are not sure if we could not now establish the 5th section against a goodly number of those whose names are on our books, and who have treated us just in that way.

Now, we claim simple justice as well as Christian forbearance, for our holy religion; and we would certainly be as well when a subscriber wishes to stop his paper, to know first whether he owes anything or not.

The remarks we have made are dictated by no unkind feelings to any; but recently our patience has been tried by a number of such cases, and the object we have in view is to settle up all such business amicably and justly, having no misunderstandings with any.

THE LAW OF NEWSPAPERS.

1. No editor who does not give express notice to the printer and is considered wanting to continue their subscription.

2. If the subscriber orders the discontinuance of their paper, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncollected, is "prima facie" evidence of intentional fraud."

HART.—The force of habit impels us onward with an almost irresistible influence. Bad habits should not be formed.

BRUSSELS BAPTIST CHURCH.—A church of twenty-three persons was organized at Brussels in June last. Belgium is one of the few Roman Catholic countries in which religious freedom is guaranteed by the law and by public opinion.—Ez

OUR BOOK TABLE.

THE SOUTHERN JOURNAL OF THE MEDICAL AND PHYSICAL SCIENCES, for March, is upon our table. It is filled with a variety of useful reading for Physicians and others who are fond of reading works devoted to the healing art.

Proceedings of the 24th annual session of the BAPTIST STATE CONVENTION of North Carolina, and kindred societies, held with the Baptist Church in Newbern, October 13—17, 1853. In a neat pamphlet of about 44 pages. The copy before us has just come to hand and will receive due attention hereafter.

THE MISSIONARY MAGAZINE for March, contains an interesting variety of news from Missions abroad. But while news the most cheering come upon one hand, death is spreading among the Missionaries on the other. Mrs. MARY CAMPBELL, Rose wife of Rev. A. T. Rose of the African Mission, died of cholera at Koyah, Oct. 21st, after an illness of less than 24 hours. Rev. HARVEY E. KNAPP of the same Mission died on his passage from Calcutta to the Cape of Good Hope and was buried at sea on the 9th of November. He died with pulmonary disease. Mrs. SUMNER wife of the Rev. H. B. Sumner of the Mission to the Bassas, West Africa, died at Boxley on the 23d of September, and Mrs. M. B. CROCKER of the same Mission died at Mourouin on the 23d of November. All in the short space of two months.

THE BAPTIST PREACHER, for March, contains a well written discourse on the subject of Regeneration, showing its possibility and absolute necessity, by Rev. A. S. MORRILL, of Darien, Georgia. And also notes by the editor.

THE ILLUSTRATED MAGAZINE OF ART, for March, full of pretty pictures and reading matter as usual.

THE AMERICAN BAPTIST MEMORIAL and the CHRISTIAN DIARIES for March, two welcome guests, have paid us their prompt visit.

THE WATER CURR JOURNAL, as interesting as ever has paid us its March visit. It is published by Fowler and Wells, New York, at 1 00 a year and is well worth the subscription price.

Catalogue of the officers and students of WATKINSVILLE COLLEGE, Maine, for the academic year, 1853, 1854. Seniors 6. Juniors 30. Sophomores 22. Freshmen 38. Partial Course 5. Total 101.

Texas Correspondence.

J. B.

Houston, Texas, March 14, 1854.

After an exceedingly pleasant winter, we find ourselves, without the usual gradations, plunged at once into the beauties and delights of a full blown spring. The month of March has thus far been unusually warm. Vegetation has leaped from its winter retreat, and come forth fully fledged to perform its mission of love. The prospects of our farmers were never more flattering at this season of the year. The winter has been of the most favorable character for preparing for planting operations.

The emigration continues to flow in without abatement.

The moral interests of the State are in a most flourishing condition. The Legislature at its recent session set apart two millions of dollars for the establishment of a system of Common Schools. They also passed a law submitting to the people the question of "license or no license" of spirituous liquors. There is quite a spirited effort being made in favor of a law analogous to the Maine Liquor Law.

Many Rail Roads have been projected, and a few are actually being constructed. The spirit of internal improvement is rife throughout the State.

The whole State is being dotted over with Union Sunday Schools. Academies are springing into existence in many of the most populous counties. A few seminaries aspiring to the character of Colleges, and even Universities have lately been organized, and are succeeding well.

Two religious newspapers have been for several years sustained, and three others are in contemplation.

The Temperance cause will appear to have received a fresh impulse in Texas. Both the orders of the Sons of Temperance and the Samaritans seem to be flourishing.

The emigration to Texas during the present season is estimated at two hundred thousand.—The present population of the State is supposed to be about five hundred thousand.

Preparations are being made for the cultivation of a greatly increased quantity of land in Texas this season.

The citizens of Shreveport (Louisiana) to their honor be it spoken, at a recent election decided by a handsome majority, not to license any more retail dram shops in that city. The citizens of Greenwood have twice made the same decision, at two different elections held a few weeks ago, to ascertain the will of the people on this subject. Thus the work goes bravely on.—(Palestine Advocate.)

A GOOD WORK IN TEXAS.—The American Sunday School Union is accomplishing a mighty work in our very midst, organizing Sabbath Schools, and providing suitable religious reading for thousands and tens of thousands of children and youth, who otherwise would grow up in ignorance and sin, an injury to themselves and a curse to their country. It is noticeable in its operations, yet like the silent dog, effectual in imparting health, vigor and life where otherwise would be blighting milder and death.—Texas Paper.

[From the Victoria Advocate.]

BAYLOR UNIVERSITY.—This institution is in a flourishing condition, and is already disseminating its blessings all over the country. The location is beautiful, and in a healthy region; the building is capacious and well arranged, and it is under the control of zealous and able men. In addition to the information kindly furnished us, in relation to this popular institution, by the Rev. C. L. Spurgeon, we have been favored with a note from the Principal, who sent also a catalogue of the University, which has not come to hand.

We take the liberty to publish the following extract from the letter referred to, as it contains information of general interest.

"We are here engaged in a noble enterprise. We are determined to spare neither time, toil, nor money in order to make Baylor University an ornament to Texas and a blessing to future generations. We have now 117 students in the male department, and 102 in the female, (the Catalogue of which is published separately.) Our location is remarkably healthy and easy of access. Our expenses are made low so as to be within the reach of all.

We give special attention to the Spanish and German languages. Our next session opens on the first day of March.

Yours affectionately,

REFUS C. BEEBSON.

INDEPENDENCE, TEXAS, Jan. 26, 1854.

WHAT IN TEXAS.—Mr. Talbert, who lives twenty miles above Austin, and who is engaged with his brother in planting wheat, informs us that he has been remarkably successful in the culture of this grain. Why it is not more extensively engaged in, is a matter of wonder: there are many parts of the State in which water power, of the best description, for running mills may be secured, and with a soil and climate both adapted to wheat culture, there is no reason why we may not be supplied with flour, from our own soil, raised at our own doors, at one-third, at least, less cost than it is now consumed at. Mr. T. also informs us, that lands are rising in their market value, in that neighborhood. Such as were worth from \$1 to \$5, one year ago, being now valued at from \$5 to \$10 per acre. Such is the information we are receiving too from all parts of the country, the result of increasing emigration and settlement in the State.—Ez

Correspondence.

For the South Western Baptist.

MCKINLEY, March 8th, 1854.

Brother Editors—

It is common with us, when we have revivals, or anything of an interesting nature to have them published in our paper. I have no revival intelligence to communicate, but I have written a few things about the present condition of our Churches, at least, so far as my observation extends. I think the Scripture phrase might be applied to us, "we are at them that are at ease in Zion." The non-attendance of our members at our conference meetings, the compromises which we are making with the world, indicate a want of interest in the cause of religion, and a proper appreciation of the gospel and its privileges.

All will admit that the world needs a moral reformation; but I think many of our Churches and people need a reformation as well as the world. I find among professed Christians so much opposition to our efforts to effect a moral reformation

in our country, when our country is deluged in dissipation and drunkenness, and not only in the world but in the Churches and in all religious assemblies to check the growing evils of intemperance. We commenced our temperance organizations, when behold! many of our Church members rose up in opposition, and said, Temperance is a good thing but keep it out of the church; and seemed to be alarmed at the idea of mixing temperance with religion. The same objections did not seem to be alarmed at mixing drunkenness with religion, for we had at the same time broils, confusion and divisions in our Churches, caused by intemperance among the members.—There was perpetual war proclaimed against all temperance organizations, and they protested against the members of Churches uniting with any society because it showed a want of confidence in the Church, and stigmatized religion, and would be mingling with the world, when at the same time they would mingle with the society of the drunken, reproach the cause of religion and disgrace themselves by being repeatedly found in the groceries drinking and often to drunkenness. The dissipation, the loss of property, loss of character, the ruined families, the heart broken wives, the beggared children, the gentled man turned to a demon the kind husband to a maniac, the once respectable man lying in the gutter, did not seem to be all so alarming as our temperance movements; the liquor vendors and their red nose customers backing their judgment, and prompting them to greater zeal in their opposition, avowing that their opposition was not to temperance, but to the organizations, and the manner and way by which they were conducted.

But we have tested their friendship to the cause of temperance. We say to them, that we have had much drunkenness among the members of our Legislature. Let us select sober men, who do not drink, and who would scorn the practice of going round in the county and treating and brutalizing their constituents and disqualifying them for domestic business, besides uniting them for making suitable selections of men to attend to our State affairs, which are of so much importance. But, say they, "we must not mix temperance with politics. We are friends of temperance; but we cannot vote for your temperance men, because they are blending politics and temperance together." They seemed to have as much care for the purity of politics as for the Church, so we could not have their co-operation in this, for fear politics should be corrupted. The next move we make, we tell them that a great many religious bodies have passed resolutions to Memorialize the Legislature to pass some law to protect us from the great evils arising from the license system, or to give us the privilege as citizens, of voting whether we will have retail groceries or not in our immediate neighborhoods. Come let us join in as a religious body and as a religious people, having a taste for good morals with them and send a memorial also that the members of the Legislature and the world may know that we are friendly to a moral reformation, and they rise up with loud voices and oppose legislation, that they would do anything in their power to advance temperance, but not to legislate upon it, because it would blend State and Church together. A very strange notion indeed, that a simple memorial to the legislature would blend Church and State together. Our Legislature is a court of appeal. If we are aggrieved, it is our privilege to ask our law makers to protect us by the enactment of a law that will reach our case.

They reply that it is unconstitutional. It takes men's liberties away from them. Our legislature makes laws to protect the vendor and make his unholy traffic lawful, that he may trespass upon peaceable communities, scatter firebrands through our country, and spread devastation and ruin in our midst, and they complain not of unconstitutional proceedings. Our institutions of learning may send memorials to the Legislature asking them to pass laws prohibiting the sale of ardent spirits in certain bounds, and our complainants have nothing to say. We have a great many laws enacted forbidding men to use their liberties when and where it would disturb the peace of society or trespass on the rights and privileges of others, then it seems that there is no objection to legislating on any thing but the liquor traffic.

Have we not a right to demand a law to protect the innocent sufferers from the vile traffic of ardent spirits? Have we no right to say that we are aggrieved, that we have been trespassed upon, that we have been injured by the retailing of liquor in our villages and in our country settlements. The facts before us will answer the question.

It surely is strange that so many are afraid that the temperance question will corrupt individuals, Churches, associations and even our legislature, while there is so little fear manifested about the corrupting influences of intemperance, by the same persons.

I was noticing, some days since, the captions of the acts of our legislature and it too, it seems, is afraid of nothing else but the liquor question. The petitions and requests upon other subjects were attended to whether few or many names accompanied them, but the very thing which seems to me to be of the most importance to secure peace and prosperity with a great many names as petitioners could not be touched.

Now, why is it that any thing and every thing can and may be legislated upon but the liquor traffic, which is the greatest hindrance to our prosperity?

I want each individual to think and make it a subject for consideration, if temperance is not a subject fit to be introduced into Churches, religious bodies not into our legislature, where should it have a place and by whom should it be introduced?

I contend that temperance is a fit subject to be introduced in the family circle, in the church, in all religious bodies, in our legislatures, in our Congress halls, and throughout the world, and even in our petitions to the Court of Heaven.

It would be suitable to pray to God that we might be a sober and a virtuous people. And we shall continue to urge its claims as long as one trace of intemperance shall be found in our families, in our churches or in our public assemblies, and I am glad to know, too, that a large portion of our ministers and members are laboring zealously to effect a moral reformation, and that defeat only inspires them with fresh courage. And the few members of our legislature who defend the temperance cause and stand to their post, I hope their zeal will not abate until they shall gain strength, which will be the case, when we find among professed Christians so much opposition to our efforts to effect a moral reformation.

All will admit that the world needs a moral reformation; but I think many of our Churches and people need a reformation as well as the world. I find among professed Christians so much opposition to our efforts to effect a moral reformation

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They reply that it is unconstitutional. It takes men's liberties away from them. Our legislature makes laws to protect the vendor and make his unholy traffic lawful, that he may trespass upon peaceable communities, scatter firebrands through our country, and spread devastation and ruin in our midst, and they complain not of unconstitutional proceedings. Our institutions of learning may send memorials to the Legislature asking them to pass laws prohibiting the sale of ardent spirits in certain bounds, and our complainants have nothing to say. We have a great many laws enacted forbidding men to use their liberties when and where it would disturb the peace of society or trespass on the rights and privileges of others, then it seems that there is no objection to legislating on any thing but the liquor traffic.

Have we not a right to demand a law to protect the innocent sufferers from the vile traffic of ardent spirits? Have we no right to say that we are aggrieved, that we have been trespassed upon, that we have been injured by the retailing of liquor in our villages and in our country settlements. The facts before us will answer the question.

It surely is strange that so many are afraid that the temperance question will corrupt individuals, Churches, associations and even our legislature, while there is so little fear manifested about the corrupting influences of intemperance, by the same persons.

I was noticing, some days since, the captions of the acts of our legislature and it too, it seems, is afraid of nothing else but the liquor question. The petitions and requests upon other subjects were attended to whether few or many names accompanied them, but the very thing which seems to me to be of the most importance to secure peace and prosperity with a great many names as petitioners could not be touched.

Now, why is it that any thing and every thing can and may be legislated upon but the liquor traffic, which is the greatest hindrance to our prosperity?

I want each individual to think and make it a subject for consideration, if temperance is not a subject fit to be introduced into Churches, religious bodies not into our legislature, where should it have a place and by whom should it be introduced?

I contend that temperance is a fit subject to be introduced in the family circle, in the church, in all religious bodies, in our legislatures, in our Congress halls, and throughout the world, and even in our petitions to the Court of Heaven.

It would be suitable to pray to God that we might be a sober and a virtuous people. And we shall continue to urge its claims as long as one trace of intemperance shall be found in our families, in our churches or in our public assemblies, and I am glad to know, too, that a large portion of our ministers and members are laboring zealously to effect a moral reformation, and that defeat only inspires them with fresh courage. And the few members of our legislature who defend the temperance cause and stand to their post, I hope their zeal will not abate until they shall gain strength, which will be the case, when we find among professed Christians so much opposition to our efforts to effect a moral reformation.

