

SOUTH WESTERN BAPTIST.

S. HENDERSON and
H. E. TALLAFERRO, } EDITORS.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv. 19.

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THE PROTESTANT THEOLOGICAL AND ECCLESIASTICAL ENCYCLOPEDIA: being a condensed translation of Herzog's Real Encyclopedia, with Additions from other sources, by Rev. J. H. A. BOMBERGEN, D. D., assisted by distinguished Theologians of various denominations. Part III. Philadelphia: Lindsay & Blakiston.

This work is published in numbers—the one before us extending from A to B, and of course, to complete the range of the alphabet, by far the larger portion of it is yet to appear. When complete, it will make a valuable book of reference.—*New York Chronicle.*

We are in receipt of the same work, also. Part I, and Part II, we noticed favorably in previous numbers; but we wish now that we had waited until we had seen the views of the different writers on Baptists, and Baptism. In the last number, Part III, there is a contemptible article on Baptists, totally unworthy the work. The writer, J. H. Brauer, of Hamburg, Germany, has given himself utterly incapable of showing any thing like a correct sketch of Baptist history. Two things, either of which, disqualify a man for that work: ignorance and prejudice. We are inclined to think Mr. Brauer labors under both diseases. He has shown, in the article under notice, down right ignorance of Baptist history, and a sly, assassin-like prejudice throughout the brief, inch and a half thing. Take a specimen of his ignorance. Speaking of American Baptists, he says:

"But however slow their progress at first, they afterwards rapidly increased, until now, with the exception of the Presbyterians and Methodists, they form the most numerous Church in the United States."

Think of it, intelligent reader! A writer for an Encyclopedia, that is to excel all other works of the kind, to proclaim to the world that the Presbyterians in the United States were more numerous than the Baptists. This goes out without correction by the American Editor in this wondrous Encyclopedia! We will give one more extract which shows both ignorance and prejudice. Writing of English Baptists our Encyclopedia says:

"In England, owing mainly to the influence of Robert Hall, the practice of close Communion has ceased, so that now members of Evangelical Churches, who have not been immersed, but of whose faith there is no question, are suffered to Commune in Baptist Churches."

Here the prejudice of Mr. Brauer against "Close Communion" led him into such an error as to say, that close Communion had ceased in England. A man must think but little of his character for truth or for intelligence that would make such a declaration. Little souled men—men whose mind can dwell, and have sufficient space to march and counter-march, endlessly, in an acorn shell cannot write Baptist History. And when Pedobaptists allude to Baptists in their Encyclopedias, they had better get a Baptist author to write the article.—The Encyclopedia we are noticing is an able and valuable work; but the contemptible article under review, will vitiate the work with Baptists. As the conductors of a Baptist Journal, we will do nothing good to our readers if it is submitted to our inspection, that slanders or misrepresents Baptists.

We could say much more in regard to this matter. But we let it pass.—The injustice alike to Baptists are capable of offending themselves against all attacks from the enemies. Baptists, and the Baptist Press is now a terror to terrorists and evildoers.

Eds. S. H.

Bar.

Communications.

For the South Western Baptist.

WETUMPKA, Ala., Jan. 1.

TO THE BAPTIST OF ALABAMA: Beloved in the Lord, this day closes my Agency for the Foreign Mission Board, but does not the least abate my prayerful desire that the command of our Lord and Master, may be to the letter obeyed by the universal spread of the gospel. I resigned hoping that the Board might be able to bring into the field some brother who might do more efficient service. I have held the appointment one quarter longer than I intended, to hear they had succeeded. They have made a selection, from information received. I have no intimation who the brother is, but have the most implicit confidence in their judgement. God grant him success.

I shall cherish pleasing thoughts of the many pleasant interviews I have had with brethren and sisters, generally, with scarcely exceptions enough to merit notice, in my travels. That I may have erred, in some of my movements, is but too probable to question. The good friends of the cause, have, if so, thrown over me the mantle of charity, and so far as I know, I leave these arduous labors, enjoying your good wishes and prayers. However, whoever else may be, I am not fully satisfied with what I have done, I never can do enough to satisfy my desire in the extension of my Redeemers Kingdom in the world. Yet have hereby done what I could.

May I not beg the Pastors and Churches in the Cahawba, Tuskegee, Liberty, and Coosa river Associations, to redeem their pledges, to raise in each, if possible, by the meeting of the State Convention, if not by their own annual meeting, a sum sufficient to support a Foreign Missionary. Brethren you are the Lords Stewards, and have resolved to honor his draft on you. Fail not to do it. I will yet cheerfully co-operate with you, if notified early in the spring.

Many good friends where I have been, promised at some future time, if prepared, to give me help. Brethren, during the drought last summer, many of you know I had compassion on you, and would not urge my claims. But now that cotton is bringing such high prices, ought you not voluntarily to send up your money to the Lords treasury?—Who will do it? Either through me, or direct to the Board.

I have now done over four years labor in Bible and Mission agency, and hope to be permitted to return to quiet pastoral labor, even if it is over some of the poorest of my Lords flock. And now with gratitude to God and his people, I enter my humble record that, excepting the physical and mental labor, in Ala., among Baptist at least, agents have no just cause to complain. If agents will respect themselves and work together, they will always have their full share of kind treatment. I have sought more to magnify my office, dear brethren and sisters, that good influences might do their silent unobtrusive work, than to gain the name of a successful collector. Yea, I have tried to make each Pastor and Church, feel they were the agents and I a servant to do the hard work. My aim has been to develop benevolence by the highest cultivation of piety and spirituality.—With what success, others can in time judge. Soon, ah! very soon, we must all yield up our places to the Lords called ones, and each for himself account to God. I have tried to be faithful, candid and kind. If I have injured in any way, even a poor African disciple, I ask forgiveness. I ask for your earnest prayers that God may keep clear the evening of my days and direct in the way I should go. Let the Lords host keep their armor on and bright, for a sleepless enemy is now just at the gate of our Zion, and shall any of us be faithless to her king? O Lord help thy people to raise high the standard of the cross upon her noble ramparts, and prefer Jerusalem above his chief object. Farewell, be perfect, be of one mind, live in peace and the God of love and peace be with you. Amen.

J. D. WILLIAMS.

P. S. I hope that the Treasurers of the Associations, who have funds for Foreign Missions will write me at Wetumpka forthwith, and I will give them directions where I can get them. I wrote to the Tuscaloosa and Union at their session. Will bro. John Foster and A. J. Battle, let me know about the funds? Will bro. Sessions let me hear from the Bethlehem funds?

J. D. W.

God is ever with thee, and with thee to save thee.

Who will help Bro. Buckner?

For the South Western Baptist.

MESSES. HENDERSON AND TALLAFERRO:—

I have just received from Bro. Buckner a letter of which the following is a part: "MICCO CREEK NATION, (WEST OF ARK.) Dec. 3d, 1856. REV. A. C. DAYTON, COR. SEC. OF BIBLE BOARD."

MY DEAR BROTHER: The discussion on baptism between Rev. R. M. Loughridge and myself, closed last Friday, and I think I can say "veni, vidi, vici." There were seven Pedobaptist Missionaries present, while I was the only Baptist Missionary. * * * * The Baptists ought to give us a denominational circulating library. The native preachers have solicited me with one voice to get one. It would do more good than a Missionary. May I not hope that you, and brethren Bayless, Graves and Toon, will help me with your influence in this matter. * * * Remember there are about three thousand Baptists to one Missionary, and about fourteen Pedobaptist Missionaries!! Affectionately, H. F. BECKNER."

Now dear brethren what do you say? Shall we send him the Library, or not? Shall we send one worthy of the Denomination and the cause? I have in hand about one hundred and twenty dollars, contributed by the Western District Association, of Tennessee, which I long since informed brother Buckner was subject to his order for this very object. But from what he has written me, I am convinced, as he is, that this is far too small a sum for the object contemplated.—there are brethren in Tennessee, who will do something to increase this sum to five hundred. Who will help us in Ala?

Do brethren plead this cause in your paper—say to every brother and every sister—who will send ten dollars, or five, or one, or less, to A. C. DAYTON, at Nashville? It shall be promptly invested in such works as brother Buckner shall direct, and forwarded forth with. You know brother B. You know how carefully he weighs his words—how earnestly he means all that he says. And consequently, you will understand how much he needs these Books—and you can plead for him better than I.

Yours in Christ.

A. C. DAYTON.

WE publish below some extracts from a private letter sent us by the same mail that brought the letter from brother Priest, addressed to the Alabama Association, published in our paper last week. We publish because every thing relating to a devoted Missionary is interesting to our readers; and, too, one who has left our own doors, almost. The pious, devoted spirit which it breathes will not be without its influence upon our readers. We hope the reader will excuse the flattering allusion to himself. Of whatever service we were to brother Priest, in the interview alluded to, we bless God for it.

BARK HERMITAGE, N. lat. 34, W. lon. 45, Atlantic Ocean, Oct. 7th, 1856.

MY DEAR BRO. TALLAFERRO: I suppose there is not a man in America of whom I think more frequently, than of yourself. Time, with all its changes, can never efface from my mind that hour of tears, joyful tears, which we mutually enjoyed in your office. 'Tis true I yet have heaviness of spirit, at times, and meet with the trials which are common to all; but I have enjoyed more of the real sweet and consolation of religion than I had, previous to our meeting, for years. You remember that I told you I had thought myself Bunyan's "Ready-to-halt" for four years. In social company, I tried to be cheerful, to make myself agreeable; yet the lips spoke not the truth, as to the feelings of my heart. From about September, I suppose, in 1852, till I saw you in Tuskegee and heard your "second experience," my groanings were heavy and my cup so bitter. Indeed, I was ashamed, and afraid to unbosom my sorrows, fully, to any person; for I feared it would be said that I was a poor deluded man. So, I groped alone in darkness and sadness, sighing the melancholy strain of the Psalmist: "I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am like a sparrow alone upon the housetop." Knowing, as you do, how darksome and sorrowful my way had been, you can, also, know with what a light heart I left your office, uttering in my soul: "I bless God that he has sent me here; I bless God that he has sent me here." And I now as firmly believe the Lord sent you to my office to be comforted, as I believe I am one of his children. I can't believe otherwise; for, if he loves me so much as to redeem and adopt me as one of his children, does he not love me enough to direct me to words of consolation?

When I commenced this letter, I did not think of getting into this train of writing; but, from the abundance of the heart, the mouth speaks. I write, and intend ever to write to you, just as I should talk, were I with you.

I feel that my every earthly interest, and all that I can ever call home, is in Alabama. Yes, Alabama gave me birth, and the ties of nature would bind me to my mother State. But oh! what emotions of gratitude must fill my bosom when I call to mind the arduous affection of my mother State. During my helpless days of childhood, and my riper years to manhood, she nourished and comforted me. And now, though far, away, I turn my eyes and expectations to my own dear native Alabama, for food and raiment! While she, with a mother's love, bids me look with all assurance of receiving every earthly comfort. O that I were worthy of such

favors; of such love! But, when I think of my unworthiness and incapacity to enter into the great work that lies before me, I feel that the brethren can expect nothing from me, only as an instrument that the Lord will use to accomplish his own purposes. Yes, my dear brother, the cause of our Lord is worthy, though I am not, of all our powers, of all our love. The glorious gospel of the blessed God is ours.—What a rich legacy!

"I will be inquired of."

Our minister, in his prayer, offered this petition: "Grant us, O Lord, a great and general revival of religion among us." The question arose with me at once, "Does he mean this; and does he really expect what he asks?" In this great and wicked city, where men are madly rushing on after gain, after pleasure, after any form of worldly gratification—can it be?

But then, "is anything too hard for the Lord?" and is not God "waiting to be gracious?" Greater marvels have been wrought than that a whole city should be moved. God is infinite in power. There are around us thousands of professing Christians, each one of whom has solemnly promised to renounce the world, to let his light shine, and to endeavor to lead others to Christ.

We will not say how they have lived, nor how fulfilled their vows; but let each one from this time be faithful to his vows. Suppose each one to pray earnestly, and from the heart, "Lord, revive thy work, pour out thy Spirit on my own heart, and on those who love Thee not." Suppose each one to follow up this prayer with a word in season to any around him, to speak with sincere and deep feeling, how long could men remain unmoved?

The work is done. When our own hearts are moved, a revival is begun; and we cannot be in earnest on any subject, much less on this, without producing an effect on others.

We have need of repentance among ourselves, we have need of faith; and when we have this, and pray from the heart, we shall be answered; and even this whole city may be moved.

Then may we see this "great and general revival," for which we have prayed, with how much sincerity God knows, who knows the heart.

Christian, will you begin—and you—and you?—*Independent.*

The Dullness of Great Men.

Descartes, the famous mathematician and philosopher, La Fontaine celebrated for his witty fables, Buffon, the great naturalist, were all singularly deficient in the powers of conversation. Marmontel, the novelist, was so dull in society, that his friend said of him, after an interview, "I must go and read his tales, to recompense myself for the weariness of hearing him." As to Corneille, the greatest dramatist in France, he was completely lost in society,—so absent and embarrassed that he wrote of himself a witty couplet, importing that he never was intelligent but through the mouth of another. Wit on paper seems to be something widely different from the play of words in conversation, which, while it sparkles, dies; for Charles II, the wittiest monarch that ever sat on the English throne, was so charmed with the humor of "Hudibras," that he caused himself to be introduced, in the character of a private gentleman, to Butler, its author. The witty king found the author a very dull companion; and was of opinion, with many others, that so stupid a fellow never could have written so clever a book. Addison, whose classic elegance has long been considered a model of style, was shy and absent in society, preserving, even before a single stranger, stiff and dignified silence. In conversation Dante was taciturn and satirical. Gray or Alfieri seldom talked or smiled. Rousseau was remarkably trite in conversation, not a word of fancy or eloquence warmed him. Milton was unsocial, and even irritable when much pressed by talk of others.

A Word to the Sorrowful.

"They that sow in tears shall reap in joy"—not they that simply sow tears. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing"—not he that only weeps.

Let us remember this, lest we be asked, "Where are your sheaves?" Why are they not the richer for this dew of heaven, for this "rain upon the mown grass?" How many are there who "wrap the mantle of their grief about them," and idly sigh their life away; making, moreover, a virtue of their cloak, even a robe of righteousness, which shall, they think, admit them into heaven!

Let us rather feel our responsibility to be the greater for all this grief. After all this process of cultivation—this gift of God for the end of our perfection—shall we not indeed be barren trees, unprofitable servants, if we have no harvest to bring in, no *joyed* crowns to lay down at Jesus' feet—at the feet of this Captain of our salvation, who was made perfect through suffering; of him who, "though he were a Son, yet learned he obedience by the things which he suffered?"—*Puritan Recorder.*

In the absence of the Senior Editor, we clip the following complimentary notice of the Discussion on Methodist Episcopacy, from the Christian Repository, Edited by S. H. Foss, Louisville, Ky.:

DISCUSSION ON METHODISM.—We have read with real interest and profit the discussion between E. J. Hamill, a Methodist, and Samuel Henderson, a Baptist, on Methodist Episcopacy. There is a dignity and Christian-like spirit pervading the discussion, as pleasing as it is rare. Vulgarism, personalities, and low caricature, are left in the hands of more reckless combatants, and no where appear in this discussion. And while the bulwarks of Methodism are attacked with consummate skill and power, and every position is defended with tact and energy, all is done according to the law of honorable warfare; all displays a love of truth, rather than mere victory.

Of all the works on the subject of Methodism, this we unhesitatingly pronounce the best. Mr. Hamill has, doubtless, presented the best front of Methodism, and has made its best defense, and to his arguments one turns with pleasure from the disgusting profligacies of Brownlow. But his arguments are met by Mr. Henderson with a power which levels them to the earth. Episcopal Methodism has received a blow in this discussion which will be felt through the whole South, and from which it will not soon recover.

The work is by the Southern Publication Society, Charleston, South Carolina. It is published with the concurrence of the friends of both the disputants, and is sold by retail at One Dollar a copy. We recommend all, who wish to understand both sides of this controversy, to purchase this work.

Sayings of Dr. Emmons.

A young preacher had pronounced an able discourse for him one Sabbath morning, but it advocated a principle at variance with some first principle which had for him the force of an axiom. As they walked towards his house at noon, not a word was said. On entering his study, the Doctor turned to the preacher, and very blandly remarked, "I liked your sermon this morning very much. It was well arranged, well argued, and well delivered. I have but one fault to find with it—it was not true!"

To another preacher, who seemed to require some mental stimulant, he said, "Did you ever go to Seekonk Plain? Your preaching is too much like that—long and level."

Another had preached for him one morning a sermon, which touched upon a vast number of topics. "Do you ever mean to preach another sermon?" inquired the Doctor. "Yes, sir." "What can you say?" You have already preached the whole system of theology."

At a public dinner, one who prided himself on his liberal views, and who was fond of arguing, being questioned somewhat more rigidly than usual, thought to put an unanswerable point, by saying, so that all might hear it, "Well every tub must stand on its own bottom." "Yes, yes," replied Dr. E., "but what shall those tubs do that haven't any bottoms!"

He thus rebuked one who, under improper stimulant, presumed, in the presence of several by-standers, to claim a particular acquaintance with him. Dr. Emmons not recognizing the acquaintance, the forward man exclaimed, "What do you not know me, Doctor? I have held the stirrup for you to mount your horse, many a time, when you were at my grandfather's." "Fare you?" replied the Doctor; "you look as if you had never been in so good business since."

On being told of one who was not remarkable for consistency of statement in different sermons, he said: "It is of the greatest importance that a preacher be established in first principles; otherwise, he will be continually contradicting himself."—*From Dr. Sprague's Annals of the American Pulpit.*

Moral Suasion.

Let each man look around him, not as a Pharisee, but as a friend of humanity, and he will be able to accomplish far more for the world in eradicating crime, than the whole host of constables armed merely with the power of the State. Let him begin, not by a mere talking philanthropy, or even by profuse benevolence, but by trying to influence the daily habits of some around him, who have fallen into errors which he has escaped, or from which he has been reformed. Let him, as a friend, a brother, or a father, seek out and reform such by persuasion and good example: thus will he save the State from corruption, and supply himself with the most efficient motives to a daily and progressive

Marion.

After a residence in this town for over three years, we are prepared to pronounce it one of the healthiest and prettiest inland towns in Alabama.—With good society, mild seasons, excellent schools, and extensive cotton plantations surrounding it, no one need wonder that its inhabitants are comfortable, and attached to the place. Every denomination of Christians is represented there except the Catholic, and the educational facilities are all that the citizens could desire.

The Judson Female Institute, under the direction of President S. S. Sherman, sustains its high character; having no superior in the State, and in our judgement, but few equals. We do not marvel that it has so large a patronage.

Howard College, in charge of Dr. H. Talbird, who assisted by Profs. Davis, Goodhue, Montague, and Sherman, is getting on finely. The number of students is greater than it was last year. The new buildings are progressing towards completion, and by the next session, many more students can be accommodated. The faculty is an able one, and the instruction equal that of any College, known to us, of the same age. We doubt if the Baptists generally are aware of the benefits resulting to the ministry from the instruction imparted at this Institution. While writing this article, we thought of eight efficient preachers, laboring in different parts of Alabama, who were educated at the Howard. What an argument to the Baptists to rally about their own College! But these are not all the young ministers who graduated, or took a partial course there. Let the Baptists of the State patronize it with a united and undivided front, as other denominations do their Colleges, and the Howard must continue to prosper and do good.—*Christian Index.*

Unitarianism.

Dr Channing, when he first began to advocate Unitarianism, was very sanguine in reference to its progress. He seemed to think that it was going to revolutionize the entire religious world in reference to doctrine and practice. But he died a disappointed man. He lived long enough to try the experiment on a large scale, of genuinely reforming men, without the presentation of the sovereign remedy contained in the Gospel.—Christ and him crucified." He found by sad experience, that a system destitute of this distinguishing element of Christianity, is only human, and therefore powerless. He seems in the latter part of his life, to have been deeply sensible of the failure of Unitarianism to accomplish what he anticipated. In a letter dated September 13, 1839, he says:

"I would that I could look to Unitarianism with more hope. But this system was, at its recent revival, a protest of the understanding against absurd dogmas, rather than the work of deep religious principle, and was early paralyzed by the mixture of a material philosophy, and fell too much into the hands of scholars and political reformers, and the consequence is, a want of vitality and force which gives us little hopes of its accomplishing much under its present auspices, or in its present form." In a letter dated September 10, 1841, he says: "Old Unitarianism must undergo important modifications or developments. Thus I have felt for years. Though an advance on previous systems, and bearing some better fruits, it does not work deeply, it does not strike living springs in the soul."

Though many since Channing's death, have endeavored to galvanize the system into life, but it still proves to be dead and inefficient. The reason is, it has no Christ in it, in its essential character.—*Puritan Recorder.*

PULPIT ILLUSTRATIONS.—In one of the battles of Philip, King of Macedon, an arrow struck his eye and put it out. He picked it up, and found it inscribed with the words: "To Philip's eye." An archer, whose arm was so sure that he could mark his arrows with their destination, with a certainty that they would reach it, had aimed at the eye of the king, and his arrow had reached its point. Such should be the certain aim of the minister of Christ. There are arrows in the quiver of the Almighty for every class of our race. The minister of the gospel, should select and send them to their destination with the precision of the archer to the king's eye. When the bold blasphemer enters the house of God, a pointed arrow should reach him, dipped in the spirit of rebuke from the Almighty. So when the humble penitent enters the sanctuary, a merciful arrow, peace, an arrow from the magazine, a by-Godler.

Gems for Christian Ministers.

Have a care that you lose not what you have to say, while you are wholly taken up with considering how to say it artfully.—*Austin.*

Take heed to yourselves; my dearest brethren. Many ministers, who opened the way to heaven to others are now in hell for want of humility.—*Xavier.*

The heart of Dr. W. Gouge was so much in his work, that he often said to Lord Coventry, then keeper of the great seal, that he envied not his situation.—*Life.*

Obscurity in the discourse, is an argument of weakness in the mind.—*Ep. Wilkins.*

The chief characteristics of the eloquence suited to the pulpit, as distinguished from the other kinds of public speaking, appear to be these two—gravity and warmth.—*Blair.*

An eager desire to say what is curious and uncommon, is a dangerous turn of mind in a teacher of Christianity.—*Dr. Erskine.*

There has seldom been an instance of a declension of a minister which has not been preceded by too much of social festivity.—*J. Cambell.*

I prayed that the Lord would be with me, for the pulpit without him was a terror.—*Boston.*

Too great a portion of time may be spent in even innocent society.—*Dr. Mcgill.*

Ministers are under strong temptations when called to preach on special occasions, to consult human authorities instead of the word of God!—*J. Cook.*

The Oldest Man in America.

Peter Nassau, a colored man, now a resident of Woodstock, Vermont, has reached the extraordinary age of one hundred and twenty six years! This fact has been established by N. Haskell, Esq., town clerk of Woodstock, who has taken great pains correctly to trace out Peter's history.

When quite young, he came as a gentleman's servant from Martinique, his native place, to Boston, but for many years past, Woodstock has been his home.

Peter Nassau is as well known in Vermont as the Green Mountains themselves. He is of a thin spare frame, and is nearly bald, but his skin is remarkably smooth and unwrinkled. He has no son, but seven daughters, two of whom yet live in Woodstock, by which town he is supported.

Go, however where he will, and he is fond of wandering about, he always finds friends who are glad to give him food and shelter. His eyesight is still good, and his teeth remarkably sound for a man of his age. He converses freely, but unlike most old men, is not garrulous. While he was sitting in the office of the Windsor House lately, some one asked him how many more winters he expected to see. "Ah!" said Peter, "if this year were offered to me all full of gold, I wouldn't cept it to live my days over again."

It is almost certain that Peter Nassau is the oldest living man in America.—*Ballou's Pictorial.*

EFFECT OF THE SABBATH ON NATIONS.—What two nations on earth are so prosperous at this day as Great Britain and America? Where shall we find on the globe so much energy, so much steadiness, so much success, so much public confidence, so much morality, and so much good government, as in those two countries? Let others account for all this as they please. I say without hesitation that the grand secret of it all has been the observance of the Sabbath. Great Britain and the United States, with all their sins, are the two most Sabbath-keeping nations on earth.—They have given up seven years of good working days within the last fifty years to keeping the Lord's day holy, and are the most prosperous nations in the world.—*J. C. Ryle.*

Emblem of the Resurrection.

There is a poor dry and wrinkled kernel cast into the ground: and there it lieth, sweltheth, breaketh, and one would think, perisheth. But behold, it receiveth life, it chippeth, it putteth forth a blade, and groweth into a stalk. There also appeareth an ear; it also sweetly blossoms, with a kernel in the ear. It is the same wheat, yet behold how the fashion doth differ from what was sown! And our *brazen* will be left behind, when we rise again. The body ariseth, as to the nature of it, the self-same nature, but as to the manner of *ACB*.—*Leading*

a prophecy prophesying?"

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, JANUARY 15, 1887.

TERMS.—Yielding to the wishes of a large number of our friends, who have consulted, we have decided to publish a medium course between the cash and credit systems. We shall therefore retain the names of our subscribers as may not promptly pay in advance, one year, and then, if still delinquent, we shall like them from the list.

Teachers are referred to an advertisement for a Teacher in Magnolia Institute.

See Dr. Hand's new advertisement.

We are in receipt of the first number of the ALABAMA EDUCATION JOURNAL, published in Montgomery, Ala., and edited by W. F. Perry, Superintendent of Education for Alabama. We know of no man in Alabama better calculated to edit a Journal of the kind, than brother Perry. We publish the prospectus this week and will notice the work more fully in a future number.

CHRISTIAN INDEX.—The first number since its removal to Macon, Ga., has appeared, with the new Editor's salutation; written in the usual clear, and systematic style of "Jos. Walker, Cor. Sec." The mechanical appearance of the paper is vastly improved; type all new, and the articles systematically arranged, proof that it has good printers, as well as a good editor. We trust our Georgia brethren will sustain their paper. We fully agree with brother Walker that every State should have its own paper, and sustain it well. We welcome our friend and brother into the editorial fraternity. Work hard, brother Walker, and it will pay.

Elder Thos. H. Murphy wishes his correspondents to address him at Buena Vista, Ga. Also desires his papers sent there, instead of Greenville, Ga.

Elder W. L. Foster has removed from Mount Hebron, Green county, Ala., to Palo Alto, Miss., where he wishes his papers sent, and his correspondents to address him.

Elder John Talbert traveled and preached in Clark county, in Dec., last; and was at several interesting meetings. He encourages us in two ways; our paper is well received, he informs us; and he sends new subscribers, and remittances for old ones. Thanks to him!

Elder Wm. Lee, of Barbour county, had charge of 4 congregations last year; and baptized 42 persons.—Owing to the great destitution in that region, he has accepted the same number this year. May the Lord help him in his arduous work!

The N. O. Christian Advocate, says, that Rev. H. T. Lewis, Methodist Minister, "a person of quiet humor," is the author of that popular caricature of a "Hardshell" sermon, "He played upon a harp of a thousand strings." It appeared first in the Brandon (Miss.) Republican, at the request of the Editor. So much for facts, whether they possess interest or not.

Southern Baptist Review.

This valuable work, for November and December, are on hand. Have not had time to read or examine the articles; but the mechanical execution of the present number is superior to any previous issue. Here follow the contents:

The New Birth; The time of the Millennium Scripturally Decided; Principles and Practice of Baptists in case of Wrongful Exclusion; A Geologist vs. The Geologists; or a New Coat Theory; African Slavery; its Duties and Responsibilities; Weekly Communion not sustained by Scriptural Example; Review of Spurgeon's Sermons; Review of Gospel in Ezekiel, by Thos. Guthrie; Notices of New Publications.

BAPTIST PREACHER for September, October, November, and December 1886 is received, with its usual rich contents. This work is a valuable portion of our denominational literature, and should be supported. The contents are as follows:

The Measure of Divine Love: A Sermon, by Rev. Joshua H. Foster, of Ala.; The Ministry we need: A Sermon, by Rev. W. Carey Crane, of Miss.; The Importance of Correct Views of Christ: A Sermon, by Rev. J. W. M. Williams, of Md.; Christ—the desire of all Nations: A Sermon, by Rev. J. Taylor Zealy, of S. C.

"Baptizing of Bells."

The Watchman and Evangelist is horror-struck at the Roman Catholic ceremony of baptizing bells; an account of which it takes from the Bellville (Ill.) Tribune. He can see nothing but ignorance in the whole affair. Now we submit to our cotemporary, that Baptists can see no more sense in the baptism of infants than he does in the baptism of bells. A brass bell knows as much about the design of baptism as an unconscious infant; and the Watchman would find, if he would search the Scriptures only, it as difficult. Then follow baptism of infants as the solemn experiences of the church, and the library complete without one more

Christian Baptism.

INTRODUCTORY.

We propose writing a few articles on the subject of *Christian Baptism*. And we beg to say to the reader, that while we do not expect to furnish any thing new upon a subject which has engaged the pen of the most gifted authors for several centuries, we do hope to group the facts and arguments which have been presented so as to enlist the serious and candid attention of the Christian reader. Baptism is an ordinance of Jesus Christ—is enjoined in a variety of places in the New Testament—is recorded to have been administered wherever the Gospel was preached by the Apostles and Evangelists—and is frequently referred to by the sacred writers, as symbolizing some of the fundamental doctrines of the Christian system. To lightly esteem it, then, is to put discredit upon the King of Zion—to characterize it as a non-essential, is in effect to declare that our Lord has required that of which is not necessary to His glory or our interest—and to refuse to submit to it because, forsooth, it does not occupy the place of repentance, faith, and regeneration, in the economy of salvation, is an act of rebellion against the laws of the ascended Messiah.

It is no part of our object in writing these articles, to foster a sectarian spirit. He who seeks to create such a spirit, or to intensify one already existing, for its own sake, knows nothing of the holy nature of Christianity. But to contend merely for the ascendancy of one denomination over another, impelled by sectarian impulses, is one thing; and to contend earnestly for the faith once delivered to the saints, is quite a different thing. Controversy never can achieve its best results until it is baptized in the spirit of the Apostles of the Lamb. "Speaking the truth in love," is an axiom, which, if universally acted upon, would act like oil upon the troubled waters. The very moment a controversialist betrays the desire to claim a victory rather than to establish the truth, that moment he forfeits his claim to the esteem and confidence of the public. The adoption of all factious expedients—such as appealing to popular prejudice, to sectarian pride, or the traducing of the character of an opponent—all these exhibit a distrust of the cause sought to be maintained. The truth as it is in Jesus needs no such expedients. The man who plants himself upon this, and seeks to defend it, will soon see the use of such weapons. Is the word of God so imbecile as to need the prejudices and pride of the human heart to sustain it? Is it essential to the establishment of any part of God's truth, that the professed disciples of the Redeemer should bite and devour one another, as if the glory of God were to be promoted just in proportion to the extent to which they could calumniate and slander each other? Sensible men will shrewdly suspect, that where argument ends, personal abuse begins. The use of such weapons is equivalent to giving up the case.

Again: How can any sincere Christian fear the result of any discussion which seeks to evolve divine truth? If he is standing "upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone," what has he to fear from the fiercest collisions which can ever test his confidence? If he has reared his spiritual superstructure upon this rock, what if the storms do blow, the rains fall, and floods come, and beat upon his house; if there be truth in his Lord, he will stand. A Christian man afraid of discussion! Why let it not be so much as mentioned in all the camp of Israel, "lest the daughters of the Philistines triumph!" We should certainly distrust any system of faith or practice, for the stability of which we should tremble every time it was submitted to a searching investigation. What will it profit any man in the day that "the books shall be opened," that he has taught and practiced that as God's truth, which God has never revealed? What will our Shibboleths of party amount to in that day, when every man must give account of himself to God? To place a construction upon Scripture which the Holy Spirit never designed, is not to interpret, but to revere Scripture.

Finally: The reader will please observe that we propose writing these articles upon "CHRISTIAN BAPTISM,"—i. e. the Baptism of Christians—those who have been "created anew in Christ Jesus unto good works." Our design is to show that this is the "ONE BAPTISM" enjoined in the Holy Writings, in contradistinction to all other baptisms either of infants or adults upon any other than the personal faith of the subject, either of parents, sponsors, magistrates, or the Church;—or to the baptism of beasts, bells, or what not, as practiced by the apostate church of Rome. Baptism is as much an act of worship as prayer, praise, or obedience to any other command in God's word. And no act of worship can be acceptable to God which is destitute of voluntariness.

These articles will appear as regularly as we can find the time from other duties to prepare them. There may be occasional casus of some weeks between them; but it is our purpose to furnish our readers a pretty general view of the entire subject—thus exhibiting the present condition of the baptismal controversy in this country.

The reader will find announced in our advertising columns a new work on Africa, by T. J. Bowser, Missionary, soon to be issued by the Southern Publication Society. It will be a work that will be read by all classes of men; for there is a general desire to know all that can be known of that hitherto unexplored country. This work will be every way reliable. Also second volume Spurgeon's Sermons is announced to be ready for delivery at an early day.

"Is it Well with Thee?"

Not with thy body, but with thy soul, you have entered upon the threshold of a new year, and we press the question, "Is it well with thee?" Look back upon the past year, and what have you done for your Redeemer? How have you devoted your means, time and talents? In proportion as you have neglected the cause of God, in the same ratio you have neglected your own soul. The Lord has united labor in his vineyard, and the city. Man nor

devil cannot sunder them. In this arrangement Jehovah hath said, "Work for me and your soul shall prosper."

Reader, if your past life has been one of indifference and neglect to the interests of the Masters cause, we beseech you to repent and amend in the future. Begin with the year and let 1887 be a year memorable in your religious history. Do something, ye, things worthy of a redeemed spirit.—Begin the work, first in thine own heart. If you get your own heart right in the sight of God, you will then labor for the salvation of your household; and then you will enlarge your labors as far as human instrumentality can go. Better begin now than never. Delay not. Death may come, and deprive you of all opportunity. Save us from the death of a disobedient, unfaithful soul! Be faithful, obedient, and then you will be useful. Then when the question is propounded, "Is it well with thee?" your response will be, without lying to God, "It is well!"

The Late Alabama Conference.

More about Great Men—How they are Made, &c.

Speaking of Great men, reminds us of a "kink" we obtained during the late session of the Conference, in regard to the manner in which they are manufactured. Now, there were several ministers present on that occasion, for whose Christian and intellectual attainments we entertain the highest respect. We shall never knowingly depreciate such worth, no matter where it is found. We claim however, that the public deliberations of a body, even if they are Christian men, furnish legitimate matter for criticism and remark. But to the aforementioned "kink." In the course of the discussions and speeches which occurred in the session of the Conference and at the public meetings in the Chapel, it was usual for the speakers to compliment each other with certain classic names, which we do not remember ever to have heard bandied so glibly in religious assemblies before. One brother was dubbed "Agamemnon"—another "Achilles"—here "Demosthenes" thundered out "Phillips"—there "Cicero" rounded off his periods to a delighted audience. And in the social circle, another one "played upon the harp," not of "a thousand strings," but the one of "a Virgil" tuned, and which, by geological law, had descended to him!

It seemed that these ancient heathen sages, philosophers, warriors and statesmen were all reproduced in the membership of the Alabama Conference, M. E. Church, South! The "system of surpassing energy" had evoked these worthies from the slumber of ages, and brought them to Tuskegee for the special edification of our highly favored population. There was a roll of ancient worthies, in an old antiquated volume called the "Holy Bible," to which no such reference was made. No; we mistake—there was one. After "Achilles" had led a gallant charge upon the doomed Trojans, the sullen "Hector" in a fit of desperation, caught up "Jonah and the whale," and dashed them at the wily Greek, and as fate would have it, the formidable weapon found its way to the unprotected "heel,"—the noble warrior doffed his armour, and retired from the contest, limping most gracefully.—Now, the rest of the acts of Agamemnon and Achilles, and Demosthenes, and Cicero, and Virgil, and their captains, and mighty men of valor, how they magnified each other, and how they glorified "our Episcopacy," behold, are they not written in the book of the Chronicles of the Alabama Conference of the Methodist Episcopal Church, South.

It has never yet been determined, we believe, by the curious, how far men are responsible for the operations of a law in the mental economy, called "Association of Ideas." At least until this question shall be fairly settled, we claim that no man shall either blame or praise us for a short extract from Shakspeare. *Owen Glendower*, being of Christian parentage, is as proper a person to sit in the councils of Episcopacy, as any heathen philosopher or warrior:—"O Glendower"—at my nativity, The front of heaven was full of fiery shapes, Of burning crucifixes; and at my birth The frame and huge foundation of the earth Shook like a coward! The heavens were all on fire, the earth did tremble!

The goats ran from the mountains, and the herds Were strangely clamorous to the frighted fields. These signs have marked me extraordinary; And all the courses of my life do show, I am not in the roll of common men!" Well what of all this? Nothing—only this; That a professedly Christian assembly might afford to select their models of excellency from some other than a heathen source. But come to think of it, as Episcopacy cannot find in the New Testament the prototypes for its dignitaries, it should be allowed to select them from a more appropriate source. And moreover, this habit of mutual glorification has a wonderful agency in perpetuating the dignity of the clergy. Now, really, we never saw any evidences that either Demosthenes or Cicero was in the Conference. And as to Achilles and Agamemnon, it would

take at least half a dozen of the most redoubtable champions of the Conference to "bend the bow" of these heroes, if Homer is to be believed—including "the greatest man in the Conference" and his friend F.

But to be more serious—If we had nothing which could fairly be pronounced equal in eloquence to the productions of the Roman and Grecian orators—if we had nothing equal to the clash of steel "when Greek meets Greek"—we nevertheless had some capital speaking, and some spicy, not to say thrilling discussions. The Hon. H. W. HILLIARD was himself as in his palmist days. We think it is understood that he made the speech of the occasion. His silvery tones, and gallant bearing, with occasional bursts of deep pathos, still linger upon our ears and vibrate upon our heart.—And that he who "never lowered his crest before a political foe," to use his own language, should have surrendered his armour to the mandate of "our Episcopacy," is not without its moral significance. We could but think, and came very near thinking loudly, too, that if the honorable gentleman had received his ecclesiastical training under a different economy, that "crest" would have been borne as gallantly and triumphantly through this contest, as it ever had been through a political campaign. Mr. H. never surrendered a political question before his peers in Congress, as he did the "memorial" he represented before the "Alabama Conference of the Methodist Episcopal Church, South."

Howard College.

The descendants of past generations look with admiration at stately Colleges and Universities, richly furnished and splendidly endowed, as though they had sprung into existence by the magic power of the Genie of Aladdin's Lamp. But their history tells a different story; a story of ages of labor and anxiety, of individual sacrifice and devotion to their interests. A few noble spirits have shaped the course, and guided the destinies of all school and College enterprises.

Howard College is now experiencing nothing more than nearly all Colleges have undergone. With but few exceptions they have had their day of small things; nay, their years and ages of poverty, neglect and persecution. Soon our beloved State College will have served its time of general neglect and indifference, and become an Institution which all true hearted Baptists will delight to honor; and every one who has contributed and shall contribute, either to the building fund, or to its endowment, will be more proud of it than of any investment they ever made in any cause of benevolence for human elevation.

In an age—a stirring age—like this, when calls are continually made upon our purses, when we cannot give to all, we must make a distinction; and in making that distinction, all should exercise a sound judgement, discretion and piety. Now in what we would ask in all seriousness, could the Baptists of Alabama better invest, say one hundred thousand dollars than in the ample endowment of Howard College? Why delay it? Why give every thing else, nearly, the preference? Baptists should prayerfully consider the subject and act immediately. The President and Professors are devoted to its interests; are able men; spare no pains, and withhold no sacrifice to make it what it should be, and might be with a tithe of help from all the pride of Alabama.

Their industrious and efficient agent, W. Wilkes, last year did all he could, and did well, considering it was a year of short crops and heavy pressure in money matters; an other year has dawned upon us, and we hope the Board of Trustees will employ another agent and start him in the field, and keep him or some one else engaged till the endowment is completed. If we knew what to say to stir our Churches up to the importance of this subject, we would say that word. We trust the Lord will move upon the hearts of his people to attend to it now. Let it be recorded in the annals of the Howard, that in the year 1887 it was endowed. How we should delight to record that fact, if our brethren shall make it a fact, if God should spare our life to write it.

We could say much, but forbear. We conclude with one suggestion. It is not uncommon for persons to remember Colleges in their wills; and lay such a foundation that the work of endowment is soon completed. Now far be it from us to interfere with a brother in that serious hour, when he is willing his soul to God; but could we venture to do so, we would say, remember Howard College. What Baptist in Alabama has directly willed it a cent? Think of it brethren, one and all.

A church for the deaf and dumb is about to be opened in New York, the first of the kind in the world. Divine worship will be conducted by signs.

Revivals.

The Christian Times reports the addition by baptism and experience of 26 members to Virden church, Ill.

The Western Recorder reports additions to Bethel Church, Indiana, 16 received for baptism; Wolfe Island church, Mo., 30 baptized; one of the number added was a brother Dick, from the Methodist church, who has been licensed, and will be sent to Georgetown College. Pleasant Grove church, Ky., 17 baptized, and Danville church, do. 32 baptized.

The American Baptist reports revivals at Richmond, Ohio, 18 baptized; and at Berlin, N. Y., 60 converts, and the revival still going on.

Bennington, Vermont, 13 baptized; Mecca, Ohio, 18 baptisms; Essex, Mass., the Pastor has recently baptized 25 converts, and the work is still going on.

THIRTEEN DAYS MEETING.—Bro. Hillsman, a meeting of 13 days closed on the 25th of this inst., at the Mouth of Richland in which we had the labors of Bro. J. S. Coram four days and Bro. Mason 11 days. Which resulted in the hopeful conversion of 21 persons.

Also a meeting of 9 days at Lost Creek, came off on the 23d day Nov., last—which resulted in the hopeful conversion of 15 persons. Fielden and Bro. Foster, assisted in this meeting.

NOAH CORAM.

Blains & Roards, Dec. 29, 1886.

Bap. Watchman.

Communications.

For the South Western Baptist.

Bro. H. E. T.: Is it proper for the farmer, merchant, physician, and indeed every man of business—aye, and loofer too—at the close of every year, to review his transactions during the past twelve months, to ascertain his latitude and longitude in respect to his dealings, his debts and credits, with his fellow man? And is it not equally proper that the professor of religion should devote a pittance of time to a review of his transactions with his God?

I might amplify and show wherein the importance of this course of conduct, in each of the characters alone, included to consists, but deem it unnecessary, except to throw out a few suggestions to the last named, to aid him in the subject-matter of his revision, provided he has time and inclination for such a work.

Pastors, have you time and inclination? Then think a little, I beseech you, upon the responsibility of your office, and inquire diligently if you have met it. Have you sought to know the mental and moral strength of your charge—distinguished between the sheep and lambs, and fed each class as a faithful shepherd, with suitable and digestible food? Have any strayed from the flock nipping the daisies and flowers of mistaken pleasure, sick, it may be, in some instances, with the juice of the vine, and you not followed and called after them, woe and entreated? I simply lay the train and hope you will pursue it.

Deacons have you the time and inclination? Then ask if your Pastor could say of you, "Truly have they been my strong arm and firm support. Attended to the discipline of the Church, relieved me of much pastoral labor, provided for my table &c." I hope so; do you think he could? In other words, have you studied to discharge your entire duty as the second officer in the Church? Ponder it, I entreat you.

Laymen, have you the time and inclination? Then inquire what you have done to honor God and make yourselves useful among men. Have you not robbed Him by burying your talents and withholding your substance from His service? In whose company have you most delighted to associate? That of God's and His servants at the prayer meeting, Sabbath school, &c., or that of the gay and the fashionable in the halls of merriment—the captivating saloon, the worldly-minded theatre?

Review your life, fellow professor and traveller to eternity, for the twelve months that have elapsed, and may God's Spirit aid and make you faithful in it. It may be, ere the close of another year, your reckoning and review will transpire before the blazing throne of Jehovah God.

Dec. 31, 1886.

ERASTUS.

For the South Western Baptist.

A Methodist Minister Charged with a Revolting Act.

A few days since the Rev. P. P. Neely, D. D., Minister in charge of the Methodist Episcopal Church in Marion, Ala., immersed two ladies of his congregation.

The Rev. Dr. Summers, another Methodist Minister says, "The immersion of a female by a person of the other sex, is revolting to us under any circumstances—it must be exceedingly repulsive to the delicate sensitivities of a woman." Summers on baptism, p. 87.—Either Dr. Neely is guilty of a "revolting" act, or Dr. Summers of a vile slander. Which is it?

OBSERVER.

For the South Western Baptist.

Messrs. Editors: Last Sabbath closed my Pastoral labors for this year, and it was a time of rejoicing at the water side, I baptized 8 happy converts, and they went to the Church and engaged in Sacramental service, it was a happy time with Christians.

Perhaps your many readers would like to hear what some of the Ministers are doing in the vineyard of the Lord; consequently, I give you a synopsis of my labors for the past year, if it is worthy a place in your valuable paper.—Well, if not your will is my pleasure.

I supplied 4 Churches, and preached monthly in the village of Randolph, where we now have a regular and enterprising Baptist Church. I preached 170 sermons; received into the Church 170 members; Baptized this year, 120 persons; preached 20 funeral sermons; days from home at meeting, 175; families visited, 130; prayer meetings attended, 70; visited twelve sick families; assisted in the ordination of 4 Deacons; assisted in the constitution of 2 Churches. Exhortations, Sabbath Schools, and religious lectures, not a few; traveled to perform Ministerial labor this year, 2000 miles.

Your humble servant in the Gospel of Christ.

D. M. LLOYD.

Bibb county, Dec. 30, 1886.

For the South Western Baptist.

Epistle to my Brother who is about to set up a Distillery.

My DEAR BROTHER:—Prompted by the most ardent love for your person, and the sincerest desire for your temporal and eternal welfare, I proceed thus to address you upon the subject of the above caption. I hear, with painful emotions—yea too painful for utterance, that you are about to set up a distillery. But is the intelligence true? From any ordinary source, I would seriously question its accuracy. But from the character of my informant, and the opportunities of his knowing the fact, I am forced to a reluctant belief. I am now a little like the old sister was when she heard that the president of our temperance society had violated his pledge. "Well now I am prepared to believe anything."

I take it for granted that you have it in contemplation to set up a distillery, and shall address you accordingly.—Let us then consider first, the bearing of this business upon yourself. No pecuniary necessity impels you to this course. You are well qualified, intellectually, and from your educational advantages, to fill almost any station of honor or profit. You were once a successful teacher. You might continue in that honorable and profitable calling. You are a farmer, I learn, with flattering prospects; but if you are entering the avocation of a distiller, for the purpose of increasing your pecuniary gains, do you think it the highway to fortune. A very little observation may serve to dispel the delusion under which you are laboring.

You are scarce old enough to have witnessed the operations of your father's distillery. There was but little profit derived from the sale of whiskey or brandy. Amongst his customers there were but few responsible men. Most of them were idle, vicious loafers. When ever a run of brandy or whiskey was made, they seemed to find it out by instinct. They would come to gather in large numbers. Every one must taste a little by way of testing its qualities; after which, each one must carry a bottle, jug, or flask full home with him, on promise of speedy payment in money, meal or labor; but few ever complied with these promises. The corn your father's servants and your two eldest brothers were able to make, was boiled up into poison, and was credited out to Dick, Tom, and Harry. And some of it twenty miles from home. I have known your father to ride a whole day, and not collect fifty cents of these whiskey accounts. Thus, year after year, the proceeds of his valuable and well tilled farm, were converted into liquid, fire, and credited out to a worthless set of drones upon society.

Do you think you will make a better financier than your father? I doubt it. It has not escaped your memory, I recon, that your father became a very intemperate man; led a wretched life—made all about him miserable. His house was almost a pandemonium. For after he had around him a degraded and obscene pack of drunkards, and your mother a strong minded woman, often equal to the emergency, would rid the room of these troublesome customers, by the free use of the poker, or the more effectual remedy, the cowhide or hot water. I recon I never shall forget the scene I witnessed one Sabbath morning. One of the still house customers tarried during Saturday night. On Sabbath morning, your good mother's pious reading and meditations, were disturbed by his bacchanalian obscenity. Your mother seized the cowhide, which was a pretty long one, and whipped him all over the yard. I remember well, how the old man ran and begged; but nobody went to his relief; if they had, they would have shared in the same regimen.

Has it never occurred to you that dealers and makers of ardent spirits, in most cases, become the best customers themselves? Do you think you have a firmer nerve than your father had? I don't think it. When once the drunken appetite gains the ascendancy, it never ceases, if fed or indulged, until the complete mastery over its victim is secured. Do you not remember that it once gained a partial triumph over you? Have you forgotten that Christmas when, to while merrily away its tedious hours, you purchased that jug of brandy? Do you remember your condition? Have you forgotten the lecture I gave you at the request of your dear mother? Do you know how much her apprehensions were aroused on your account? The next time I heard from you, you had joined the "Sons," and the next time I heard from you, you had joined the Baptist church in your neighborhood. And do you think there is no danger of your becoming a confirmed inebriate? Your father thought so once. He became a rigid temperance man. He became a terror to all the drunkards and dealers in the neighborhood. Though a distiller from his youth, he abandoned the calling—left his stilling apparatus to the canker, and ordered his malt corn to be thrown to the hogs. He occupied the first rank as a temperance man for about four years. He soon made a profession of religion, and united with the Baptist Church just as you did. He fulfilled for over three years the brightest expectations of his brethren, but from coming in contact with rum, he was tempted to taste. He took the fatal draught, the old appetite was restored—he soon became a constant drunkard, forfeited his membership in the church—removed to a distant State, re-established his distillery—drank of the liquor—his head grew dizzy—lost his balance, and fell, and in one hour's time he was in eternity. And have you any guarantee that your end will not be worse than his? His guilt was great, and my soul shudders while I pen these lines for his fate. But your guilt will be much greater than his; in the day in which his habits and principles were formed, the temperance reform had not commenced its glorious career, the latter portion of his life only witnessed its twilight dawns, but your principles and habits will have been formed while gazing upon the effulgence of its noonday brightness.—Your dear mother still lives near you. Aged and infirm as she is, do let her descend to her grave in peace. Do not by your course, revive in her mind the sad reminiscences of the past. When you have properly considered these thoughts, you shall (D. V.) hear from me again.

Yours, &c.
ADELPHOS.

AFRICA.—It has become generally known that Rev. T. J. Bowen has recently returned to this country from his six years explorations and missionary labors in the interior of Africa.—Inquiries have been made in many quarters as to when and where he is to be heard from, on the deeply interesting subject of his mission.—We can now simply say, that partly owing to his impaired health, he has been placed under an interdiction as regards making speaking in public at present. But he has been vigorously at work in preparing the appliances for more effective work in the future, chiefly in the way of reducing the native languages to form, and in getting up proper books, which of course could not be executed in Central Africa. He has now a work on Africa which will appear on the 1st of February, and which he is at present attending to, as it is going through the press of the Southern Baptist Publication Society in Charleston.

This work will be worthy of the widest circulation; and we doubt not will receive it. For the present, we hope that Brother Bowen will not be too much overtasked by demands for his public labors, while his time is so precious for arduous his preparations to open the way for the gospel and an elementary christian literature in Africa. Before he leaves this country, we hope that he may have access to many of our churches.

The way is now opening for the civilization and redemption of Africa to an extent that few have conceived of. The nineteenth century, we believe will prove the era for a moral revolution in that continent unprecedented in all past ages. The amount of light lately thrown upon that country by some of the most remarkable travelers of any age, is already having its effect upon christian people and commercial nations. Mr. Bowen's book, we predict, will have no small influence in the same direction.

We subjoin from the Liverpool Mercury, Dec. 10, an interesting account of Dr. Livingston who has at last returned safely to England.

RETURN OF DR. LIVINGSTON, THE AFRICAN TRAVELER.

Rev. Dr. Livingston, the celebrated African traveler, was expected to reach London yesterday. He was a passenger from Alexandria in the Peninsular and Oriental Steam Navigation Company's ship Canada, which encountered very severe weather after leaving Malta, and which, during a calm which succeeded, narrowly escaped drifting on the rocks near the Isle of Zembra. When within a mile of a certain destruction a breeze providentially sprang up and carried the vessel past, and she was towed into the Bay of Tunis by one of the Bay's steamers. A part of the passengers, including Dr. Livingston, proceeded to Marseilles, in a mail steamer kindly granted by the Bey. The great traveler is in good health, although his left arm is broken and partly used. It having been torn by a lion. When he was taken on board Her Majesty's ship "Frolic," on the Zanzibar coast, he was in great difficulty in speaking a sentence of English, having disused it so long while

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