

# THE BIBLICAL RECORDER.

J. J. JAMES, Editor.

Devoted to Religion, Morality, Literature, Agriculture and General Intelligence.

J. J. JAMES & Co., Proprietors

VOLUME XXII. NO. 43

RALEIGH, N. C. THURSDAY, JANUARY 22, 1857.

{WHOLE NO. 1075

## THE BIBLICAL RECORDER.

A Religious and Literary Paper.  
Published weekly at Raleigh, N. C., at \$2.00 per annum, payable in advance.

All letters or business should be directed to J. J. JAMES & Co., Raleigh, N. C.

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### For the Recorder. Episcopal Methodism anti-American in its spirit and tendency—a Dangerous foe to Republicanism.

By REV. J. Q. ADAMS.

NO. 1.

I have heard and read much of late, from the lips and pens especially of Episcopal Methodist ministers about the anti-Americanism of Romanism. But in all their harangues I have learned nothing from them of what Americanism is. There has been abuse, and denunciation, and appeals to popular prejudices against that system of church organization, but no effort to inform the masses of the peculiar characteristics of Americanism, especially in its bearing on ecclesiastical polity. This inconsistency I hope to avoid. It shall be my aim in the following articles to exhibit clearly the distinguishing features of Americanism, and bring them into contrast with Episcopal Methodism, leaving my readers to draw their own conclusions as to the similarity or dissimilarity of the two. I shall confine myself to the government of the ecclesiastical body here named, and attempt to show wherein the principles of that government are antagonistic to, and tend to a subversion of, our free institutions. I remark:

1. Episcopal Methodism is anti-American in excluding the people from all participation in framing their government. The American government is the government of the people. It was the people who at the first determined to rid themselves of the oppression of England. It was the people, who by their representatives adopted the "Declaration of Rights" in Philadelphia, Oct. 14, 1774. It was the people, who adopted the Declaration of Independence on the 4th of July, 1776. It was the people who took up arms against British tyranny. It was the people, who on the 17th of September, 1787, adopted the Constitution of these United States. In every movement tending toward the formation of the American government, we hear the voice of the people. On every page of American history, we behold a record of the acts of the people. Hence it is not strange that Americanism recognizes all government as emanating from the people, and regards them, alone, as sovereign. Consequently in their Declaration of Rights, we find them resolving:—"That the foundation of all free government is a right in the people to participate in their legislative council." In perfect accordance with these principles the Constitution commences with the words:—"We, the people of the United States, do ordain and establish this constitution." But on this I need not dwell, as I address American citizens. To suppose you ignorant of these facts, would be to offer an insult to your intelligence. We therefore lay it down, as an admitted feature of Americanism that it admits the right of the people to frame their own government. This right Episcopal Methodism violated in its origin. Dis. Part I, chapter 1, sec. 1.—"Of the origin of the Methodist E. church.—The preachers and members of our society in general being convinced that there was a great deficiency of vital religion in the church of England in America, and being in many places destitute of the christian sacraments, as several of the clergy had forsaken their churches, requested the late Rev. John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress."

"In consequence of this, our venerable friend who, under God, had been the father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergy; but preferring the Episcopal mode of church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, viz. Thomas Coke, Doctor of Civil Law, late of Jesus College, in the University of Oxford, and a presbyter of the church of England, for the Episcopal office, and having delivered to him letters of Episcopal orders, commissioned and directed him to set apart Francis Asbury, then general assistant of the Methodist Society in America, for the same Episcopal office; he, the said Francis Asbury, being first ordained deacon and elder. In consequence of which, the said Francis Asbury was solemnly set apart for the said Episcopal office by prayer and the imposition of the hands of the said Thomas Coke, other regularly ordained ministers assisting in the sacred ordination. At which time the General Conference, held at Baltimore, did unanimously receive the said Thomas Coke and Francis Asbury as their bishops, being fully satisfied of the validity of their Episcopal ordination."

This Baltimore Conference, the first of the kind ever held in the country, was composed of sixty-one persons, all preachers, as I am informed by the Encyclopedia of Religious Knowledge, in an article prepared by the Rev. S. W. Wilson, at that time editor of Zion's Herald, a Methodist paper published in Boston. He says:—"On the 25th December, 1784, the preachers, amounting in number to 61, were assembled for Conference in Baltimore, at which time the Methodist Episcopal church was duly organized." These preachers, be it remembered, were not delegated by the people, to legislate for them, but, without the consent of the people, they framed a system of government, which invests them with all the law-making powers, and gives them authority to impose even articles of faith upon the people, and rule them with a rod of iron.—This is not merely anti-American, but downright Romanism. The people had no voice in this organization of the M. E. church. The people had not a single representative there, but 61 preachers usurped the authority to legislate for 14,988 members, and impose on them the anti-American measures they saw fit to adopt. Comment on these facts is needless. Americanism recognizes the right of the people to frame their own government. Episcopal Methodism violated this right in its origin. It is, therefore, anti-American in its very organization.

2. Episcopal Methodism is anti-American, in placing it beyond the power of the people to correct abuses in administering the government. Americanism constantly guards against the abuse of the power it delegates to its representatives, by making them responsible to the people. It makes the people the judges of the correctness and justice of the government itself, and recognizes their power to change it whenever they shall conceive it to be injurious to their best interests. Hence, the second section of the Declaration of Independence asserts "that whenever any form of government becomes destructive of these ends, (that is, the securing of man's inalienable rights) it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

Now, the government of the M. E. church is "destructive of these ends," yet so framed that it is beyond the power of the people to abolish or even change it. They cannot even change the officers who administer this oppressive system. For, let a preacher be as tyrannical as he pleases, let him abuse the power which he has assumed—they cannot remove him. They cannot vote him out of office, and all their protests, if they dare to make them, cannot remove him. Why is it, that the President of these U. S., the Representatives in Congress, and in our State Legislatures, are not elected for life? Simply to guard against the abuse of the power delegated to them by the people. Periodically the sovereign people give their verdict at the ballot box, of their estimate of the fidelity of public officers to their interests. And it is in the power of the people to correct abuses in the administration of government, by removing from office those chargeable with mal-administration. Not so in Episcopal Methodism. The governing power is beyond the reach and control of the people, and though it becomes as corrupt as Satan, they cannot correct it—they are powerless—they must submit, or abandon the church. Episcopal Methodism like Romanism, in this respect cannot be reformed—it must be revolutionized—it is fundamentally wrong, and demands a radical change. For proof of this I refer to the Discipline part 1, chap. 3, sec. 2. 3.—"Of the General Conference—Who shall compose the General Conference, and what are the regulations and powers, belonging to it?"

"1. The General Conference shall be composed of one member for every twenty-one members of each annual Conference, to be appointed either by sincerity or choice, at the discretion of such annual conference, yet so that such representatives shall have travelled at least four full calendar years from the time that they were received on trial by an annual Conference, and are in full connexion at the time of holding the Conference.

"The General Conference shall have full powers to make rules and regulations for our church, but they shall not change or alter any part or rule of our government, so as to do away episcopacy."

"Who shall attend the annual Conferences?"

"All the travelling preachers."

From the above extracts, it will be perceived that the laws of the M. E. church are made by the General Conference. This General Conference is composed of travelling preachers. The members of the General Conference are appointed by the Annual Conferences. The Annual Conferences are composed exclusively of travelling preachers. No one can be elected a member of the General Conference but a travelling preacher. No one can vote for members of the General Conference, but travelling preachers. It is a government of travelling preachers. The people have no voice—no representative in the law-making department—for these travelling preachers do not represent the people, and the people have no redress when this assumed and usurped law-making power is oppressively and unjustly exercised. A self-constituted body of ministers, having among them no representatives from the people, and entirely irresponsible to them, controls the entire body of members, both in their faith and practice, and thus destroys the very foundation of all liberty, both civil and religious, and provides a basis for the most absolute despotism. The administrators of the government have no constituency, and are beyond the reach of those whom they govern. Americanism provides for the correction of abuses in administering the government, by the frequent election of law-makers by the voice of the people. Episcopal Methodism places it beyond the power of the people to change their law-makers, however oppressive their enactments may be. It is, therefore, anti-American.

3. Episcopal Methodism is anti-American, in uniting the legislative, judicial, and executive powers, in the hands of the same men.—The American Constitution exhibits the wisdom of its framers in this respect, that it carefully guards against investing one man or one body of men, with the power to legislate, judge and execute. The exercise of legislative, executive, and judicial powers is indispensable to the energy and stability of government. When

ever these are all vested in one person or body of men, the government is a despotism. Their entire separation in our American Constitution forms one of the strongest possible securities to public liberty and private rights. The advantages of a division in the legislative power, which is provided for by the Constitution, are numerous. A check is placed upon hasty or oppressive legislation—a barrier is presented against the accumulation of all powers in a single body—the cunning artifices of popular leaders are prevented, and a calm review of the same measures, by differently organized bodies is secured. This, then, is another distinguishing feature of Americanism. Now Episcopal Methodism just reverses this. It places the power in the hands of those who are not responsible to the people, and permits the absolute exercise of that power. Who make the laws? The preachers. Who execute the laws? The preachers. Who decide whether the laws are properly executed? THE PREACHERS. In proof of this I refer to the Discipline, Part 1, chap. 9, Sec. 4.

"How shall an accused member be brought to trial?"

"Before the society of which he is a member, or a select number of them, in the presence of a Bishop, Elder, Deacon, or preacher." It is here implied, and the implication amounts to an absolute declaration, that the society is not competent to try its own members, unless a Bishop, Elder, Deacon, (that is an ordained traveling preacher), or an itinerant preacher is present. But why this provision? Because the preacher, who makes the law, is alone the proper exponent of it, and must decide on what evidence the accused shall be condemned or acquitted. He is the judge. Moreover he is to select the jury. Either "the society or a select number" must try the offender. The preacher is to decide who the select number shall be, and how many it shall consist. He is at liberty to govern the whole proceedings according to his own wishes. In proof of this (for I scorn to deal in mere assertions) I quote "Baker on the Discipline," a book published recently by the Methodist Book Concern which is therefore authoritative. On page 85 he insists that the preacher in charge must be president of the trial, and where there is no preacher in charge, the presiding elder or bishop must preside. "That a preacher, regularly in charge is authorized ordinarily to preside in the trial of a member, none will deny." He then quotes numerous authorities to prove this position, and concludes that "receiving, or expelling, or excluding members, belongs wholly to the stationed preacher." He says again, on page 97, "The preacher in charge must determine whether the accused should be brought before the whole society or a select number of them. If before a select number, the preacher must appoint them. The right of challenge is not recognized in the discipline."

Again page 104, "It is the duty of the presiding officer" (the preacher or bishop) "to conduct the religious services of the occasion, to read the trial and specifications to the accused, to decide who are competent witnesses, and whether the document offered are admissible, and to decide all questions of law which arise in the process of the trial."

I might multiply proofs of my position under this head, but it is unnecessary. I only proceed to say that, if after all the decision is not in accordance with the wish of the preacher, who may be, and often is, the accuser in the case, he can refer the whole matter to the ensuing Quarterly Conference, composed of those who, like himself, have an interest in maintaining his supremacy. All Methodist Episcopal preachers advocate the union of these powers to judge, decide and condemn, in themselves. Says Dr. Hodgson, an Episcopal Methodist champion, "Thus we have been able to trace the supreme governing power of the church to the bishops, elders, and presbyters, but no further. All attempts to prove that it belongs in whole or in part to the laity, utterly fail."

Says a Methodist (not Episcopal Methodist) journal—"In the M. E. church, no one except the travelling preachers have any rights. All that others enjoy are mere privileges for which they are indebted to the sovereign will and pleasure of their Divine Right rulers.—Under the M. E. system one and the same man may, as a member of the General Conference, make laws and regulations, and afterwards, as minister in charge of circuit or station, give a judicial interpretation of them, and then carry them into execution. The law making, judicial and executive functions, are all united in his person. He can act as presiding judge, and the same time as prosecuting attorney; select his associate judges, direct all the proceedings, pronounce sentence, and finally carry it into execution."

The celebrated Montesquieu has said—"There is no liberty if the judiciary be not separated from the legislative and executive powers." No remark has ever received a stronger confirmation from experience in all ages of the world. And, consequently, there is no liberty in the M. E. church. Its government is a despotism, and its mode of trial an inquisition. Americanism carefully checks the abusive exercise of power, by dividing, separating and distributing the legislative, executive and judicial, among different bodies. Episcopal Methodism unites these powers in one body, and thus provides for the exercise of the greatest tyranny and oppression. It is, therefore, anti-American.

In my next article, I will give you two examples of a Methodist church-trial which will forcibly illustrate the last division of the subject.

### Days of Fasting and Prayer.

The first Monday in the year is to many of our churches a day of fasting and prayer. Many Christians, however, do not consider themselves under obligation to observe it, at least so far as abstinence from food is concerned. The only fast which they deem obligatory, consists in abstaining from sin. It is spiritual, not outward, an exercise of the mind, not of the body. Dr. Gill takes this view of the subject, and says: "Christ requires a fast which consists, not in outward abstinence from food, but in an abstinence from sin, in acknowledging and confessing it, and in the exercise of faith and hope in God."

But such a view is unsustainable alike by the meaning of words and by the usages of good and inspired men. Our Lord, so far from discountenancing fasting, expressly commands us, "when we fast to annoint our head and wash our face." We are not to accompany a fast with those outward demonstrations of sorrow which appeal to men for their admiration of our piety, but it is to be a matter between God and our own souls. Still, it is a *nefastis*, or abstinence from food, as that word in Greek always implies. It is compounded of two words, which mean, *not to eat*; and of course there can be no fast without refraining from eating, wholly or part, for a longer or shorter time, or without interrupting our usual indulgence of appetite.

The false view which some take of fasting, as not requiring abstinence from food but sin, is supposed to find countenance in Isaiah, (xvii. 3-7), where it is said, "Is not this the fast I have chosen? to loose the bonds of wickedness, to undo the burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry? &c. On this last clause, Clark justly observes, "Can they eat their bread and give it too?" The very fact that they were required to give it to others shows that they were not to eat it themselves, and that the saving they made by temporary abstinence, instead of being used to minister to their selfishness, should be turned over to the benefit of the needy. Hence, the passages most relied on to discountenance abstinence from food, and to make fasting mean something entirely the reverse of what the word imports, contains the most decisive evidence of directly the contrary. We are not to make a show of fasting to be seen of men, as our Lord teaches: Mat. vi. 16, 17. We are not to disclose our faces, and put on assumed airs of sadness and sorrow, as the hypocrites do, but preserve our usual appearance among men, that our fasting may be between God and our own souls.

It is with fasting as with the Sabbath, public worship, and the other observances which God has been permanently obligatory; it is, in some sense, a demand of our nature, and an indispensable requisite of the connection of matter and mind in the human constitution.—"The Sabbath was made for man," and is clearly seen to be a necessity of a state of labor and fatigue. It came to quiet the fatigued nerves, to reinvigorate the relaxed muscles, and to rouse the spirit of man to consciousness of its high, and holy, and immortal relations.—Public Worship is indispensable to our social, intellectual, moral, and spiritual cultivation, to make us feel that the ties of brotherhood are not earthly merely, but also heavenly; that those with whom we dwell on earth are to be our companions forever. What would society be without a Sanctuary?

Not doing fasting less obviously meet a demand of our nature. Scarcely as you will, it is a selfish invention a relic of monastic life, or an offshoot of the ancient Gnostic heresies bet in the brain of Zoroaster, and nourished in the bosom of Oriental fanaticism, still any one needs only to contemplate the character and condition of his own being to see how wise and beneficent God is in giving the duty of fasting so prominent a place in His Word. While the soul exists in connection with the body, and matter and mind are so intimately conjoined, our treatment of the one cannot be made independent of the other. The appetites of the one inflame and corrupt the passions of the other, and the soul cannot be pure while the body is a victim of over-indulgence. With the blood vessels gorged by excess, how can the head be clear or the heart devout?—Fasting is the natural and necessary resort in a case like this. It relieves the depleted organs, chastens the feelings, decentralizes the mind in some degree from its earthly bonds, produces a physical depression which aids the exercises of penitence, devotion and humiliation. It is a wonderful help to the devotion of a devout person, withdrawing his thoughts from earthly to heavenly themes, and leading him to exclaim, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Even the bodily health is in some cases as favourably affected by fasting, as the spiritual affections, and thus the whole man confesses to the wisdom of God's appointments. Would that the giddy sons of pleasure could be induced to devote days to this religious observance, and thus learn from their own experience its beneficial influence!

Christians are in a current which is drifting them away from God, and nothing is more effectual in arresting the downward tendency than fasting, with its accompanying exercises of self-examination, prayer, confession, humiliation, and personal recollection. Nor are they merely to regard themselves in this observance, but also the community to which they belong, and the world at large. David says: "But as for me, when they were sick, my clothing was sackcloth;—I humbled myself with fasting."—This anxiety of spirit in behalf of others, is often the means of great good. Not a few of our most powerful revivals originated from a day of fasting and prayer.

Let the churches then not fail of appointing and observing such days. God leaves it to your conscience to decide how often you will have them. He thus puts your zeal in His service to the test, by rendering so important an observance purely voluntary, and optional as to time, and will you therefore use your liberty to rob Him of His right? Private individual fasting is as important as that which is social and public. Thus, let every man and every woman apart, as well as the church, offer their bodies "a living sacrifice unto God."

Advice to Young Preachers.

Always remember that a few good sermons well studied and well delivered, will do much more good than many sermons badly conceived and poorly delivered. Be deliberate and distinct in your pronunciation; at the same time be natural and easy. Communion with God is the mainspring of all religious duties, particularly those of the pulpit.

Neither preach nor pray very loud, remembering that bodily exercise profiteth little.—Take care of your health. To do great good, try to live a great while. Knowledge makes

the preacher; therefore improve every opportunity to obtain it.—D. Smith.

Give me an impressiveness and an excitement that will not allow a hearer to perceive a fault, or if he does, leave him in no mind to regard it. And is there nothing, if not to applaud, yet to extenuate, in even a mistake, in endeavoring to do good to those who are destitute of a thousand advantages, and whose condition is such that they must be sought after? We do not admire their low and grovelling taste, yet, we wish to raise and improve it; but how is this to be done, if we never approach them? Can you take up a child from the ground without bending? And when kindness makes you stoop, honor crowns the condescension.—Wm. Jay.

Pastoral and Ministerial.

THE FEAR OF MAN.

To no class is the fear of man more a snare than to ministers. In the choice and treatment of their subjects, in the spirit and manner of their public ministrations, in their intercourse in society, and in all their relations and circumstances, this insidious feeling, like a secret current, is ever drifting them out of their course. Peter was borne away by it, when he withdrew and separated himself from his Gentile brethren, "fearing them which were of the circumcision." "A desire to make a fair show in the flesh," leads many a minister to sacrifice principle to popularity, and piety to place and preferment.

As he thinks over the subjects for his next Sabbath's sermon, how difficult is it for him to lose sight of the predilections of his people, in his overwhelming views of truth, God, and eternity! Just when a sense of the worth of the souls under his charge begins to press heavily on his heart, the idea that his subject may be unbecomingly to the taste of such an one, to the habits of such another, and that this and that man of influence may be disgusted with the off-ensive prominence which he gives to some evangelical doctrine, or duty, tempts him, and he changes his subject, or softens down its features to that degree that it is deprived of all point and power. His sermons are like letters put into the post-office without direction, which nobody owns, or cares for. Of subjects, the beautiful and exhorting are his choice, because they offend nobody; in treating them, he goes off into unmeaning generalizations, and never ventures upon the directness of saying, "Thou art the man." Such ministers are like warriors, who, on going into battle, wind their swords with silks and laces, lest somebody should be hurt; or some enemy should feel the naked blade going to the soul. Wo to those who handle the Word of God deceitfully, and cry, "Peace, peace," for the sake of their own popularity, when there is no peace!

Says Mr. Cecil, "there is too much of a low, wringing, contriving, unbecoming temper of mind, among us. We lay ourselves out more than is expedient, to meet one man's taste, and another man's predilections. The ministry is a grand and holy affair; and it should find in us a simple habit of spirit, and a holy, but humble, indifference to all consequences." It is a great mistake for ministers to lay themselves out to please a few educated men with fine composition, which the great mass of their hearers are unable to appreciate. The doctors and lawyers of the parish are, perhaps, the only men in it, the school-master excepted, who can appreciate the beauty of his essays; and even they would be better pleased with the word spoken in unction, and power, despite its grammatical inaccuracies.

The temptations to this man-fearing and man-pleasing spirit, are very great, as the pastoral office is situated, in this land of ultra democracy. The pastor is the victim of every whim, and caprice; and one invidious, talking woman is enough, single-handed, to set him adrift.—This is a grievous thing to the pastor himself, and, perhaps, still more to his family. They have their little homestead, surrounded by the trees and vines of their own planting, and how often they thus rudely torn away from all the local ties which the heart holds most dear? It is precisely at this point that the danger comes. The poor man trembles, at every step, lest he shall say or do something to set the people against him; and thus the fear of this becomes the snare and the ruin, of his ministry. He is without freedom, and devoid of power.

"Here I find my own deficiency, more than in any other respect," says Dr. Scott. "Often I feel an inward timidity, when about to preach upon an unpopular doctrine, or expose a folly, which some one of my congregation, whom I otherwise esteem, is remarkable for; and, in every instance, I feel the greatest reluctance to resign the good opinion, or act contrary to the judgment, of those for whom I have esteem.—It is true I am peculiarly bound to strive against this, by reason of my ministerial office. I am to speak boldly, not as a man-pleaser, but as the servant of God; and therefore, I endeavor to smother all these fears, to set implicitly as my conscience suggests, without respect of persons. Conformity to others in things unchristian, the fear of man, a servile spirit of time-serving,—these are the faults of ministers, and effectually hinder even those that would do otherwise, from performing the most important parts of the ministry, both in public preaching, and by private application. But this kind of spirit goeth not out, but by a very spiritual and devout course of life. Indeed, its expulsion is the gift of God, and is especially to be sought for from Him." Let the pastors keep near the Divine Throne, and in constant communion with His Savior, and with the powers of the world to come, if he would subdue his man-fearing spirit.

Asa.—The India mail brings news of the proclamation of war against Persia by India. The last division of the British expeditionary force for the invasion of the South of Persia had sailed from Bombay, and the Island of Karak, the first point of attack, had been captured and occupied. Russian movements on the Persian frontier continue threatening, and justify the report that, at the first intimation from the Shah, fifty thousand Russian troops will be ready to render assistance. There have been great rejoicings on the occasion of the capture of Herat. They were, however, rendered dull by the death of the Prince, presumptive heir to the throne, 6 years of age.—The Shah is profoundly affected by his loss, although he has still two sons.

Christian Resignation.

We have rarely met with a more touching illustration of Christian fortitude and submission, than is furnished in the following extract from a letter of Professor Richardson, of Freehold, N. J., who has recently become blind. In writing to a friend in Boston, after speaking of his loss in burying a beloved child, he adds: "But now I have been called to part with all on earth; all, however dear, have been banished from my sight; the earth and the sky are gone; light and beauty have given place to darkness; even my own form has perished from my sight. The sun no longer rises and sets. Perpetual night reigns, but a starless night.—I feel the breath of heaven as it passes by; I hear its mournful music; indeed, I live only in a world of sound. Death seems to have begun his work, and left it half finished. The darkness of the grave surrounds me; the forms of loved ones have vanished; but their voices still sound in my ear. True is it at an end, and there is no longer succession of days—the next light I am to behold will be that of the eternal world—the next morning that bursts upon my vision, that of the resurrection. But this is a welcome thought. My mind runs forward and anticipates with joy the scenes next to open upon my sight. When my spirit sinks within me as I think of what I have lost in this world, then I find an unfading source of consolation in anticipating the light, the joy, the friends of our early days who have gone to heaven."

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 this deeply interesting subject of his mission. We can not surmise any thing partly owing to his impaired health, he has been placed under an interdict as regards much speaking in public at present. But he has been vigorously at work 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.

The 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 overtaxed by demands for his public labors, while his time is so precious for furthering 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 TO THE AFRICAN TRAVELER.

Rev. Dr. Livingston, the celebrated African traveler, was expected to reach London yesterday. His vessel, a passenger from Alexandria in the Peninsula 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 being drifted on the rocks near the Isle of Zimbora. Within a mile of certain destruction a breeze providentially sprung up and carried the vessel past, and she was towed into the Bay of Tunis by one of the Bey's steamers. A part of the passengers, including Dr. Livingston, proceeded to Marseilles in a small steamer kindly granted by the Bey. The great traveler is in good health, although his left arm is broken and partly useless, it having been torn by a lion. When he was taken on board Her Majesty's ship *Frederick*, on the Mozambique coast, he experienced difficulty in speaking a single word in English, having disused it so long while traveling in Africa. He had with him a native from the interior of Africa. This man, when he got to the Mauritius, was so excited with the steamers and various wonders of civilization that he went mad, and jumped into the sea and was drowned. Dr. Livingston has been absent from England seventeen years. He crossed the great African Continent almost in the centre, from west to east, has been where no civilized being has ever been before, and has made many notable discoveries of great value. He traveled in twofold character of missionary and physician, having obtained a medical diploma. He is rather a short man, with a pleasing and serious countenance, which he tokens the most determined resolution. During his voyage home he continued to wear the cap which he wore while performing his wonderful travels. On board the *Canada* he was remarkable for his modesty and unassuming manners. He never spoke of his travels except in answer to questions. The injury to his arm was sustained in the desert, while traveling with a friendly tribe of Africans. A herd of lions broke into their camp at night and carried off some of their cattle. The natives in their alarm, believed that a neighboring tribe had butchered them. Livingston wanted them with suffering their losses through cowardice, and they turned out to face and hunt down the enemy. The Doctor shot a lion, which dropped wounded. It afterwards sprang on him and caught him by the arm, after wounding two natives who drew it off him, it fell down dead. The wounded arm was not set properly, and Dr. Livingston suffered excruciating agony in consequence.

Great honors await the Doctor in this country.

Southern Baptist.

If distance separated you from a beloved friend, and he had left behind his likeness, how highly would you value it although imperfectly drawn, and how often would you look at and admire it. Christ is such a friend—he is now absent from you and will not again be seen till he "comes in the clouds of heaven," but his image is stamped upon the hearts of all true christians, and such should look at each other, detect the blessed resemblance and exercise mutual love.

To IGNITE DAMP MATCHES.—A damp match will light readily by first holding it to the arm or other warm part of the body for a few seconds, until it attracts a small amount of heat, then rubbing it gently on woolen cloth of close texture, such as doe-skin, or what is commonly used for pataloons. It will ignite if the composition is almost as soft as putty; woolen cloth is the best to use in this case, as it causes little friction, and is a good non-conductor of heat.

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