

# South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

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## ORIGINAL.

For the South Western Baptist.

### Revision. No. 6.

How do you do, Bro. A., I have just been looking at the word sprinkling in Heb. 11:28, "Through faith he kept the passover and the sprinkling of blood." This is evidently a mistranslation, and seems to have been used for the sake of convenience. The Greek word means a pouring upon. The Vulgate has *effusionem*, which means a pouring out. From Exodus 12:7, 22, (says Parkhurst) "it seems that the blood of the Passover was put upon the two door-posts and upon the lintel, in considerable quantity." "And they shall take of the blood and strike it on the two side-posts and on the upper door-post." "And ye shall take a bunch of hyssop and dip it in the blood that is in the basin and strike the lintel and the two side-posts with the blood that is in the basin."

It does not seem to be a matter of much importance, Bro. B., whether we have sprinkling or not in that verse, but I think the translators ought to have put the right word. Can you make it plain to me that it would not be right to use *baptizo* in the sense of sprinkle or pour?

I think I can, Bro. A., for in the Old Testament we find dip, sprinkle, and pour used in the same connection, represented in the Septuagint by separate and distinct words. See Lev. 4:6, 7, "And the priest shall dip (baptizo) his finger in the blood, and sprinkle (chekchi) the blood seven times before the Lord \* \* \* and shall pour (ekchei) all the blood of the bullock at the bottom of the altar." &c. Here, *baptizo*, future of *bapto*, is used for dip, and *baptizo* is formed from *bapto*.

*Baptizo* is used only twice in the Septuagint, and not in the sense of sprinkle or pour, and yet sprinkle and pour occur very often in the Old Testament. It is reasonable to suppose that if *baptizo* would have suited for either sprinkle or pour, the Septuagint writers would have used it, in that sense, at least a time or two, but such is not the case. Besides, whenever they use *bapto* it is in the sense of dip, and the New Testament writers do the same.

Well, Bro. B., it is very strange; but a friend lent me a little book lately called "The Bible Baptist," in the form of a dialogue between a baptist and a pedobaptist, and before the pedobaptist was done with him, he got him to admit that *baptizo* means to sprinkle.

I have read the work, Bro. A., and I was very much amused at the writer's ingenuity. I noticed, however, that he was quite unfair in some of his statements, as might have been expected. What would you think of a man that would write a book to make you believe that the same English word that means sprinkle, means also immerse or pour? How would it suit to transpose those words in Lev., "The priest shall pour his finger in the blood, and dip of the blood seven times before the Lord \* \* \* and shall sprinkle all the blood of the bullock at the bottom of the altar?" If *baptizo* means sprinkle, it cannot mean pour or immerse, and much less could it mean all three.

Bro. B., when you opened your Lexicon just now to look for *bapto*, I saw a piece of a newspaper pasted in it.—What was that for?

Oh, that was about those Greek words for dip, sprinkle, and pour. I cut it out of a newspaper some years ago, and having compared it with the Septuagint, and found it correct, I fixed it in my dictionary for future use. It is wise, you know, to get information from every source we can. I first learned from Dr. Sumners's book on baptism, that *baptizo* is used only twice in the Septuagint. You know the old stanza—

"Seize upon truth where'er 'tis found,  
On Christian or on Heathen ground;  
The plant's divine where'er it grows,  
Among our friends, or among our foes."

There is some useful information in the Dr.'s book, but his definition of baptism was wrong, and, of course, his conclusions were not worth anything. He is the one that supposed John the baptist sprinkled folks on the banks of the Jordan, a number at a time. I presume John didn't have a long baptismal service to read, and he could have dipped them fast enough for all practical purposes. You know Dr. Adam Clarke thought that the serpent that tempted Eve was a monkey.—"Great men are not always wise." If you wish to get information, however, about *baptizo* and a good many things connected with the history of the primitive Christians, you read Duncan's History of the Baptists. You cannot get a copy from New Orleans, or Charleston, by mail, for a dollar. I would let you have my copy, but it is lent out to a lady who believes in the High Church doctrines of the Episcopal Church.

Well, Bro. B., a member of the Episcopal Church said to me not long ago, that we baptists are as much High Churchmen as they, for while they do

not acknowledge our ministry, we do not acknowledge their baptism. And I inferred that if he were not an Episcopalian he would be a baptist.

I suppose we may be called High Church in one sense. But I reckon you have not got up so high as to consider it improper to invite pedobaptists to our pulpits on the ground that we do not invite them to the Lord's Table.

Not at all, Bro. A., and it seems to me that those who assert that the same authority that one has for preaching he also has for baptizing and administering the Supper, must do away with all of our Licentiates, who have never been ordained. I think, too, that they ought to object to singing any of Watts' or Wesley's hymns and reading any religious works from the pens of Divines of the Roman Catholic Church, such as Massillon, Pascal, and Fenelon, and of the Church of England, such as Butler, Whately, &c.

Bro. B., is this the same Duncan that wrote a book about John the Baptist? If that's the one, I'm a little afraid of him, for you know a good deal of opposition was made to that book in certain quarters.

This is the same one, Bro. A. This work is altogether different, however, and would well pay for the trouble of reading it. But I never could see the reasonableness of the objections made to his work on John, for though there were a few objectionable paragraphs, they were from the German writers and they were followed by a chapter from Bro. D., giving his own views and setting the whole matter right.

I am glad you have explained that, Bro. B., for I had understood it quite differently. I have never examined the work myself. I have heard it severely denounced by some, and I have been told that it was greatly objected to by some of our Baptist editors, but I never read any of the articles.

As this work on John is said to be the only one of the kind in our language, you would do well to get it and read it. I was much pleased with it.

Bro. B., you made a little fun out of me the other day, by saying that I put you in mind of a good old sister with whom you once had a conversation about Revision. Well, I don't see much connection between our present conversation and Revision; and, really, you remind me of some of the old time preachers that we used to have in this country, who always preached from a text, and didn't stick to it at all. Let us hear some more about Revision or about some mistranslations for I begin to think you can find some more, especially as you have not gone out of the New Testament more than a few times.

As you mean no harm, Bro. A., I shall not be offended by your remark. I suppose you think that "one good turn deserves another." To-day I received a letter from a friend, one who is skilled in such things, about John 3:5, "Except a man be born of water and of the Spirit," &c. And he thinks it absurd to translate *pneuma*, wind. So you see I may have to take that back, and what I said about the Prayer Book and Discipline need revision.

I like that way much better, Bro. B., for it does not seem right to say water and wind, and I am glad that our version is thought to be correct in that particular.

So I, Bro. A., upon reflection, especially as he says that "*pneuma*" is used in the sense of wind only once in the New Testament, namely in the 8th v., and, even there, good critics translate by Spirit." I learned, when a boy, that it is good not to be too positive. Watts, in his treatise, on the mind, tells of a youth that said very positively that he could find the square root of two, but after working at it a long time, he learned the lesson not to be too positive, and, instead of saying that it could not be found, he said, he had failed to find it.

That's a very good lesson, Bro. B., but let us get back to our "text" again. Well, here is a little word,—occurring very often,—that I think ought to be changed to by.—Rom. 12: last v., "Be not overcome of evil." It is frequently used in the sense of by, and, sometimes, if changed to by the meaning would be plainer. And what is very singular, Bro. A., in 2d Thess. 2:1, "by the coming of our Lord Jesus Christ," many are of opinion that by should be of, or concerning the coming of our Lord.

I will now mention a passage in the Old Testament, but as I don't know much about the Hebrew, I shall have to touch that part of the Bible very sparingly. In Gen. 37:9, we read,—"The sun, and the moon, and the eleven stars." The, before eleven, should be omitted, as it would imply that there were only eleven stars. The article is wanting in the Septuagint before eleven, but expressed before sun and moon. In the last chapter of Revelation, v. 2, we read, "twelve manner of fruits." Manner of, being in italics, may be omitted. And then twelve fruits may refer rather to the number of times the fruits were produced in the course of a year than to different kinds of fruit,

for in the same verse, we read that the tree "yielded her fruit, every month."

I am much pleased with your remarks, Bro. B., and though I have not fully made up my mind yet in relation to the proceedings of the Bible Union, I shall certainly not do anything to oppose it, for, really, I would like to see a new and corrected version of the bible, and I hope we shall have one made as it ought to be. You may expect me to call on you occasionally for the purpose of conversing about different texts of Scripture. In Mal. 3:16, we find,—"then they that feared the Lord spake often one to another." I think that among the many things that they talked about, it is likely they spoke of the meaning of various portions of Scripture.

I have no doubt of it, Bro. A., and, I suppose they may have conversed about many of the Jewish types that pointed to the Messiah; such as the Paschal Lamb, a bone of which they did not break; the scape goat that was sent away into the wilderness by a fit person; the bird that was dipped in its fellow's blood and then let go to fly away; the daily sacrifice; and the High Priest making atonement, and entering the Holy of Holies once a year; also the predictions about the Messiah in the Psalms and in the Prophets; the dealings of God with his people in Egypt, in the wilderness, in the land of Canaan, and in captivity; the prophecies relative to the Israelites, and the glories of the Messiah's reign. They, too, may have talked to one another, "what the Lord had done for their souls," and what were their hopes and fears in relation to a future existence after death. It is very probable they sang some of the songs of Zion, and encouraged one another in living a holy life, and in doing good to their fellow men. Perhaps they sang verses somewhat like these:

"Come, we that love the Lord,  
And let our joys be known;  
Join in a song with sweet accord,  
And thus surround the throne."

The sorrows of the mind  
Be banished from the place;  
Religion never was designed  
To make our pleasures less.

Let those refuse to sing,  
That never knew our God,  
But children of the Heavenly King  
May speak their joys abroad.

The God that rules on high,  
And thunders when he please,  
That rides upon the stormy sky,  
And manages the seas.

This awful God is ours,  
Our Father and our Love;  
He will send down his heavenly powers,  
To carry us above.

There shall we see his face,  
And never, never sin;  
There, from the rivers of his grace,  
Drink endless pleasures in.

Yes,—and before we rise  
To that immortal state,  
The thoughts of such amazing bliss  
Should constant joys create.

The men of grace have found  
Glory begun below;  
Celestial fruits on earthly ground,  
From faith and hope may grow.

The hill of Zion yields  
A thousand sacred sweets,  
Before we reach the heavenly fields,  
Or walk the golden streets.

Then let our songs abound,  
And every tear be dry;  
We're marching through Immortal ground,  
To fairer worlds on high."

That's one of my favorite hymns, Bro. B., and I prefer it just as it stands in Watts's old book. In the modern hymn-books, some of the best verses are omitted. I suppose that the ancient Jews sung such poetry as is in the Hebrew Bible.

Did you ever learn, Bro. A., that the Hebrew language is read backwards, from right to left? See here—this Bible begins at what we would call the end; Genesis being at the last part of the volume. The Psalms and some other parts of the Old Testament were written in poetry so as to be sung, and several of the Psalms, and I believe, some other portions of the Bible are acrostics; for instance, the 119th Ps. is divided into twenty-two parts,—the number of letters in the Hebrew alphabet,—and each division contains eight verses, and it is said that each verse in the first division begins with the first letter; each verse in the second division, with the second letter, and so on all through. The 34th Psalm is an acrostic, also the 25th, 111th, and 112th; also the last chapter of Lam., and the last chapter of Proverbs, beginning with 10th verse. Psalms 113 and 114 are said to have been usually sung at the beginning of the passover. I used to have a little book called the "Scripture Guide," that told all about these things, but I lent it to a lady more than a year ago, and some one stole it, it seems, while she was away from home attending on the sick. I think I shall send to New York for another. I had lent it to a good many persons, and they were much pleased with it. It told about the ancient

books made of parchment, and the pens, &c. It is there stated, I think, that the Jews were very careful in copying the Scriptures. They counted every letter, so as to have the book exactly correct. How wonderful it is that God should have kept his Word pure thro' so many ages. You know that Paul, in speaking of the Jews,—Rom. 3:2, says, "unto them were committed the oracles of God."

For the South Western Baptist.  
Robert Hall on Communion.  
No. III.

But while we aim to show that Mr. Hall's principles are at war with the very existence of Baptist churches, it is our object also to show that Pedobaptists, while urging his arguments against the practice of the strict communion Baptists are at the same time giving currency to principles that lay the axe at the very root of their own cherished principle of action. For if Mr. Hall's attack upon the practice of the strict communion Baptists, is calculated to destroy it, it is equally adapted to the uprooting of the practice of Pedobaptists also. Hence the latter have no just reason to use Mr. Hall and his arguments against the former, lest by the effort they make by his instrumentality, to injure the Baptists, they effectually destroy them selves.

Mr. Hall, though a devoted Baptist and maintaining the position that all were Baptists in apostolic times, and that Pedobaptists and Pedobaptism had no existence then, and that no unbaptized persons partook of the Lord's Supper, yet contended, as his leading position, that no prerequisite should be adopted by churches, or demanded of individuals except what would be directly essential to salvation. "There is," says he, "no position in the whole compass of theology of the truth of which he feels a stronger persuasion than that no man, or set of men are entitled to prescribe as an indispensable condition of communion, what the New Testament has not enjoined as a condition of salvation. To establish this position is the principal object of the following work." Prefaced to terms of communion, *Hall's works* vol. 1, p. 285. On page 359 he says,—"Our leading position (is) that no church has a right to establish terms of communion which are not terms of salvation. In reference to establishing a medium between the toleration of all opinions in religion and the restriction of it to errors not fundamental, I mean such as are admitted to consist with a state of grace and salvation; such as are not supposed to prevent their abettors from being accepted of God." page 345.

In taking this position he candidly admitted that he came in direct conflict with a principle held in common by both Baptist and Pedobaptists. He says:—"It is not my intention to enter into a defence of their (the Baptists) peculiar tenets though they have my unqualified approbation, but merely to state them for the information of my readers. It must be obvious that in the judgement of the Baptists, such as have only received the baptismal rite in their infancy must be deemed in reality unbaptized, for this is only a different mode of expressing their conviction of the invalidity of infant sprinkling.—On this ground they have for the most part confined their communion to persons of their own persuasion, in which, if liberal as it may appear, they are supported by the general practice of the christian world which whatever diversities of opinion may have prevailed, has generally concurred in insisting upon baptism as an indispensable prerequisite to the Lord's table.—The effect which has resulted in this particular case has indeed been singular, but it has arisen from a rigid adherence to a principle, almost universally adopted, that baptism is under all circumstances, a necessary prerequisite to the Lord's Supper. The practice we are now specifying has usually been termed strict communion while the opposite practice of admitting sinners christians to the Eucharist, though in our judgement not baptized is styled free communion." Vol. 1 p. 292, see vol. 2 p. 212.

Here then the question is stated by Mr. Hall himself. He arranges the parties to the conflict according to their proper positions. Baptists and the Pedobaptists he places on one side, while he voluntarily takes the other side himself. To overthrow the position held by both Baptists and Pedobaptists, that baptism should go before communion, was the leading object of his writing upon the subject. Baptists and Pedobaptists concur in the opinion that baptism is a prerequisite to communion. Mr. Hall contends that it is not. Here then is the battle ground, here must the victory be won. If Mr. Hall is right, the Baptists and Pedobaptists are wrong. If however they are right, Mr. Hall is wrong.—That it may be more apparent however, that Pedobaptists do regard baptism as a necessary prerequisite to communion, we will here introduce

the statements of two leading Pedobaptist divines. These statements present substantially the position of most or all the Pedobaptist denominations.

Dr. Griffin President of Williams College, writing in 1829 to a mixed communion Baptist said:

"I agree with the advocates for close communion in two points: 1st. That baptism is the initiating ordinance which introduces us into the visible church; of course where there is no baptism there are no visible churches; 2d. That we ought not to commune with those who are not church members, even if we regard them as christians. Should a pious Quaker so far depart from his principles as to wish to commune with me at the Lord's table, while yet he refused to be baptized I could not receive him, because there is such a relationship established between the two ordinances, that I have no right to separate them; in other words, I have no right to send the sacred elements out of the church."

Dr. Dwight in his system of theology serm. 180 says:—"It is an indispensable qualification for this ordinance that the candidate for communion be a member of the visible church of christ, in full standing. By this I intend that he should be a person of piety; that he should have made a public profession of religion; and that he should have been baptized."

The position generally occupied by Baptist is thus stated in the circular letter adopted by the Hudson River Association and written by Rev. Spencer H. Cone, of New York:

"The single point, therefore, which we have now before us, is, to answer the inquiry, what are the indispensable terms of this communion? or in other words, what prerequisite of admission to the Lord's Supper are marked out in the New Testament, for the observance of the churches of Christ to the end of the world? To this inquiry we reply, regeneration, baptism, and a consecration such as becometh the gospel of christ, and in proof of the correctness of this reply, we appeal to the law and to the testimony."

The reader must be satisfied by this time that if Baptists are wrong in maintaining baptism as a prerequisite to the Lord's Supper, Pedobaptists maintaining the same, are equally wrong. And if Pedobaptists are right in maintaining that baptism cannot be wrong to do so too. How then can Pedobaptists who fall so in love with Mr. Hall, and are ever ready to use him against the Baptists, reconcile his position with their own, or escape the powerful arguments he wields against their practice as well as the practice of the Baptists? In truth Mr. Hall is after all more on the side of the Baptists in the contest than he seems at first view to be. Let us briefly review his opinions, and see on what grounds he so earnestly urges upon Baptists to practice mixed communion. We reserve this review for our next number.

J. M. W.

## SELECTIONS.

BEGIN TO-DAY.—Lord, I do discover a fallacy, whereby I have long deceived myself; which is this: I have desired to begin my amendment, from my birth-day, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come, I have adjourned my amendment to some other time. This whilst I could not agree with myself when to start, I have almost lost the running of the race. I am resolved thus to befool myself no longer. I see no day but to-day: the instant time is always the fittest time. Nebuchadnezzar's image, the lower the members, the coarser the metal. The farther off the time, the more unfit. To-day is the golden opportunity, to-morrow will be the silver season, the next day but the brazen one, and so on till at last I shall come to the toes of clay, and be turned to dust. Grant, therefore, that to-day I may hear Thy voice. And if this day be obscure in the calendar, and remarkable in itself for nothing else, give me to make it memorable in my soul, hereupon, by Thy assistance beginning the reformation of my life. [Fulder.]

MOTIVES TO HOLINESS.—A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of their companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy; and I should be dead to the world and live for heaven.—Albert Barnes.

From the Puritan Observer.

## Business and Religion.

As religion consists in doing our whole duty, business, secular business, is so far from being opposed to it, that it is in fact an essential part of the same. Constituted and as we are, we cannot do without it. As it is right, as necessary to provide food, clothing, and habitations for ourselves and those depending on us, so most men certainly must give portions of their time and attention to some secular calling, in order that they may be able to make such provisions. Providence, by withholding its supplies from every other source, indicates his will that we should put forth our energies and activities, so that we may be able in this way to gain what is needful for us. Besides, we cannot perform our part in the common work of humanity in ministering to the poor, or in sending the Gospel to the destitute without the avails of some secular calling, diligently and earnestly pursued.

Business and religion, taking the latter in the more devotional view of it, ought to be regarded as inseparably united, both being involved in the larger and more comprehensive idea of religion itself. I mean to say, the same man who is to love, worship, and serve his Creator spiritually, is to gain his bread by the sweat of his face.—While his relations to the future world require temporal cares and labors corresponding with it. His motto is, or should be, diligent in business, fervent in spirit, serving the Lord.

But then I deem it important to observe, 1. That there may be business without religion, or, in other words, business, as is too often the case, may be divorced from religion. It may be pursued with such a spirit, and in such a manner, that God will look upon those engaged in it as aliens from himself. This will always be the case if we pursue it without any sense of dependence, or any regard to the divine will, or if our only aim be to please ourselves—to acquire, that we may gratify our avarice, or minister to our pleasure, or make a show, or gain power and influence for worldly ends. Business thus pursued, degenerate into mere self-seeking and unsanctified worldliness, and those who are the most successful in it may be as far as possible from the kingdom of God. Nay, worse than this, it may be that business is not only unsanctified by any religious principle or motive, but is in reality a system and work of fraud. It may be so pursued as to be wholly corrupt in its temptations, which, if not resisted by religious means, its motives, and its ends. It has always temptations, will overcome the integrity of the man. Too many alas! are overcome by these, so as to yield to the meanest and wickedest of arts in order to accelerate their acquisitions.

And then, men become so absorbed by business, as to be changed into mere sordid, unscrupulous, worshippers of Mammon. Their whole being is secularized, so that with them, money is the measure of the man, the end and consummation of human existence. But, 2. While it is thus true, that there may be business without religion, the converse of this is not true. There can never be,—as most men are circumstanced,—religion without business. The latter is absolutely required by the constitution of our nature, by our wants, and by the arrangements which God has made, that we may be the best qualified for heaven. Experience shows, also, that the pursuing of both, I mean business and religion in close union, and in the same spirit, is not only practical, but just that which we need, in order to secure the best formation of character. Certainly there is no gain but great loss, if we undertake to pursue religion to the neglect of business, or yield to the impression that the common cares and avocations of life are incompatible with the high spiritually we wish to attain to. These cares and avocations if sustained in the fear of God and with the aim and desire of serving him, constitute a part of religion itself, and a part, as acceptable to heaven as any other. The idea that devotion, or worship, that religion, is something away from the common pursuits of life is one to which the Saviour gave no sanction by precept or example, and one which derives no countenance from experience. So far is it from being true that religion is hurt, or hindered, by a proper attention to business, that the former flourishes only when pursued in connection with the latter.—On the other hand, so far is it from being true that business is hurt or hindered by religion, that we find none more truly successful in life than those who make religion the presiding divinity in their hearts, their families and in all their plans of life. If it be admitted that men sometimes, by wicked art and management, by unscrupulous dealings, by fraud, by theft even, and robbery, get money, still does not the result of observation, in respect to all ill-gotten gains, justify the common prudential maxim, Honesty is the best Policy.

CONFIDENCE IN GOD.—Resolved to exercise myself to this, all my life, viz: with the greatest openness to declare my ways to God, and lay open my soul to him, all my sins, temptations, difficulties, sorrows, fears, hopes, desires, and every thing, and every circumstance.—[Pres. Edwards.]

## SPEAKING AND HEARING LOVE.

It is said of Bishop Hooper, that his hearers always perceived his affection to them in his desire for their conversion and welcomed his rebuke as being the effect of love to their souls.

## CHILD'S FRIEND.

A great many hundred years ago in a place far away from here, a group of children were talking together. The language they spoke was unlike your languages, their dress, their amusement, the houses they lived in, were all different from yours, yet they had the same pleasure and the same sorrows that you have. They loved father, mother, and friends as you do, and were glad and happy when they had been good children, and had done what was right, but sometimes they were cross and angry, spoke unkind words to each other, were jealous of other children, and parted from each other with troubled faces and unkindness in their hearts. But now they all were gentle and thoughtful, for one subject of absorbing interest had made them forget all little selfish plans.—They were talking of the new Teacher, Jesus, of what their parents said of him, and of the wonderful deeds that he did. They were not old enough to wonder at his doctrines, or to argue about them, they only knew that he went about doing good, and tried to make people love each other. That was a religion they could not understand, it touched their young hearts and they talked of Jesus with a feeling of love and reverence that made their voices low, and filled their eyes with tears. They wondered if they should ever see this true, brave Teacher, whose words possessed so much power, who had made their own parents more loving and tender, and their own homes more beautiful. They talked of the sick people he had cured, telling each other what they had heard at home how he whispered in the ear of the ruler's daughter, who, lying dead, had risen up at his command, and lived again. So they grew to love him whom they had not yet seen, and the strongest desire in each little heart, was the sometime they might all look into his face and listen to his voice.

This desire was realized. A few days passed, and Jesus came among them, and they were led by their parents to the place where he was. Some of his disciples stood near him, and would have thoughtlessly kept the children from him, fearing they might trouble him, but he called them to him, and laying his hands upon them, prayed. They never saw him afterwards, but that prayer must have made an impression upon them that was never forgotten. Long years afterwards, when they were tempted to do any wrong, or to be untrue or faithless, the memory of that earliest prayer, of the face full of tenderness, yet sad and thoughtful, of the pressure of his hands upon their heads, must have made them strong and brave again.

For a little while, Jesus labored on the earth, and then suffered the cruel death that his patience, and faith, and humility, and divine spirit of forgiveness, made glorious. The children to whom he had prayed heard of his sufferings and his triumph over them, and while their hearts ached for him, a noble life grew up in their souls, and we love to believe that they were among the best and holiest of the early Christians, who endured persecutions meekly, and in the spirit of their Master, prayed that those who injured them might be forgiven.

Most of us think that if we had known Jesus personally, if he had prayed for us and blessed us, we should have been true disciples, and have faithfully kept his commandments.—But has he not done so? We must not put him far away from us, and only think about him, we must make him real to our hearts, and love him.—When he prayed for the children in Judea, he prayed for all children everywhere, for you and for me, that we might love God, and live simple, true lives, doing all the good that we can. Let us remember that if he were here to-day he would lay his hands upon our heads in prayer, and that he does bless us constantly, in the good men and women, who, though his influence, have come nearer to God, in the loving sympathy and charity of those who are now his disciples. And remembering this, shall we not all be better able to put aside selfish desires, unkind thoughts, and bitter feelings, and to grow more and more like Jesus, learning his patience, his courage, and the beautiful love which made him call all men his brethren, and which made him take little children in his arms.

[Child's Friend.]

CONFIDENCE IN GOD.—Resolved to exercise myself to this, all my life, viz: with the greatest openness to declare my ways to God, and lay open my soul to him, all my sins, temptations, difficulties, sorrows, fears, hopes, desires, and every thing, and every circumstance.—[Pres. Edwards.]

SPEAKING AND HEARING LOVE.—It is said of Bishop Hooper, that his hearers always perceived his affection to them in his desire for their conversion and welcomed his rebuke as being the effect of love to their souls.



# THE S. W. BAPTIST.

## TUSKEGEE, ALA.

### THURSDAY, SEPTEMBER 13, 1885.

**ERRORS.**—An error or two occurred in our article of last week entitled "The Contrast." We were absent the entire week, and therefore did not examine the proof. Near the close of the first paragraph in the fourth column, for "stone of Syphilis" read "stone of Syphilis." In the same column, and in the second sentence of the first paragraph of the note addressed to Messrs. Clifton, Bibbo and Mayes, instead of "I would not regard it," &c., read "I could not," &c. We hope the reader will note this last correction, since it changes the entire sense of the passage.

#### A Hasty Trip to Talladega.

In company with two ministering brethren, we set out some two weeks since to meet the assembly of saints at the twenty-first anniversary of the Wewokee Camp Meeting. The first night we shared the hospitality of our friend, Col. B. The Colonel was from home, but his excellent lady treated us with every kindness. At the "Central Baptist Institute" was in session, and we had an hour at command, in company with one of the projectors of that school, Bro. B. We took a stroll to its grounds. It is situated on a beautiful eminence, immediately on the Plank Road, twelve miles above Wetumpka, in Coosa County. It is one of the largest, most beautiful and well constructed school edifices we have ever seen; and will be entirely completed in a few months. It is a large three story building, of substantial brick work, elegantly plastered, and has some thirty rooms. It is thought that the school will open with not less than a hundred or more pupils. It is a proud monument of the enlightened and liberal piety and intelligence of the Central Association.

The next morning we were off by times, riding over the Plank Road at the rate of many miles an hour as its present condition would allow. We learn that it is soon to undergo sundry repairs, under the efficient superintendence of its present lessee. It would be a sad calamity to the traveling public if that road should not be kept up. During the day we fell in with brother BARKER, the Moderator of the Central Association. About sundown, being thoroughly drenched with a heavy rain which was still falling, we halted at the gate of a well known place, Bro. F., who met us with a warm and generous welcome: "Light! you are at the right gate." And truly we found it so. A drive of more than forty miles, and being "brought into a state of witness," as Mr. Ewing would say, we were all prepared to appreciate the kindness of our host and his elect lady. A sparkling fire, the cheerful hospitality of our brother and sister, and a spirited religious conversation, soon led us to forget the fatigues of the day; and having returned thanks to our heavenly Father for the mercies of the day, we retired to enjoy the night's repose.

A drive of ten miles next morning (Saturday) brought us to the camp-ground, where, as good providence would have it, the first person we met was an honored father. On reaching the "preachers' tent," many well known faces greeted us with a hearty welcome, none more so than our dear brother WELCH, the pastor for about twenty years of the Talladega church, under whose auspices the Wewokee camp-meetings are held. Although brother W. is descending into the "sea and yellow leaf of age," yet, like Moses, his eye is not dim, nor is his natural strength abated. "There moved not upon that enraptured one whose steps were more elastic—whose zeal for the Lord of hosts was more earnest and untiring—and whose heart throbbled with deeper anxiety for the salvation of sinners. Surrounded by many affectionate children, grand children, and relatives, he stands the only remaining link that binds the present with the past generation. Long may he live, as he has lived, a blessing to the church, and an ornament to the Christian name!"

Behold! the ministers in the immediate vicinity, there were several in attendance from a distance: Rev. A. G. McCraw and Rev. F. M. Law, of Selma; Rev. J. H. DeVotie, of Marion; Rev. Joseph Benkton and Rev. J. D. Williams, of the Central Association; Rev. W. B. Jones and Z. G. Henderson, of the Tuskegee Association—all of whom labored in word and doctrine with zeal and power during the meeting. It was an occasion of deep and solemn interest to Christians; and we trust that the seed sown will yet produce a harvest of souls. On Sabbath evening, we listened with great interest to the Christian experience of sister WELCH, the wife of brother W., who had been a consistently pious member of another communion ever since her childhood; after which brother DeVotie preached a sermon upon the "goodness of God as seen in his repentance," which will long be remembered by all who heard it. O, it was good to be there! (Let us observe by the way, that brother D. is doing effective service for the Howard.)

And who shall write the history of Wewokee Camp-ground? Behold, it is not written upon the fleshy tables of many hundreds of hearts, who have been converted to God within its consecrated arbour, as well as in the memory of many thousands of Christians who have rejoiced together in the many refreshings from the presence of the Lord, which have made it a very Bethel to them. Not until the last great day, when "the Lord shall write up the people," and when it shall be said that "this and that man were born here," shall the full results of its many anniversaries be told out to a rejoicing universe. And whether there shall ever be held another meeting there, or not, Wewokee has a history written by the recording angel in the Lamb's book of life. Her spiritual children are scattered, perhaps throughout every one of our south-western States; and some have entered that "rest" which remains for the people of God.

On Tuesday evening, we left the camp-ground to visit our relatives and friends in Talladega, and vicinity. Talladega has become one of the most flourishing and enterprising towns in East Alabama. On approaching the town from the south, the first building that strikes the eye is the Talladega Male High School, erected by the Christian liberality of the Coosa River Baptist Association. The edifice will cost, when

completed, about twenty-five thousand dollars. It is the finest specimen of brick work we have ever seen north, south, east or west. Then its capacity is immense. No less than two hundred pupils can be conveniently accommodated within its spacious rooms. As we do not belong to the profession of teaching, we are, perhaps not as competent a judge of school architecture as others; but it strikes us, that if Talladega has been Coosa in the external, Coosa has been Talladega just as far in the internal structure of her building. In the Talladega edifice, the Chapel is on the third and last story, the entrance being by two flights of winding stairs in the centre of the room: In the Coosa, the Chapel is on the first story. And moreover, the space within seems to be much better economized in the Central than in the Talladega building. This, however, can be very easily remedied by the latter. Prof. WILMER, the Principal of the Talladega school, seems to be very much encouraged with the prospects of the institution.

After remaining a day, we bade our friends adieu, and started homeward. On Saturday, we met our brethren and friends in Talladega in their new and commodious house of worship, and preached to them. Here we dropped our traveling companion, Rev. Z. G. HENDERSON, who assumes the pastoral charge of this new interest. Rev. J. M. NEWMAN has been preaching with acceptance and effect to this church, the present year, since the health of our dear young brother, J. F. HORTON failed. On Sabbath, we understand that Rev. A. T. M. HANBY preached an interesting dedicatory sermon to a very large and attentive audience. Five persons were added to the church on Saturday and Saturday night—four by letter and one by experience and baptism. This beautiful meeting house has been erected by the munificence of some generous friends in Talladega, aided by the surrounding country. We trust our young Bro. Henderson, a recent graduate of the Howard, will be abundantly successful in building up the good cause in this interesting community.

Just as the "lengthening shadows" proclaimed the close of day," on Saturday evening, we reached our home, and found all well—rather ill prepared however, for the labors of the coming Sabbath. Something less than a peck of letters had accumulated in the mean time, through which we are wading as rapidly as possible. What a contrast! One day enjoying the greetings of generous friends and brethren, and mingling in the devotions of the sanctuary, and another day toiling through the exhausting routine of an editors life. But so it is. Human life is but a succession of lights and shades.

**CHURCH GOVERNMENT.**—We intend so soon as we can command the leisure, from our fall meetings, to commence our series of articles upon the subject of Church Government. We hope to be able to show that those who adopt the Holy Scriptures as the only rule of faith and practice really have what may be accurately termed Church Government. Nay, further, that the ecclesiastical government enjoined in the sacred writings is really preferable to that which is the product of human wisdom. We are really gratified that this subject is beginning to awaken the serious attention of the Christian world. That time is rapidly approaching to which the prophet Ezekiel refers when he says: "I will overturn the overturning it, and it shall be no more until it come whose right is, and I will give it him."

**RICHMOND FEMALE COLLEGE.**—The reader will observe in our advertising column this week a new advertisement of this institution, under the Presidency of Rev. B. MANLY JR. We notice that our friend and brother Rev. H. H. TUCKER and his lady, are to compose a part of the Faculty. Mrs. TUCKER (formerly Miss STEVENS) has been engaged a number of years in Bro. M. E. BACON's school in La Grange, Geo. to the entire satisfaction of all parties.—Of Bro. T.'s qualifications as a *belles lettres* scholar, (the position he fills in the Faculty), it is needless to speak. We doubt not that the Richmond Female College will go on prospering and to prosper.

**MARBLE.**—Mr. Jesse Ashcraft gives notice through our columns to-day, that he will be in Tuskegee during court, and will supply any who may want them with monuments, b. x. tombs, &c.

We would also call attention to the advertisement of Mr. Pullen, offering his plantation for sale.

We call the attention of our readers to the Advertisements of M. P. LEGRAND & CO., Druggists and Apothecaries. They have a very large and extensive assortment of medicines, chemicals, &c., which they offer very low. Any one in want of any thing in their line would do well to call on them.

#### Literary.

**BLACKWOOD'S MAGAZINE**, for August, (number 478) *American Edition*—Published by L. SCOTT & CO., New York. The popularity of this able monthly is admirably sustained in this number. Its contents are as follows: The Baltic in 1855, Zaidie, a Romance, Part IX. Notes on Canada, and the North West States of America, Part V. The Imperial Policy of Russia, Part II. Mr. Warren's Blackstone. Modern Light Literature, Science. The War, the Cabinet and the Congress. Internal Struggles of Russia from the War, by an eye witness. The Story of the Campaign, written in a tent of the Crimea, Part IX. The Conference and Debates—XXVI. Attack of the Malakoff and Redan.

**AMERICAN BAPTIST MEMORIAL**, for September. This number fully sustains the popularity of this journal, containing interesting reading and some important statistics of our denomination. We commend it to every Baptist.

**HARPER'S STORY BOOK**, for September, at \$3 per year. It appears monthly, and is handsomely executed. It is edited by Jacob Abbott, whose writings are too well known to need any comment.

**HARPER'S MAGAZINE**, published by Harper & Bros., New York—\$3 per annum. The September number of this popular magazine offers the reader much interesting reading, together with some appropriate illustrations.

#### New York.

By a recent census the population of this city is ascertained to be 623,627. In 1850 it was 515,545, being an increase in five years of 108,082.

## COMMUNICATIONS.

For the South Western Baptist.  
WASHINGTON CITY, Aug. 28, 1885.

**Bro. Editor.**—I have not seen a number of the Baptist for about two months, and know not whether my letters have been received, or if received, published; or even whether the Baptist itself is yet alive, and moving from the press room to its readers. Still, notwithstanding this darkness, having again anchored east of the great mountains, I despatch for the use of your compositors, another epistle. By the way, I may just remark in passing, there is no class of persons for whom I cherish a greater respect, and to whom the public, and especially news paper correspondents, are more largely indebted, than that class too often indicated by the nick-name of "type-stickers." They save the reputation of thousands from the odium of manifested ignorance, by correcting their bad orthography and punctuation. There is no knowing how much is due to these kind-hearted gentlemen, for letters and points. Even Honorable D. D.'s might thank them for this labor of love. For my own part, I feel somewhat as the man felt whose only fear was that the tailor would cut his coat to fit him, and I do not always insist that type shall follow copy, except, which is rarely the case, where the copy is faultless. But enough has been said "by way of exordium, and I now pen a line on the

**CONNECTION OF BALTIMORE AND ST. LOUIS.**  
It is often a great convenience to travelers to learn, before leaving home, the shortest, easiest, and most agreeable route between important cities, and for their information I clip the subjoined truthful article from the Baltimore Sun of yesterday:

**BALTIMORE AND ST. LOUIS.**—We have from a correspondent the following very satisfactory testimony in regard to the direct and connecting-railway line between Baltimore and St. Louis. The writer having just come over the route from the West, he, of course, has a practical experience on the subject, which gives value to his statements.

As it might be desirable to a large portion of the community to know the shortest route between this city and St. Louis, and the time it takes to reach the latter city, I will give you a sketch of a trip from which I have just returned this morning: Last Friday I breakfasted with my daughters in St. Louis, and afterwards traversed business for two hours; I started from there at 10 o'clock in the morning on the Ohio and Mississippi Railroad, (which has re-opened again for traveling) that day to Vincennes; from there I went to Terre Haute, from Terre Haute to Indianapolis, where we had to lay over one hour; from Indianapolis to Dayton, Ohio, where we had to lay over another hour; from Dayton I went to Xenia; from there to Columbus; from Columbus via Zanesville (over the Central Ohio Railroad) to Wheeling; and from the latter place to the Baltimore and Ohio Railroad to this place, where I arrived this morning at 8 o'clock—in time to take breakfast with my family. You will see that I made the trip from St. Louis to Baltimore, about 866 miles, all by railroad, in the short space of one day and twenty-two hours, for which I paid \$25.39, including omnibus fares, "baggage," &c. The time would have been shortened at least two hours more, was it not for the evening in a tunnel between Zanesville and Wheeling, which never had been reached, but which will be done in a few days, and for the breaking down of a bridge below Wheeling, which will also be repaired in a few days.

At both places passengers and baggage had to be transhipped from one train to another, which caused a delay of at least two hours. The route on the whole route are in good order, and the conductors I found perfect gentlemen in their manners and deportment. They were all particularly attentive in seeing the baggage checked from St. Louis to Indianapolis, from there to Columbus, and from Columbus to Baltimore.—From St. Louis to Vincennes, (149 miles) the road goes through the great prairies of Illinois, from Vincennes to Wheeling, through the centre of Indiana and Ohio, the most fertile and beautiful parts of those States. Of the beautiful and picturesque scenery between Wheeling and Baltimore, I need not speak, as most of our readers well know. Those who do not know, ought, by all means, to make the trip, if but on pleasure. The road between Wheeling and Baltimore is now in the best running order, and I must say I was perfectly pleased with the manner in which the business was conducted by the train. I send you the Missouri Republican of the 24th, and the Cincinnati Gazette of the 25th inst., which I bought from the newsboy at Xenia, and which will no doubt be ahead of the mail.

**G. H. M.**  
I know not who the writer is, but can vouch for the correctness of the facts he communicates, having come from St. Louis over the same road, and at the same time as himself. For the guidance of persons going West, I would give the following directions: If the point of departure be Washington or Baltimore, buy a through ticket to St. Louis. If they go by the Baltimore and Ohio Railroad, they go first to Wheeling, Va., over 300 miles, thence by steam boat down the Ohio river to Bell Air, four miles; thence to Columbus, Ohio; thence to Xenia, Dayton, and on to Indianapolis, Ia.; thence to Vincennes on the Wabash, by way of Terre Haute; thence by the Ohio and Mississippi Railroad to St. Louis. This will require, including the boat and omnibus tickets, eleven tickets in sections of one from Washington, and ten from Baltimore, which can be had from the former city for \$26.30; and from the latter for \$25.30. Should the traveler desire to go by way of Pittsburgh, let him take his through ticket by the Pennsylvania Central road. Then he leaves the Calvert street depot at Baltimore and goes by Railroad to Harrisburg; thence, over the mountains to Pittsburgh; thence to Creteville in Ohio; thence to Columbus, and on to St. Louis, as by the other route. The Baltimore and Ohio route is the shortest, and can be run in 46 hours. It is as safe, I think, as the Pennsylvania route. After this chapter on traveling, I may close with a few

#### GENERAL OBSERVATIONS.

The impression exists here in Washington, that the fall of Santa Anna, will open the way for an independent republic by some of the northern States of Mexico, and that this may ultimately be added or annexed to our Union. We shall see.

More removals have taken place in Kansas on the ground of land speculations. Judge Elmore, with whom I became acquainted during my visit to the Territory, and a very gentlemanly man he is, I learn, has been removed. Judge Moore, of our State, it is said, has been appointed in his place, but declines.

The yellow fever is making fearful havoc in Norfolk and Portsmouth. So, we hear, is scourge is not confined to the far South. The Lord of Hosts afflicts where, when, and whom He pleases. Fire, water, storms, and epidemics are his obedient agents, to carry forward his designs.

Now let me conclude this desultory letter. I weary your readers. I had a few moments of leisure at command, and thus they have been occupied. In a few weeks I hope to be in Alabama, to resume the duties of the Domestic Mission Room. The Lord prosper his cause, and grant that I may find on my return, the most cheering news for the benefit both of the Red man and the neglected white man on the borders of this great country. W.

#### For the South Western Baptist.

##### Death of Dr. Cone.

**Messrs. Editors.**—I think I alluded in a former communication to the illness of this pious and preeminently distinguished minister of the Baptist denomination. A single sentence under the telegraphic hand in the Baltimore Sun of this morning, tells the public that to use his own favorite phrase—he has "gone up higher." His noble spirit has been called home to God who give it. Who would not mourn at the departure of such a man. Not only the first Baptist churches in the city of New York is shrouded in the drapery of sadness and grief, but thousands of Baptist, both in this country and far beyond the rolling seas will sympathize with the afflicted flock.

Doubtless some able pen—not less feeble hand or envious heart presume to enter on such a work—will give a biographical sketch of his life, at an early day. It has been a life prolific of thrilling events and noble deeds. It should be written importantly by one who loves the truth, and has the ability and courage to defend the right. The religious world is entitled to a book on the life and history of Spencer H. Cone—once a soldier, then a teacher of the classics, then a play actor, next, by the grace of God, and for a long series of years, a preacher of undiminished popularity, and last, though not least, the to be true, self-sacrificing, energetic, dignified and venerable president of the American Bible Union. To give the pure word of God as it was communicated to perishing man in the original Hebrew and the Greek—to the wide world the English language not excepted, was the throbbing desire of his soul, and the ending glory of his days. To see the sun sink to rest in a cloudless horizon, is a sight at which philosophers gaze with admiration, but to see a high minded and virtuous man battling for uncorrupted truth against wealth, power, influence, prejudice, amid vituperation and organized opposition, develops a moral courage which is worthy the applause of Angels.

Dr. Cone occupied a high position, and deservedly. No Baptist in America has ever had so wide a range of influence. No pastor ever sustained himself in a large commercial city for a succession of thirty years with a fair reputation at the close of his pastorate. No Baptist minister in this country has ever shared more largely the honors of his brethren or taken a more active part in the benevolent institutions of the day. That he was eloquent in the pulpit has never been disputed. The evidence of this was to be seen in the constantly gathering masses that waited on his ministry. Dr. Cone was in doctrine a Calvinist. He was not fond of exciting efforts by modern evangelists to add to the numbers of the church, but relied chiefly on the power of divine truth impressed upon the hearts of his hearers in his weekly publications, and fastened on the conscience by the convincing energy of the Holy Spirit.—Yet, though his doctrines—never disguised—may have been dissented from by some—he retained a crowded audience of delighted listeners to the end of his pulpit exercises—doubtless to the very last Lord's day on which it was his privilege to officiate. Writers, both ancient and modern, may differ as to what constitutes eloquence, but the man who can retain a large congregation for so many consecutive years, is no ordinary man, he has mental power, and he is eloquent. In brief, Dr. Cone, was just such a man as only appears on the theater of life once in an age. He has left his mark on society and his name is worthy of a place with the illustrious names of the nineteenth century.—The question will now arise as to what effect his death will have on the interest and prospects of the Bible Union. Already speculations have been budding on this all absorbing enterprise of the age. Some will say, perhaps here that the zeal of revisionists will cool down, since the great leader has been released from the cares, toils and perplexities of this growing and expanding institution. But why should it abate in the least? "Tis true, and for one, I am proud to own it, the prestige of his name gave great encouragement. It was soul-inspiring to be cheered on by such a leader, yet, no one should forget that the Bible Union is toiling for the defense and support of a great heavenly-born principle, and consequently must have the approbation of the judge of all the earth who doeth right, and loveth truth.

No, brethren, be not discouraged, though the end of our afflictions is not yet. Other generous spirits will soon take their flight heavenward. Macley, Colgate and other pioneers in this good cause must soon take leave of earth and earthly things, but let those who remain toil on while they may. As in war when a general dies or is shot down, let us take the next best man, who is available, for our standard-bearer. "Why should the work cease?"

Mr. Editors, I have flung off these sentences from a feeling heart. If any think the encomium to highly colored, be it so. I spoke of this good man just as I believe. W.  
Washington City, Aug. 29th, 1885.

#### For the South Western Baptist.

##### Revival.

**Bro. Editor.**—The Church at Union Grove has been blessed with a gracious revival of religion. They commenced a meeting on Friday before the fourth Sabbath in August, which continued to grow with interest for ten days and nights. At the commencement of the meeting, being presided of a regular pastor, elder Thos. Granberry met with us and labored day and night during the meeting, with the exception of one day, being confined at home through fatigue and affliction. He labored with much zeal and energy. My aged father, M. Bennett, met with us on Saturday, and although far advanced in life, and very infirm, he rendered much valuable service; he remained with us one week. We sent for Rev. J. M. Jackson, on Monday, who arrived in time to take part in the night services, he remained until Saturday morning, when he had to leave to attend his appointment at Concord. Bro. Jackson's labors seemed to be much blessed. We had the labor of elder Reuben Thornton and J. Watson, a part of the time; the ministering brethren all seemed to be much engaged in the good cause. During the meeting there were twenty-five added to the church, twenty-three by baptism and two by letter. The church has been much revived and strengthened. Some of the fruit that was gathered from the seed that was sown last year at our revival. To God be all the praise. Brethren, pray for Union Grove Church.

Yours in Christian love,  
ASA C. BENNETT.  
Salem, Sept. 8, 1885.

#### For the South Western Baptist.

##### A Suggestion to Pastors.

About a year ago we suggested the propriety and importance of affording young converts a faithful religious literature. And as the season has again rolled around when churches are holding protracted meetings and many new converts are added to them. We think we cannot do better than to recommend to the Pastors of the churches the propriety of inducing young persons who have no regular access to our paper, to subscribe for it, and read it. Several have already adopted that course and have no doubt seen the happy effects of it.

It probably does not become us to say as much, but it is our candid opinion, that if young converts, early and old ones too, would take the South Western Baptist and read it carefully, they would find it an invaluable source of information to them. We make it our aim to present in every number such a variety of useful reading that every individual may find something adapted to him, and which if treasured up will prove of lasting benefit.

We say it without the fear of contradiction that more reading matter and a greater variety is furnished in our columns in the course of year, than can possibly be obtained for the same amount of money in any other form.—Then it is distributed along through the year in weekly portions, and presenting every time something new and interesting, so that an individual can read it and digest it without tiring and without being deterred by its voluminousness.

Let every pastor see that his members take it and read it and he will find it a powerful auxiliary in the great work in which he is engaged. J. M. W.

community. The church was in general attendance and were truly refreshed, from the presence of the Lord, we felt some thirty or forty anxiously enquiring the way to Zion.  
Coosa County, Ala., Sept. 4th, 1885.

#### For the South Western Baptist.

##### Little Davie Moseley.

I had been engaged for several days in a protracted meeting in his father's vicinity. Little Davie, who is but six years old, had therefore, perhaps, formed some notion of me, previous to the evening I called at his father's residence. During the night of my stay, at a late hour for a child to be awake, I stepped into little Davie's chamber for a light, and as I was returning by the foot of his couch, the little fellow said: "I have two dollars for you, that I have kept from my savings bank." I replied, "you have," he says, "yes sir." I answered, "very well," and walked out, struck with the remark, but supposing the little boy was talking just as he was talking. On the next morning, at a convenient hour, his word was followed by his deed. He came, having two half dollars in each hand, and poured the money into mine, saying at the same time; "here's that money." I replied, "one of these pieces is enough for you, you take the others." So, says he, "take it all, I give it to you." Oh, gloriously heavenly words, take it all, I give it to you." I would that we had more such children. Would that we had more old Baptists, more whole-souled Baptists, or better say, whole-souled Baptists. This, to me at first, was strange, remarkably so. I had traveled much recently in three large counties, and had never before met with such a phenomenon. Upon a second reflection, it was not strange, the difficulty was removed. I found that brother and sister Moseley, the parents of Little Davie, were Baptists, true-hearted Baptists, whole-souled Baptists, embracing the "Missionary Principle," the water, and every other principle entering into the good compound of true Baptists. My mind was still clearer on the point, when I found that this exemplary brother and sister had taught their children these things, and brought them up in the "nurture and admonition of the Lord." Then, I was convinced that such might be found at every house, where the name Baptist was found, provided, the children were brought up in the same way, the right way. Such is the case, bound to be so, for like causes produce like effects." Therefore, if brother and sister Moseley's children do right, because taught right, every baptist's child will do right, because taught right. This is true, if the Bible is true, listen to its language; "Train up a child in the way he should go, and when he is old he will not depart from it." I doubt not, Little Davie will, one day, be a missionary, because he was trained in that way. Yes, he will be a blessing to his father, a comfort to his mother, a light to the world. Such parents, such children, always have a place in our affections, an interest in our prayers. I judge Christians by christian fruits, Baptists by Baptist fruits, and in regard to children, I say with Solomon, "Even a child is known by his doing."

JAMES G. WRIGHT.  
Silver Run, Aug. 28, 1885.

#### For the South Western Baptist.

##### Revival.

**Bro. Editor.**—The Church at Union Grove has been blessed with a gracious revival of religion. They commenced a meeting on Friday before the fourth Sabbath in August, which continued to grow with interest for ten days and nights. At the commencement of the meeting, being presided of a regular pastor, elder Thos. Granberry met with us and labored day and night during the meeting, with the exception of one day, being confined at home through fatigue and affliction. He labored with much zeal and energy. My aged father, M. Bennett, met with us on Saturday, and although far advanced in life, and very infirm, he rendered much valuable service; he remained with us one week. We sent for Rev. J. M. Jackson, on Monday, who arrived in time to take part in the night services, he remained until Saturday morning, when he had to leave to attend his appointment at Concord. Bro. Jackson's labors seemed to be much blessed. We had the labor of elder Reuben Thornton and J. Watson, a part of the time; the ministering brethren all seemed to be much engaged in the good cause. During the meeting there were twenty-five added to the church, twenty-three by baptism and two by letter. The church has been much revived and strengthened. Some of the fruit that was gathered from the seed that was sown last year at our revival. To God be all the praise. Brethren, pray for Union Grove Church.

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**Bro. Editor.**—The Church at Union Grove has been blessed with a gracious revival of religion. They commenced a meeting on Friday before the fourth Sabbath in August, which continued to grow with interest for ten days and nights. At the commencement of the meeting, being presided of a regular pastor, elder Thos. Granberry met with us and labored day and night during the meeting, with the exception of one day, being confined at home through fatigue and affliction. He labored with much zeal and energy. My aged father, M. Bennett, met with us on Saturday, and although far advanced in life, and very infirm, he rendered much valuable service; he remained with us one week. We sent for Rev. J. M. Jackson, on Monday, who arrived in time to take part in the night services, he remained until Saturday morning, when he had to leave to attend his appointment at Concord. Bro. Jackson's labors seemed to be much blessed. We had the labor of elder Reuben Thornton and J. Watson, a part of the time; the ministering brethren all seemed to be much engaged in the good cause. During the meeting there were twenty-five added to the church, twenty-three by baptism and two by letter. The church has been much revived and strengthened. Some of the fruit that was gathered from the seed that was sown last year at our revival. To God be all the praise. Brethren, pray for Union Grove Church.

Yours in Christian love,  
ASA C. BENNETT.  
Salem, Sept. 8, 1885.

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For the South Western Baptist.  
What a great thing it is.

While I draw in the wanderings of my mind from the soliciting objects around me, and calmly meditate upon the goodness of God and the many mercies with which I am blessed, and with which the world is blessed, my heart glows with thanksgiving and swells with praise to Him who hath bestowed them.

It seems that the anger of God is no more against us. While we were threatened with famine, and the prospects for sustenance, were alarming and the earth, as it were, like the rich man crying for a little water, to cool his parchings, God in his mercies came to us, who were in distress, for our relief, and blessed our thirsty earth with water, and she hath brought forth an abundance. Thus we are greatly blessed in a temporal sense. But a greater than this—God is blessing the souls of dying mortals.—What an important work! The soul that is worth tens of thousands more than the luxuries of this world saved by grace. How important the salvation of the soul is: to be fitted and prepared for the felicity of eternal repose. Fathers and mothers, how can you be at ease in Zion? How can you cease praying and importuning to the God of mercies, that your children might be blessed, seeing that they are in the gall of bitterness and in the bonds of iniquity?

No evidence within them that they have passed from death unto life. The redemption of your child's soul is worth a life's time praying for; and the fervent prayer of the righteous will prevail. God is blessing the souls of many sinners this year, and making the hearts of the saints rejoice. I have heard of several revival meetings of late and was recently at one which lasted ten days and gathered ten souls; seven of whom the writer believes, followed our Savior in the liquid grave. The three first of the ten days, we had two ministers, the other seven we had but one, who is the pastor of our church, and during the seven days he preached two sermons. There was but little necessity of preaching; a short exhortation and prayer from two or three of the members was the process from Monday until Sunday. What a great thing it is! Souls fitted for heaven, and saints rejoicing. Give God the praise. J. P. B.

#### For the South Western Baptist.

##### A Thought.

Nature teems with lessons of instruction for man. The twinkling lamps of the upper world seem to rejoice in that power which gave them their existence and scattered them over the sky to assist in dispelling nature's darkness in the absence of the king of day. During the hours of meditation, at the close of the day the mind contemplates with pleasure the starry sky while the mild rays fall so gently, appear so loving as to call forth the gratitude and praises of the heart to our Benefactor for the blessings which he has seen fit to strew this life. At the break of day the warblers of the groves send forth their songs of praise from their swelling throats while the lark mounts high in the air and welcomes the first rays of the rising sun. But man endowed with reason, the noblest of God's creation seems unmindful of his blessings, forgetful of that protection thrown around him during the hours devoted to slumber and repose; returns no thanks, offers no praises to his Creator for past mercies and seeks not his blessings upon the day's employment. He sees or feels no necessity for asking the guidance and direction of God during the day; nor for seeking his blessing upon his labors. He seems to think that the Creator of the universe will not stoop so low as thus to notice mortal man, but judging him by his own sinful heart and vain pride, he imagines that God has left him here to take care of himself and will bestow no further notice upon him. All creation rejoices in that care and protection which a kind Father bestows upon it, and nature smiles in carrying out the intentions







## MISCELLANEOUS.

## Dr. Cumming on Prophecy.

In his recent article, Dr. Ramsey commended the preaching of Dr. Cumming on this subject, a specimen of which we subjoin in the following report of a lecture delivered in Glasgow, Scotland, to an immense audience. Sir James Campbell, and Rev. Drs. Hill, Barr, Boyd, Craik, Jamison, and many other clergymen were present. In this extract from the Glasgow Herald, we have no exegetical interpretation of any prophecy—but a general and miscellaneous application of the symbols of the Apocalypse to the events of the present time.

Dr. C. said the topic to be discussed was called in the bible, "the End of the World," and it was his intention, first, to adduce physical evidences that the shadows of evening, deep and broad, and black, are approaching, preparatory to the time when the whole earth shall be converted into a paradise.—He proceeded to state that we have had several worlds in the past ages or dispensations, dating their existence from the periods of the flood, the birth of Christ, etc., and that God had given indications of the fall of each. Noah was told not only the number of years that would transpire before the deluge, but the nature, the reasons, and the result of that deluge. The duration of the captivity in Egypt was also foretold to Abraham, and on the self-same day predicted, began the exodus to the promised land. The close of the Levitical and the beginning of the Christian dispensation were also foretold. He proceeded at considerable length to enumerate a great variety of instances in which Scripture prophecy, as attested by history, had been fulfilled. He instanced the rise of Martin Luther, and the spread of the gospel amidst prevailing apostasy. He instanced the sign of the earthquakes, and when he read paragraphs of astronomical phenomena, he dare not say that they were not the signs of the coming of the glorious day. He referred to the pouring of the seventh vial into the air, as symbolic of the pestilences which had prevailed, and traced the gradual decline of the Mahometan power down to the present time. He noticed the ravages of the cholera, the potato malady, and the war in which we are engaged, as portents of the close of the present dispensation. Another sign was the destruction of nations, in treating which he noticed the present depressed state of commerce and high and increasing taxation. He believed that the great moral sign of the end would be the personal advent of Elijah. John the Baptist could not be the Elias spoken of by the prophets, for he himself told the Jews that he was not, and the little success he obtained was inconsistent with Elijah's character as fulfilling all things. Among the effects of the pouring out of the seventh vial into the air, he instanced the potato blight, the failure of the vine crops, and latterly the epidemic. He then entered on the chronology of the great epochs mentioned in Scripture. The 2600 years which limit the full force of the Papal power, began with the edict of Justinian in 580, giving civil power to the ecclesiastical supremacy of Rome, and terminated in the year 1790, when Rome began to suffer the judgments of God. The second period spoken of by Daniel, is thirty years added to 1790, which brings us 1820. We find that it was in 1824 that the Mahometan power began to be wasted, till its exhaustion is now almost complete. Then, following the direction of Daniel, and adding thirty-five years more, we come to 1855, at which period the great prophetic epochs shall terminate. Clinton, in his *Fasti Hellenici*, dates the Creation at 4138 years before Christ. If this be the case, we shall find that 4000 years terminate about 1860.—No Jew looks forward to the seventh millenary as the great Sabbath of creation. Remember, God says, "there remaineth for the people of God a sabbatismus." Recollect all these epochs of prophecy terminate about the same period. Now, this does not warrant me to assert that 1865 is the close of the present aion, but I say that the startling fact that all the great prophetic epochs terminate there together, that the seventh millenary of the world begins there, leads me to believe that 1860 will be the beginning of scenes that to God's people must be most pleasant; and the very possibility of this is so solemn, that each heart ought to echo the foothill of the coming Lord, and prepare to meet his God.

Lot's Wife.—Lieutenant Lynch's pillar of salt, near the Dead Sea, after all may not be Lot's wife. In addition to other adverse authorities a writer in the National Magazine, who has lately visited the locality, agrees with De Sauley that Lynch was mistaken. "An ancient tradition of the kind prevailed at the time of Josephus, who declares that he had seen the pillar into which the disobedient woman had been changed. Other early writers also mention the same circumstance, and Reylard even goes so far as to assert, that as fast as any part of this pillar was washed away, it was supernaturally renewed. Among the superstitious Bedouins, the pillar seen by the American expeditionists is regarded as the monument of an unbelieving soul." But the position and dimensions of this cylindrical rock are fatal to the hypothesis of its being the pillar into which the mistrustful woman was transformed. It is perched upon the top of an oval hill, about fifty feet above the level of the sea, and is itself, at least forty

feet in height. Its physical formation is ascribed by travellers to the action of the wintry rains. Indeed, De Sauley speaks of the existence of vast numbers of needles of salt, and expresses his regret that the American officer did not happen to examine the Salt Mountain on two different occasions, and in the rainy season, when "he would have found a hundred of Lot's wives instead of one. Besides these objections to the supposition in question, the death-stricken woman was overtaken by the divine judgment on the plain, and not in the midst of a range of hills like Usdam; while from all that is known of the relative positions of Sodom and Zoar, she would in this spot have been miles out of her route to the city of refuge."

## The Mother of Washington.

Mr. Irving, in his life of Washington, brings to the knowledge of the public, we believe for the first time, a beautiful incident in the religious training of the youthful George, when left to the sole care of his widowed mother. Of her general course, Mr. Irving remarks with fine discrimination:

"Endowed with a plain, direct good sense, thorough conscientiousness, and prompt decision, she governed her family strictly, but kindly, exacting deference while she inspired affection.—George, being the eldest son, was thought to be her favorite, yet she never gave him undue preference, and the implicit deference exacted from him in childhood, continued to be habitually observed by him to the day of her death. He inherited from her a high temper and a spirit of command, but her early precepts and example taught him to restrain and govern that temper, and to square his conduct on the exact principles of equity and justice."

No maternal Association has ever devised a better principle to be observed in training children than this of Mary Washington—"exactness of deference while she inspired affection."

How rarely do we see these two essential elements in family government justly combined in either parent.

From this general view, Mr. Irving passes to the following incident:

"Tradition gives an interesting picture of the widow, with her little flock gathered around her, as was her daily wont, reading to them lessons of religion and morality out of some standard work. Her favorite work was Sir Matthew Hale's Contemplations, Moral and Divine. The admirable maxims therein contained, for outward action as well as self-government, sank deep into the mind of George, and doubtless had a great influence in forming his character. They were certainly exemplified in his conduct throughout life. This mother's manual, bearing his mother's name, Mary Washington, written with her own hand, was ever preserved by him with filial care, and may still be seen in the archives of Mount Vernon. A precious document! Let those who wish to know the moral foundation of his character, consult its pages."

Sir Matthew Hale's Contemplations is a work of the most sterling character. Its rules for the reading of the Bible, for the observance of the Sabbath, and for secret prayer, are as rigid as those of the Puritans, while its moral precepts are of the most exalted character. Would that both minds and hearts of all our youth might be trained after such a model. Let those who affect to despise a rigid household piety as sanctimonious and Puritanical, remember Mary Washington and her little George daily pouring over the divine Contemplations of Sir Matthew Hale.

## Christ's Legacy

When Christ was about to depart to his Father, he left his sorrowing disciples a legacy, and not to them only but to all who believe in his name. It was not such a legacy as the world gives. It was not wealth so eagerly desired by the expectant legatees, and so often the cause of bitter dissension among them. It was no title to honor among men, no right to exercise lordship over any. It was peace, his own peace—"peace I leave with you, my peace I give unto you: not as the world give unto you."

The peace which the world gives is a false peace. It is a peace which is hollow and insecure. It is easily destroyed. Let trouble come and it is destroyed. Let death come and it is destroyed. Let the peace which Christ gives be firm and lasting. It is the peace of God, a peace resting on the principles of the divine government, and hence as stable as those principles. It is peace with God. There reconciliation with God. The enmity of God is taken away. The indignation of God towards the sinner is at an end. It is heart-peace. The passions no longer rage and occasion war in the soul. The voice which calmed the raging waters of the sea, has said to them, peace, be still. It is peace of conscience, for guilt of sin has been removed. It is peace with man, for the love of Christ has been shed abroad in the heart, removing every root of bitterness and enmity. It is the peace of Christ, for it was purchased by him and given by him and will be preserved by him to all eternity.

This peace has with propriety been termed a legacy, because it becomes ours only through the means of Christ's death. But for his glorious atonement, we had never known this peace. In place of it, there would have been eternal war in the soul and eternal war with the principles of the divine government. If we have this peace, we can afford to be without many other things. We

can afford to be without wealth; for we have that which the wealth of the world cannot buy. We can afford to be without the enmity of the wicked, if need be, for the peace of God which passeth all understanding, is more than a sufficient recompense for all the evil they may occasion us. We can afford to be burdened by the cares incident to this world if they cannot disturb a single prop which supports our peace with God. We need not fear to go down into the valley of the shadow of death, if our peace there shall be as a river.

If we have this peace, we should at all times and in all circumstances manifest the spirit of peace. He who should receive a legacy of millions of dollars should exhibit a spirit of pecuniary liberality; much more should he who has received Christ's legacy manifest the spirit of peace.

Reader, have you received this legacy? and are you loving, acting, laboring, praying in the spirit of it? In a word, have you received Christ, who "is our peace."—N. Y. Observer.

## How to Give.

At a Missionary Meeting among the negroes in the West Indies, it is related, these three resolutions were adopted:

1. We will give something.
2. We will each give according to our ability.
3. We will all give willingly.

At the close of the meeting a leading negro took his seat at a table with pen and ink, to put down what each came to contribute. Many advanced to the table and handed in their contributions, some more and some less. Among the contributors was an old negro, who was very rich, almost as rich as all the rest united. He threw down a small silver coin.

"Take that back again," said the Chairman of the meeting; "that may be 'ording to the fast resolution but not 'ording to de second."

The rich old man accordingly took it up and hobbled back to his seat, much enraged. One after another came forward, and all giving more than himself, he was ashamed, and again threw a piece of money on the table, saying, "Dat take dat!" It was a valuable piece of gold, but given so ill-temperedly, that the Chairman answered, "No, Sir, dat don't do! Dat may be 'ording to de fast and second resolutions, but not 'ording to de third." He was obliged to take up again. Still angry with himself, and all the rest, he sat a long time, until nearly all were gone, and then advanced to the table, and with a smile on his countenance, laid a large sum of money on the table.

"Dat, now, berry well," said the presiding negro. "Dat will do, dat am 'ordin to all de resolutions."

CONVERSION IN MATURE LIFE.—The revivals of the present day gather their subjects chiefly from the young, and conversions among the middle-aged and the aged are comparatively rare.—It often happens that a powerful work of grace does not extend its influence beyond the threshold of Sabbath-schools. As preachers look over their congregations, they are compelled to weep over unconverted heads of families, and to lament, like Isaiah, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?"

A correspondent of the Presbyterian Herald expresses his conviction that "eventeen-eightieths of those now converted, meet with their change before they are twenty years old." He adds, "Within the past six months, I have labored in five revivals, in one of which I nearly the entire community of unmarried young people were converted, and my opinion above stated is the result of my observation." Unconverted persons in mature life should lay to heart the abomination of the prophet, "Can the Ethiopian change his skin or the leopard his spots, then may they learn to do well who are accustomed to do evil."

CONTRIVING TO DO GOOD.—When Jonathan Edwards was a young man, he formed a series of resolutions embodying the principles upon which he intended to act and govern his future conduct. One of these was, to be continually endeavoring to find out some new contrivance to promote the glory of God. Should not such a determination as this exist in the heart of every Christian, and particularly every minister of the gospel? If the men of the world exercise their powers of invention in devising new and efficient methods of advancing their temporal interests, should not those who belong to the kingdom of heaven do the same thing in reference to the spiritual welfare of mankind? For what purpose are the faculties of skill and contrivance given us, but to use them to the best advantage in doing the work of the Lord, whose we are and whom we serve?

CHURCHES IN RUSSIA.—There are no seats in any of the Greek churches, and even the Emperor himself must stand during the service. The priests are almost all majestic-looking men, tall, with their hair falling over their shoulders and beard sometimes half-way to their waists. They are not allowed to wear any ornament. In the centre of the church, on Good Friday, is placed a body of the redeemer, either painted or in relief, and a book which is laid upon the breast. Their sorrow seems real. Their sad faces and earnest manner show what they feel.

A venerable minister, who had preached some sixty-seven years in the same place, being asked what was the secret of long life, replied, "Rise early, live temperately, work and be cheerful."

## Tuskegee Classical and Scientific Institute.

The eighth annual session of this institution will be commenced on the first Tuesday in September next. It will be divided into two terms of twenty weeks each. The Autumn Term, commencing at the opening of the session, will close on the 10th day of February. The Spring Term will commence on the 13th day of February, and will close on the 27th day of June. There will be a vacation from the 15th of December to the 7th of January, inclusive.

**Rates of Tuition Per Term.**  
For Spelling, Reading, Writing, Primary Arithmetic, Modern Geography, and The Natural History of Birds and Quadrupeds, \$15.  
The foregoing with English Grammar, Latin History, and Practical Arithmetic, \$20.  
The Latin and Greek Languages, with any of the English branches in the Preparatory, or in the ordinary College course, \$25.  
For every word in the Latin or Greek vocabulary, or in the ordinary College course, \$1.00.  
No deduction or refunding will be made for absence; nor in cases of expulsion, suspension, or dismissal.

**Course of Study.**  
While this institution does not claim, or even aspire to the rank of a College, the course of study is extensive, adapted to the condition, and adequate to the wants of those young men who wish to acquire a somewhat liberal education, but who do not contemplate taking the regular College course. It is, at the same time, designed to afford the highest advantages to those who are prepared to enter any of the College classes. It is progressive and systematic, but not stereotyped, to be passed over by every pupil in a fixed period at a given number of studies, irrespective of capacity, scholarship, and mental habits; but that prescribed for each individual will be regulated according to his age, mental capabilities, and contemplated future course.

The mind is not treated as a mere receptacle; but as a thing of life, growth, and action; the primary aim is to develop its energies; to train the faculties; to mould and guide; to bring into active exercise all its faculties; and to present in full and just proportions an elevated practical man, and not a graduated scholar, or learned automaton. The pupil is taught to think, to reason, to investigate. He not only learns to comprehend what is said, but to examine the substratum and understand the reason of the proposition.

In the study of the Latin and Greek languages, pupils are exercised in translating, both orally and in writing, from the foreign into their vernacular, and vice versa, until by repeated and frequent application, every principle becomes second nature, and every word is readily recalled. By this and a careful study of the idioms of the languages, they become not mere translators, inexact and inaccurate, but linguists.

From the great variety of text books with which the country has been supplied, only those have been selected as being best adapted to the philosophical and judicious course of instruction. The recitations and exercises in every department are interspersed with such familiar lectures and illustrations as excite the student's thought and interest, and which bear greater influence.

Though we cannot boast of a rich Mineral Cabinet, and an extensive Laboratory, yet the institution is supplied with sufficient apparatus, for instruction and demonstration in the important branches of the sciences; and such additions will be made from time to time, as may be deemed useful and important.

Respecting our GENERAL REGULATIONS, rules of conduct, and discipline, we deem it sufficient to say, that we will require of each pupil, that he shall conform to the rules of the school, or suffer such penalty as the teachers may think expedient. The decided co-operation of parents and guardians will be expected; a want of it will be sufficient reason for dismissing a pupil at any time. Commencing on the 1st of September, guardians respecting the duty or deportment of pupils, must be made in person or in writing.

Mr. GEORGE A. BELL, of Auburn, has been engaged as instructor in the Latin and Greek languages. In place of Mr. GEORGE W. THOMAS, who has accepted a Professorship in the East Alabama Female College.

The BOARDING DEPARTMENT is under the control of Mrs. LEWIS ALEXANDER and Lady, with whom boarding, including lodging, washing, and fuel may be obtained at \$12 per month. Students from abroad will be expected to board at the institution, unless they have relatives or friends in the community, who will take their guardianship, and become responsible for their strict conformity to the rules and regulations of the institution. Those who board in the institution may be assured that they will have a pleasant home with friends, who will be attentive to their interests and studious of their comfort.

It is hoped that those who enter the school will do so on the first day of the session. It is highly important to every pupil that he be present at the organization of the school, and punctual in his attendance afterwards. Absence from roll call, without leave of absence, and the consequent delinquency held to an account. It is expected that pupils from a distance will not visit their friends during the term. But if parents think it expedient for them to do so, they will be expected to make known their wishes to the Principal.

For further particulars inquire of our subscribers.

WM. JOHNS, Principal and Proprietor.

Tuskegee, Ala., July 19, 1855-3m

## University of Nashville.

## Medical Department.

The Fifth Annual Course of Lectures in this Institution will commence on Monday, the 29th of October next, and continue till the first of the ensuing March.

PAUL F. EVE, M.D., Principles and Practice of Surgery.

JOHN M. WATSON, M.D., Obstetrics and the Diseases of Women and Children.

W. K. BOLAND, M.D., Theory and practice of Medicine.

J. H. BUCHANAN, M.D., Surgical and Pathological Anatomy.

C. K. WINSTON, M.D., Materia Medica and Medical Jurisprudence.

ROBERT M. PORTER, M.D., General and Special Anatomy.

J. BERRIN LINDSLEY, M.D., Chemistry and Pharmacy.

THOMAS R. JENNINGS, M.D., Institutes of Medicine and Clinical Medicine.

WILLIAM T. BRIGGS, M.D., Demonstrator of Anatomy.

The Anatomical Rooms will be opened for students on the first Monday of October next.

A full Preliminary Course of Lectures, free to all students, will be given by the Professors, commencing also on the first Monday of October.

A Clinic has been established in connection with the University, at which operations are performed, and cases prescribed for, and lectured upon, in presence of the class.

Amount of Fees for Lectures in the University is \$103. Matriculation Fee, (paid once only) \$5. Practical Anatomy, \$1. Graduation Fee, \$25.

Good boarding can be obtained at about \$3 per week.

Further information can be obtained by addressing BERRIN LINDSLEY, Chancellor of the University.

Nashville, Tenn., July 1855.

## Plantation for Sale.

I OFFER for sale my plantation, lying in Macon county, Alabama, five miles north of Tuskegee, and near the Railroad. It contains 240 acres, mostly pine land, 120 acres of which is cleared and in a good state of cultivation, including some choice bottom land. It is well watered, healthy, and has upon it suitable log buildings. If the purchaser wishes it, he can buy the stock, corn, fodder, &c., upon the premises.

Persons wishing to procure such a farm, will do well to call and see it before purchasing elsewhere, as it will be sold on reasonable terms.

June 28, 1855-n3-3m D. F. MAY.

## NOTICE.

Assignment of all their effects, debts, dues, notes, bills, bonds and demands having been made to me by Messrs. John Stratford and Richard Stratford, for certain purposes therein specified; all those indebted to the late firm of J. & R. Stratford are requested to call at my office and settle as early as possible.

THOS. S. HOWARD, Assignee.

Tuskegee, Ala., June 1855. n5d

## BUSINESS CARDS.

**FOWLER & GARY,**  
DEALERS IN  
Drugs, Medicines, Chemicals, Paints,  
Oils, Glass, Brushes, Perfumery, Fancy  
Articles, &c., &c.  
TUSKEGEE, ALABAMA.  
July 5, 1855.

**WILLIAM DOUGHERTY, Jr.,**  
COUNSELLOR AND ATTORNEY AT LAW,  
AND SOLICITOR IN CHANCERY.  
WILL practice in the Ninth Judicial Circuit,  
and in the Courts of the State of Alabama,  
and in the Courts of the District of Columbia,  
and in the Courts of the Territory of Florida.  
Office over Porter's Store.

**ELMORE, YANCEY & NUCKOLLS,**  
Attorneys at Law, and Solicitors in Chancery  
Office at Clifton & Ligon's old stand, under  
Temperance Hall.  
THOS. J. NUCKOLLS, J. A. YANCEY,  
Wm. L. YANCEY,  
Montgomery.

16-n18-ly

## EDLSEY &amp; MAYS.

Attorneys at Law and Solicitors in Chancery.

TUSKEGEE, ALA.

Will practice in the various Courts of Macon County.

Office over the Jewelry Shop.

JAMES E. EDLSEY, ROBT. L. MAYS,  
Montgomery, Ala. Tuskegee, Ala.

ROBT. L. MAYS being general Administrator for the County of Macon, will attend to the settling of Estates.

March 1, 1855. n4-ly

JOEL ELAM, P. A. STAMPS, W. F. ROBERTS

**ELAM, STAMPS & ROBERTS,**

**TALLADEGA HOTEL.**

JOEL ELAM PROPRIETOR.

Brick Fire-proof Livery Stables,

HORSES, BUGGIES, CARRIAGES AND HACKS,

At the Shortest Notice.

In connection with the Talladeaga Hotel.

Wm. F. Roberts, one mile East from the Court House is prepared with lots for drovers of every description. Corn, Fodder, Oats and Hay always on hand. He has also engaged at the Livery Stables of P. A. Stamps & Co., a lot for sampling and exhibition free of charge.

Feb. 1, 1855. n3d

**MORGAN, MARTIN & CHILTON,**

**ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY.**

SELMA, ALABAMA.

JOHN T. MORGAN, JAMES N. MARTIN, THOMAS G. CHILTON, Talladeaga, Ala. March 1, 1855.

**THOMAS S. HOWARD,**

Attorney at Law and Solicitor in Chancery.

TUSKEGEE, ALABAMA.

Will give prompt attention to business committed to his care.

Office next door to Dr. Hodnett & Howard.

JOHN J. RIDGWAY, JOHN W. KING, B. A. SORREY.

**ALABAMA WARE HOUSE.**

RIDGWAY, KING & SORREY.

Ware-House & Commission Merchants,

Columbus, Georgia.

Particular attention to storage and selling of cotton.

aug-25-n16-6m

**GEORGE W. GUNN,**

**ATTORNEY AT LAW,**

and Solicitor in Equity.

WILL practice in the Courts of Macon County, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and the United States District Court at Montgomery. Particular attention will be given to securing bad and doubtful demands.

Office over Adams & Gunn's Shoe Store.

Tuskegee, Ala., Nov. 20, 1854.

**HENDERSON & MCGEE.**

HAVING this day associated themselves in the practice of the Law, will attend to all business connected with the Law, and the Courts of the State and of the United States.

Office in the building on the corner of Main street opposite to Brewer's Hotel.

Tuskegee, March 29, 1855. n4-ly.

J. J. STEWART, CYRUS PHILLIPS, W. B. FARNS

**STEWART, PHILLIPS & CO.,**

**WHOLESALE & RETAIL**

**GROCERS,**

Montgomery, Ala.

October 5, 1854-ly

W. C. FURKAR, L. L. SIMMONS

**DRS. PURYEAR & SIMMONS,**

Surgeon Dentists.

Office above stairs over the Post-office.

HAVE associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute work with dispatch and in a neat and durable manner. They are prepared to mount teeth on plate from a single one to a full set, and feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial.

Tuskegee Ala. July 26 1854

**H. L. LAFRASS,**

**TAILOR.**

TENDERS his services to the citizens of Tuskegee and vicinity, for all kinds of work done in the Tailoring line. He is prepared to execute his work in the very best manner and according to the latest and most approved styles.

Ladies' clothe cloaks, trunks and riding habits, cut or out and made to order.

His shop is opposite Mr. J. D. Porter's Store, a few doors above the Allen House, and in the house formerly occupied by Dr. Johnson.

Tuskegee Dec. 4 1854. n4

## SAWYER, ANDERSON &amp; ROBERTS.

**DENTISTS.**  
And Manufacturers of Incomparable TEETH.

TUSKEGEE, ALABAMA.  
WOULD respectfully announce to the citizens of Macon and adjoining counties, that they have opened an office in Tuskegee, Ala., where they are fully prepared to execute all work pertaining to Mechanical Dentistry.

Having been engaged for a number of years in an extensive practice and being thoroughly acquainted with all the latest and most scientific improvements in the Manufacturing and construction of full and partial sets of teeth, we can with confidence say that in the need of Dental substitutes, that work will be executed in any manner and at the shortest notice, and in adaptation, beauty and finish we guarantee ample satisfaction as can be obtained of any Dentist north or south.

WILSON SAWYER, TUSKEGEE, ALA.

ANDERSON & ROBERTS, TALLADEGA, GA. (T'dee.)

February 8, 1855.

I take this occasion to return thanks for the very liberal patronage bestowed upon me during the past year.

I and I will add in behalf of my present associates Dr. ANDERSON & ROBERTS, that an extensive practice for more than twelve years in every department of the business, has won for them an enviable reputation as practical and skillful workmen, and can now guarantee with safety, that all operations performed by us in point of PAIN, ADAPTATION and DURABILITY shall be inferior to NONE.

WILSON SAWYER.