

The South Western Baptist,  
A RELIGIOUS FAMILY NEWSPAPER,  
PUBLISHED WEEKLY,  
BY THOS. P. MARSH.TALIAFERRO & DAWSON,  
PROPRIETORS.

For Terms, &amp;c., see last page.

For the South Western Baptist.

Messrs. Editors: On a former occasion your readers have had the testimony of Olshausen and Lange favorable to Baptist opinions. With your permission we will now examine Dr. Meyer's work on the New Testament. In commenting upon Matthew 3:11, he says respecting the Greek preposition *en*, which in our translation is rendered, *in*—*en*, as limiting the idea contained in *baptizo* (immerse) is not to be considered as instrumental, but *in*, referring to the element in which the immersion takes place." Meyer would translate the 11th verse, "I indeed immerse you in water," &c. Many who wish to be considered scholars desire to translate the passage, "I baptize you with water; but a genuine scholar like Meyer will not venture to propose such a rendering. The last part of the 11th verse he thus comments upon, "*En pneumati hagio hui pari. In the Holy Ghost, those who repent; in fire* (referring to that of Gehenna), those who are impatient."

Meyer in his comment on Acts 8:34-38, referring to verse 36th, mentions an opinion well worthy to be noticed by Baptist preachers. "What doth hinder me to be baptized?" "There certainly was included in the sentence, he preached unto him Jesus," of verse 35th instruction respecting baptism.

If so able a commentator considers that when Philip preached Jesus unto the Eunuch, he hesitated not to give him correct instruction respecting baptism, let us not fear to discuss this subject in our sermons, and by the fire-side, believing that we have good reasons for thinking that we have scriptural precedent for our course.

Meyer in his comment upon Acts 16:15, says, "*Kai ho oikos autou.*" This passage, and verse 33d, also Acts 18:8, and 1 Cor. 1:16, are quoted in order to prove, or at least to show that it is probable that Infant Baptism existed in Apostolic times. Bengel says, "*Quis credat in tot familiis nullum fuisse infantem?*" at *Judeis circumcisis*; *gentiles* *transiit illis ancellos non etiam oblativis* *baptismo.*" But with regard to this question, notice the following: 1st, If there were children among the Jewish and heathen families who adhered to Christ, their baptism took place in those cases where they were so far advanced that they could, and did manifest Faith in Christ, for this was the universal requirement for the reception of baptism. Compare verses 31, 32, 33, and chapter 18:8. 2d, If, on the contrary, the children were incapable of possessing this pre-requisite baptism was not administered. 3d, Those minors whose parents were Christians, were comprehended in the view taken in 1 Cor. 7:14, when in conformity with the ideas of the members of the Apostolic Church the children of Christians were no longer considered as *ekathoroi*, but as *hagioi*, and it was not supposed that they had become thus *hagioi* through their baptism, but by their union with their Christian parents. See 1 Cor. 1:11. 4th, Consequently we are not to consider the baptism of the children of Christians as an Apostolic Institution, as it met with early and long continued opposition.—Orig in ep ad Rom, lib 5, "*ab apostolica traditione accepit ecclesia*," but it is one which arose gradually in times after the Apostles, in connection with the dogmatic development of doctrine, and which, during the days of Augustine, became a general institution of the Church, &c.

If all Pedobaptist preachers will agree with Meyer—not to find Infant Baptism in the scriptures, but in the teachings of the Church subsequent to the Apostolic times, we will be greatly obliged to them.

Meyer thus comments upon Acts 16:33. *He took them hence and washed, &c.* "He probably led them to water which was near, perhaps in the yard of the house in which the jailor and his family were forthwith baptized."

In a note he states that, "This is confirmed by the fact that the baptism was administered by an entire immersion," &c. \* \* \* \* \*

The immersion was truly an essential part of the baptismal symbolism. Rom. 6th. In his explanation of Rom. 6:4, he mentions "the form of baptism which combined a *baptismus*, (an immersion) and an *anabaptis*, (an ascension)." He alludes to the phrase, "I am baptized into his death." "Especially by the immersion, now I am buried with Christ, and then upon the ascension." Now I arise to new life with Christ." In speaking of 1 Cor. 7:16, Meyer states his opinion that if the baptism of the children of Christians had at that time existed, Paul would not have made such an assertion as that contained in the verse, because the holiness of the children in that case would have been a

Perhaps, among all the German commentators none are more reliable than Lange, Olshausen and Meyer—the three we have examined. It is highly gratifying to find their testimony so favorable to Baptist sentiments. In addition to the testimony afforded by Professors Lange, Olshausen and Meyer, it may be well to refer to that of Prof. Hagenbach. In an excellent series of lectures on Church History, entitled "The Christian Church of the First Three Centuries," Dr. Hagenbach says: "Let us now speak of the administration of the sacraments and of other religious ceremonies. It is known from the account given in the New Testament, that in the beginning baptism was administered in the open air, in pools and rivers and the mode was immersion. At a later period, baptismal fonts were made and baptismal chapels were built, which were styled baptisteries. As the candidate descended many steps into the baptistery, and his entire person was immersed in the water, the image of 'a burial into the death of Christ,' and of 'a resurrection from the grave,' was forcibly presented to the mind—a symbol which did not appear in the subsequent practice of sprinkling. In its commencement, sprinkling was only administered to the sick, who on their dying beds wished to be baptized, and who could not possibly be immersed.—That a difference of opinion existed respecting Infant Baptism, and that Tertullian was opposed to it, we have previously mentioned. Towards the end of the period of which we have been speaking, (the Third Century) Infant Baptism was more common, yet we find in the Fourth Century many examples of a delay of baptism until riper years, and in some instances until the hour of death." That will do very well for a Pedobaptist Professor of Theology. Why do our Pedobaptist friends blame us for insisting upon believer's baptism and immersion when their own writers give such testimony as this?

For the South Western Baptist.

## Memory's Treasures.

Had not our kind Creator endowed us with the faculty of Memory, a vast deal of the happiness we enjoy would have been unknown to us; besides other consequences that would have followed deleterious to the welfare of man, individually and socially. Yet, many speak disparagingly of this most useful and pleasure-bearing faculty. But they are those who, in the pursuit of selfish ends, have turned a deaf ear to the voice of humanity and affection, have worshipped at the shrine of Bacchus or Mammon, and instead of performing the kind offices of life, have perpetrated deeds of inhumanity and vice, contrary to the motions of conscience, and hence destructive to that sweet peace which ever flows from the consciousness of having done right. They can truly say of Memory, as some poet has said, that it turns "all the past to pain." But it is not so with the truly good and virtuous. It is true, that Memory has treasured up many scenes of the shadowy past, which gave us pain; yet, amid those very scenes we love to linger with a kind of melancholy pleasure, better enjoyed than described. We do not love to inhale the sweet perfume of the rose the less, because it was crushed and deprived of its beauty and symmetry, or because, perchance, an unfriendly thorn, lurking beneath its beautiful folds, pierced our hand stretched forth to pluck it from the parent stem. Nor do we, as we wander over the fields of Memory, love the less to linger near the faded and crushed flowers that here and there present themselves to us, because they once gave us temporary pain or grief.

From Memory's exhaustless store we draw the most innocent and exalted pleasures the mind can enjoy, and the only pleasures we can truly call our own. How few are the pleasures which the present brings us, compared with those we had hoped to enjoy! How many, like Paul, have learned whatever be their lot herewith to be content! Then, there is the prolific future, ever pregnant with hopes never to be realized, pleasures never to be enjoyed, ever deceiving hopeful, short-sighted worshippers of earth. Fancy may bound away into the cloudless future, construct her bowers of bliss, and bid us revel amid scenes of unending youth and beauty, casting from us all care and sorrow; yet, remember, ye young and hopeful, who follow fancy in her wildest flights, that her fairest fabrics fall as we approach them—they are but shadows evanescent as the morning dew before the glorious brightness of the orb of day. Not so with Memory's treasures. It is true, as we ascend in Memory's bark, up the stream of time, we do not behold in the shadowy past such bright forms and blissful scenes as fancy paints in her loftiest flights; yet, we behold real form and real scenes, we mingle with all we have seen, all we have known, and all we have loved. What must be the feelings of the children in that case when they take a retrospect of the

revisit in Memory's bark the home of their childhood, now perhaps destroyed by Time's decaying touch, and move again with childish glee among the companions and loved ones of their early years, whose voices have long since been hushed! How many scenes, happy, joyous scenes crowded upon the mind!

"Awake but sin, and lo, what myriads rise!  
Each stamps its image on the other side!"

What a sustaining power does Memory exert over the afflicted and unfortunate, whose sky is now clouded by care, sorrow and disappointment, as they go back to the old homestead, the loved friends and happier scenes of other years, when no clouds darkened their sky, no sorrows sank their buoyant spirits, and their stars of hope shone with far brighter effulgence!

If Memory exerts such a power over the aged and unfortunate, what must be its power over those who are just emerging from beneath the cloudless sky of life's morning, to enter upon the duties, cares and anxieties of maturer years? What emotions fill their bosoms, when about to sever old ties and associations formed in innocent and confiding childhood,—when about to leave forever the school-room, whose very walls are rendered sacred to them by long association, and say farewell to the many friends that have long and often met them there to receive and impart kindly instruction,—or when about to turn away forever, perhaps from the home of their childhood, where they have long lived and loved? Summer skies will never overreach them; fairer flowers will never bloom for them; dearer friends will never love them.—Be faithful, then, sweet Memory, and when they shall drink of the mingled cup of joy and sorrow, (of which we must drink), often take them back to the home, the school-room, the playground, the friends and all the happy scenes of their joyous, youthful years.

Ye young and buoyant, speak no word, do no deed that will, in after years, pass before the mental eye and moisten the cheek with tears of bitter and unavailing regret; but, be kind, and then Memory's exhaustless mine will afford you unnumbered and unequalled treasures,—then you can say, with the poet Rogers—

"Sweet Memory, waitest thou the gentle gale,  
Off up the stream of Time I turn my sail,  
To view the fairy haunts of long lost years,  
Blot with far greater shades, far braver flowers."

THEOPHOSIA

Goldsboro, N. C., Aug. 9, 1859.

For the South Western Baptist.

## "Old Times."

Would that the good "old times" could come back—when brethren esteemed it a privilege to collect in the meeting-house and spend the hours before the preacher arrived, in singing and praying, and talking of Spiritual things. Alas! alas! "our fathers, where are they, and the Prophets, do they live forever?" Those times are gone and the men that lived in them, too. Alas! alas!

"What blissful hours I then enjoyed,  
How sweet their memory still!"

Ah, yes! Those were "good times"—those were simple times—those were gospel times; and rough as they were, blunt as they were, honest and plain and simple as they were, my heart still loves them.

"HARVEST."

Claiborne, July, 1859.

## Revivals.

The following from Rev. R. H. THACKERSON, a missionary of the East Alabama Convention. "It is addressed to the Convention, and to 'all God's dear children.' He says:

"I am in the field, God has, in a good degree, blest my labors. I have Baptized 36 at Shady Grove; 16 at Harmony Grove; 19 at Mt. Paran; 1 at Bethany; 3 others have joined awaiting baptism. Others professed to have received forgiveness for their sins that have not joined. The work is progressing; may God abundantly bless his beloved Zion till all the churches shall be revived. Dear brethren, as a poor missionary, I beg an interest in your prayers. Pray for your missionaries; pray for the welfare of Zion."

We are much obliged to bro. Thackerston for his communication, and for the interest he takes in our paper. We hope the missionaries of that Convention will report their success through our paper. Such news is cheering to the heart of God's people.

EARLY TRANSLATIONS OF THE BIBLE.—The translation of the Bible into English was commenced at an early period. King Alfred "the Truth-teller," as he was called, commenced the work about the year 730. Adelmund translated the Psalms into Saxon in 709. Other parts were done by Elfrid or Egbert, 750; the whole by Bede. In 1534, Trevisa published the whole in English. Tyndal's translation appeared in 1534, was revised and altered in 1538, published with a preface of Cranmer's in 1549, and allowed to be read in churches.—In 1551 another translation was published, which being revised by several bishops, was printed with their alterations in 1560. In 1582 a new translation was published by authority, which is that in present use. There was not

guage till 1685. The pope did not give his permission for the translation of it into any language till 1759.

## Orthography—Pronunciation.

There is in the August number of Russell's Magazine, a very instructive article on Webster's Dictionary. The writer deprecates the want of a perfect standard of spelling, and thus despairingly speaks:

"The longer we live the more sceptical do we become on the subject of orthography. We would once have wagered that we could write a score of pages without committing a blunder—we would by no means risk any money on such a hazardous now. Every body seems to have his standard. We think it is a pity. A word misapplied, or used in a sense different from usage, sometimes calls thought into exercise; but a word peculiarly spelt arrests thought, diverts it from its subject, and directs it to the strange orthography. This is a perpetual blot in the writings of Archdeacon Hare. We leave his train of thought to wonder at his peculiar formation of some preterites. It is just such a blunder as a speaker makes, who pays studied attention to his voice and gesticulations. You lose sight of the discourse in admiration of the actor. This is a very curious phenomenon—a misapplied word, one which is so either through ignorance or heedlessness, is scarcely observed; often it is unnoticed, or if noticed, does not for an instant disturb you; but every instance of affectation in spelling is an offence. You unconsciously look for more examples, and at last you find yourself engaged in a spelling lesson, when you expected to be reading the production of a deep thinker."

He equally deprecates of a correct uniform standard of pronunciation. Hear him:

"The last point which is to be regarded in a dictionary, is its utility as a guide to pronunciation. In regarding it as a department in lexicography, we have merely spoken in compliance with the popular opinion. As to its utility, we are utterly sceptical. It is to be remarked that no one consults a dictionary for pronunciation, except those who are generally pretty well qualified to dispense with its services. And in most cases of disputed pronunciation among educated men, it will generally be found that each party will be supported by the views of some one who assumes to speak by authority. Now, what means all this, but that pronunciation is unsettled; that usage has not determined the word in question? A pronunciation decidedly vicious is not to be cured by a dictionary; a departure from usage in any given word is a matter of no consequence. If a man is well bred and well educated, he need not trouble himself about his pronunciation. The instant he does so, he becomes affected, and affectation is the greatest vice in language. The same remark which we have already made about bad spelling and affected spelling is true in this respect. The one is a perpetual tease; the other carries its apology in its front, and is pardoned even before it is noticed. The best rule for pronunciation is to conform to the best standard of your neighborhood. Be natural; be yourself; and you will be respected. The instant you fly to Mrs. Grundy for her decision, you lose yourself, get into a false position, and are doomed so long as you remain there, to the most abject kind of slavery, that of your own self-condemnation."

The following is instructive, amusing and suggestive:

"It is a curious fact, that the most celebrated compilers of pronouncing dictionaries were not Englishmen.—Sheridan was an Irishman, Walker a Scotchman. They felt the immense disadvantage of a provincial position, and they bestowed more pains on learning how to pronounce English, than would have sufficed for learning several valuable languages."

And this brings us to a very important inquiry: What standard should be adopted by the compiler of a dictionary in this country? To give another form to the question: What language should be represented by a dictionary compiled for the use of Americans? The most obvious answer to this question is, the English language, without doubt; for English is the language of the American people. If by the English language is meant the language of the English people, then it is not strictly true that English is the language of the American people. The same word is not infrequently used in the two countries in different senses; thus: to *realize*, in England, means to bring into being; also, to convert anything into real estate; in this country it is most generally employed to signify a vigorous effort of the imagination. An American speaks of a *balance*, when an Englishman will say a *remainder*. A *dear* American is a good-natured fellow, a clever Englishman is one possessed of skill and address. An American *contemplates*, while an Englishman *intends*. An American has his *worn boots fixed*, while an Englishman has his *footed*.—An American goes for war, while the Englishman is for peace. An American is an *influential* man, an Englishman has influence. In the settlement of accounts, an American will produce his *check*, while the Englishman is equally ready with his *note*. An American *rides* in his carriage, an Englishman *only* on horseback. An American finds a *school of fish*, an Englishman a *school*.—An English bill-broker is an American *broker*; an English porker is an American *hog*; an English distillery is an American *stillhouse*; an English shareholder in a bank is an American *stockholder*. An Englishman overcasts his *eyebrows*, an American *casts his*. An English plant droops, an American *sags*. An English political intriguer is an American *intriguer*. Your hint has furnished the Englishman with a notion which he has never given the American a

American *dough-face*. An English servant is an American *help*; a disagreeable companion is an American *ugly customer*.

Every one who has paid any attention to what are called Americanisms knows that the table of differences may easily be spread over several pages.—Now what is an American lexicographer to do? Shall he ignore Americanisms, and use such words only as pass current in England? Then he ignores his country, his breeding and his language, and is trebly a traitor, if his contemptible funkyness does not make the crime impossible to his littleness.

Shall he give the words, but caution his readers that they have the American taint? Then he only proclaims himself a flunky.

Unquestionably, the language of a people is the language which they speak; they who write as they speak write naturally, write gracefully, write well. They who speak one language and write another, are over stiff, forced and unnatural. And this is the inevitable fate of every man who feels that his language is degraded to a provincial dialect."

## Eloquent Extract.

The best thing yet written by Edward Everett in his "Mount Vernon Papers," is on article on the late comet.—After describing its approach to the earth and the beautiful picture it presented, he says: "Return, then, mysterious traveler, to the depths of the heavens, never again to be seen by the eyes of men now living! Thou hast run thy race with glory! Millions of eyes have gazed upon thee with wonder—but they shall never look upon thee again. Since thy last appearance in these skies, empires, languages and races of men have died away—the Macedonian, the Alexandrian, the Augustan, the Parthian, the Byzantine, the Saracenic, the Ottoman dynasties have sunk or are sinking into the gulf of ages. Since thy last appearance, old continents have relapsed into ignorance, and new worlds have come out from behind the veil of waters. The Magian fires are quenched on the hill-tops of Asia, the Chaldean is blind; the Egyptian hieroglyphist has lost his cunning; the Oracles are dumb. Wisdom now dwells in the farthest Thules, or in newly discovered worlds beyond the sea. Haply, when wheeling up again from the celestial abysses, thou art at once more seen by the dwellers of earth, the language we speak shall be forgotten, and science shall have fled to the utmost corners of the earth. But even there His hand, that now marks out thy wondrous circuit, shall still guide thy course; and then, as now, Hesper will smile at thy approach, and Arcturus with his sons rejoice at thy coming."

## A Cool Case.

A correspondent of the London Times, giving an account of his visit to Garibaldi, tells the following story of a soldier in the patriot army, who appears to fight on his "own hook."

"Among a hundred Italians, you find, perhaps, five or six adventures of all other countries—French, Swiss and Germans, Spaniards, Americans of both continents, and even a Chinese and an Englishman. The latter I found at Turin, at the table d'hôte de la Grande Bretagne, where he announced to me his intention to have some sport with the Alpine chamois, and asked for direction as to Garibaldi's whereabouts. He is a man of near sixty, of a tall and colossal frame, imperfectly acquainted with the language, and ignorant of most Italian matters. He professes, I am told, the utmost indifference to the cause he serves. Between him and his fellow combatants, there is hardly any intercourse. Garibaldi allowed him to follow his camp. He makes war at his own expense, and camps apart from the corps. He receives no orders, asks for no information as to the General's movements. He is indefatigable in the march—intrepid in the fight. Garibaldi numbers fifty, or perhaps one hundred, of the best marksmen in Europe, but the Englishman is the deadliest shot. In the latest encounter on the Stelvio the Tyrolese never succeeded in wounding a single Garibaldino, while five of their number dropped mortally wounded from their ramparts, from which they scarcely ventured to peep; two of the number fell under the unerring aim of the Englishman. He is never wanting at the hour of strife; he takes his place in some hidden nook, all alone, aloof from the rest, squatted on the ground, calm and impassionate, taking leisurely aim, like a sportsman awaiting the lion or the wild boar at the brook. He has a double-barrelled rifle, a sabre, but no bayonet, and takes no part in the mêlée when the Garibaldini come to close quarters. Some people told him he must be very strongly devoted to the Italian cause to come out in arms to its support at his time of life. He answered, with a yawn, he was very fond of shooting, and must take part on one side or the other.—There was an eccentric Frenchman, also, an aged man, who joined Garibaldi at Genoa at the outset; but he had a fancy he could go to war in his gig—his gig was broken down on the first brush with the Austrians at Novara, and the French amateur was never again heard of."

All real Christians are inseparably united to the Lord Jesus Christ. The nature of this union is set forth in the Holy Scripture under a variety of figures. As for example;—that of the Marriage Covenant. "The husband is the head of the wife, even as Christ is the head of the church." That of a Building with its Foundation. "Behold I lay in Zion a chief corner-stone, elect, precious; and ye also as lively stones are built up as a spiritual house; are built upon the foundation of the apostles, and prophets, Jesus Christ Himself being the chief corner stone; in whom ye also are builded together for a habitation of God through the Spirit." That of Branches with the Vine. "I am the vine ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." And that of the Human Body with the Head. "As the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ; who is head over all things to the church, which is His body. We are members of His body, His flesh, and of His bones."

Under such a variety of significant metaphors is the union of true Christians with their Saviour, divinely expressed. It is no imaginary union, but a real one,—a close one,—an influential one,—an endearing one—a vital one; and from it flows—pardon,—justification,—adoption,—sanctification,—all needful support and consolation in the present world, and beyond this world,—life everlasting—heaven, its glories and its joys!

Are we thus related to Christ, by having fled for refuge to Him,—by having cordially embraced Him, by being joined to Him in a living fellowship,—by having Him formed within us the hope of glory? Happy those persons who can give an affirmative answer to this weighty question; for "this is the record, that God hath given unto us eternal life, and this life is in His Son; and he that hath the Son, hath life."

From the Christian Index.

## A New Book.

Bro Boykin: I have had the opportunity of inspecting a portion of new work on Moral Science, by J. L. Dagg, D.D., late President of Mercer University. By the time this reaches the public eye, if your indulgence should allow it that opportunity, the new work will be in the Printer's hands. It will be published in time for use during the spring term of those Seminaries that may adopt it.

Dr. Dagg has made a large stride in advance of Dr. Wayland. He has avoided the obscurities, the errors, and the useless discussions of his predecessor. He has reached conclusions in some cases where Dr. Wayland was on the fence, and has completely blown to the winds the doctrine of "equality of rights" upon which he has erected his argument against slavery. Dr. Dagg examines the subject in the light of revelation, and of reason, and arrives at a conclusion quite the reverse of Dr. Wayland.

This new book is destined to be the standard in all our Southern Colleges, and will be used extensively at the North and West.

I was particularly interested in the manuscript, which is in the handwriting of the venerable author, and quite legible. He writes upon a machine made for the purpose by Prof. Loud, of the Georgia Female College. G. Y. B. Madison, Aug. 19, 1859.

The following was forwarded us by Rev. B. H. TIMMERMAN, under date Aug. 20th:

"At a meeting of the third district of the Central Baptist Association, held at Good Hope Church, including the second Sabbath Inst., resolutions were passed, unanimously, requesting the present Moderator to arrange appointments for missionary meetings at the churches in this district on the last week in July 1860, in time for publication in the minutes of the Central Association. Also approving the appointment of the Rev. Dr. MANLY as missionary for the State.

## REVIVAL OF RELIGION.

The above meeting was protracted eight days and nights, and there was a great revival of the work of God in the conviction and conversion of sinners. Backsliders returned, Christians were revived and encouraged to prosecute the great work assigned them.—There were seventeen added to the church; four by letter, thirteen by experience, twelve of whom were baptized, and the other to be baptized to-morrow. One of the most beautiful and impressive baptismal scenes I ever witnessed was on Thursday morning, last when the pastor, Rev. G. H. Colly, led eleven willing converts down into the water and baptized them, in the presence of a very large concourse of people. Bro. Colly was assisted in the meeting by brethren Williams, Stewart, Norton, Harrington, Gregory, and the writer. The congregations were large and attentive, and at the close many were left on the anxious seat, and several found the Savior precious who failed to unite with the church."

The North China Herald states that a newspaper published at Shanghai, in Chinese, by the missionaries, has at-

ed a circulation of 700. The people buy it week by week, paying cash, and the purchaser reads it aloud.

## The Divine Plan for the Supply of Missionaries.

What is this divine plan? *Prayer to the Lord.* Who was its author? *Jesus Christ.* Where is it recorded? In Luke, tenth chapter, and second verse: "The harvest truly is great, but the laborers are few. *Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.*"

*Is not prayer to God the divine and scriptural plan for the obtaining of missionaries sufficient for the supply of the world?*

Its wisdom and adaptation seem to be evident from the following reasons:

1. Because He is the author of missions. "God so loved the world that he sent his Son to save those who would believe on him."

2. Because the harvest is His. The glory of saving souls belongs to Him alone.

3. Because, if the laborers are sent by Him, they will be such as He approves. *He will send the right ones.*

4. Because he can incline men to come. He can turn the minds of young ministers, and of candidates for the ministry, to the wants of the heathen, and can influence them to come over and help us.

5. Because He can dispose the church to contribute the needed amount of funds to defray the expenses of the missionary enterprise.

6. Because he only can make the labors of missionaries successful. The blessing must come from Him.

Query.—Is it not the duty of the church, in view of the present demands for missionaries for the East, to resort with greater diligence to the scriptural method for the supply of laborers for His harvest, without omitting or relaxing the other and usual methods? Those that honor God shall be honored of him.—Faith without works is dead, being alone. Works without faith are insufficient.—*American Presbyterian.*

How A SOLDIER FEELS IN BATTLE.—A young French officer thus writes his first experience in battle:

"Our officers kept us back, for we were not numerous enough to charge upon the enemy. This was, moreover, most prudent, for this murderous fire so fatal to the white coats—did us but little harm. Our conical balls penetrated their dense masses, while those of Austrians whistled past our ears and respected our persons. It was the first time I had faced fire, nor was I the only one. Well, I am satisfied with myself. True, I dodged the first balls, but Henry IV, they say did the same, at the beginning of every battle. It is, in fact, a physical effect, independent of the will.

"But, this tribute paid, if you could only feel how each shot electrifies you. It is like a whip on a racer's legs. The balls whistle past you, turn up the earth around you, kill one, wound another, and you hardly notice them. You grow intoxicated; the smell of gun powder mounts your brain. The eye becomes bloodshot, and the look is fixed upon the enemy. There is something of all the passions in that terrible passion excited in the soldier by the sight of human blood and the tumult of battle.

"Everybody who has tried it testifies to the peculiar intoxication that is produced by being in battle. There is an intoxicating influence about the smell of powder, the shrill whistle of the bullet, and the sight of human blood, that instantly transforms men from cowards to heroes—from women sometimes to monsters. None can tell of the nature or mystery of that influence but those who have been in the fray themselves."

MYSTERY.—In the mysteries of religion, for well regulated minds, there is always to be found an explanation sufficient for faith, but never as much as is necessary for comprehension. The *what* it is, is sufficient for us; but the *how* is beyond our comprehension, and is not at all necessary for us.—*Leibnitz.*

A PORTION FOR GOD.—The Hindoos, when gathering in their harvest, before it is moved from the threshing floor, take out the portion for their god.—However poor, however much in debt, or however much the crops may be, the God's portion is first given.

DANGER.—Without danger, danger cannot be surmounted.—*Palms Syrus.*

A GOLDEN RULE.—What you would not have done to yourself, never do to others.—*Alexander Selous.*

IGNORANCE.—It is better to be unborn than untaught; for ignorance is the root of misfortune.—*Plato.*

DECEPTION.—One imposture or fallacy produces another.—*Trenet.*

REPUTATION.—An injury done to character is so great that it cannot possibly be estimated.—*Livy.*

FRIENDSHIP.—There are two Latin proverbs which convey a severe (as it is a calumnious) estimate of human nature:—"Happiness has many friends;" "While the pot boils, friendship lasts."

LIFE.—He is unworthy to live, who lives only for himself.

INTERFERENCE.—Drunkness turns a man out of himself and leaves a beast in his room.



KING, ALLEN & CANAK, have an advertisement of their Warehouse in this week's paper. They are gentlemen every way worthy of confidence, and we regret the great suffering in the late fire at their place. We hope the public will

is there a case recorded of an individual refusing to be tried by his arch, and then setting up for himself a leader of faction. Now if a Church expell a member, say unlawfully as our Christ will have it, and another Church receives him, Associations and Councils sustain and endorse him, what will be the effect upon the unity, union and fellowship of the Churches? Fraternal intercourse is destroyed, and diannion the result. "But can not another arch equally independent restore him?" Not without breaking the fellowship of the Churches of Christ, which the great law of Love forbids. But he has been excoiled unlawfully,

We now say in all kindness, and once  
all, that if this proceeding is pushed  
on our Churches and Associations a  
division of our denomination is inevita-  
ble. In our place, as public journalists,  
to guard the Churches against  
extraneous, we most affectionately en-  
treat you not to allow this thing to  
come into your councils. Let it be shut  
within the limits of the Convention.

The Chinese have, some of them, a novel idea of baptism. One of the missionaries in China, writing to the *Commission*, says, that while speaking of Dr. Allen's hospital, a man inquired what baptism was, and which foreign doctors used it.

pleasant task of your unworthy  
brother, in the presence of two or three  
hundred spectators, who had assembled  
around the pool to witness *our first effort*  
administering the ordinance of bap-  
tism, to lead nine of the most interest-  
ing young converts that we have ever  
seen, down into the watery grave. To  
the memory of my dear brethren

5. But most especially do we behold an illustration of the majesty of meekness in the character of the blessed Re-

-----Death  
Alike victorious  
O'er all things animate,  
Insatiable, unrelenting.

Thou sparest not either age or sex ;  
Thou regardest not either high or low,  
But relentless of station, virtue and holiness  
Thy shafts fly suddenly, yet surely ;  
And with the besom of destruction  
Sweeps all things here below.

Died, at his residence in Russell county, Alabama, on the 18th day of April, 1839, Rev. MITCHELL BENNETT, wanting three days of being seventy-five years old. Full of years, full of hope, like the well ripened grain, he is mowed down by the sickle and gathered into the garner of everlasting bliss. The subject of this brief memoir was born in Virginia, on the 21st of April, 1784. He emigrated to Pendleton District, S. C., when very young. He embraced religion in his eighteenth year, and connected himself with the Baptist church of which he continued a faithful, zealous and efficient member till his death. He commenced officiating in public in the 25th year of his age. Honest of purpose, of the purest integrity, impressed with the highest sensibility for the welfare and happiness both in time and eternity of his fellow mortals, he dedicated the whole of his subsequent long career to the service of our blessed Lord and to the advancement of his spiritual kingdom on the world. He removed to Jackson co., Ga., about the year 1810, and was subsequently on the 24th December, 1820, ordained as a minister of the Gospel, by Walnut Church, in the county of Jackson. From this time henceforth, so long as his strength permitted, he devoted his time, his talents, and his untiring energies to the spread of the Gospel. No sacrifice was too great, no labor too intense, no privation too severe for him to endure, but with a self-sacrificing devotion to the cause of his Master, he would buffet the storms of the elements, fearlessly meet the frowns and scowls of a wicked and censorious people, and carry the message of salvation to thousands who never, or at least but seldom heard his glad sounds before. Mr. Bennett as a minister was honest, persuasive, eloquent. Without the advantage of an early education, such was the strength of his intellect, such the power and vigour of his imagination, that he never failed to attract the attention and win the favor of those he addressed. There was an honesty, a truthfulness, a solemn earnestness in his manner that attracted the attention and finally won the heart of his auditor. His whole life accorded so happily with the precepts he delivered from the sacred desk; those who heard him were constrained to believe and admit that there was a reality in the religion of the cross. As a minister, Mr. Bennett was eminently useful. Few men ever lived in Western Georgia who as a minister had so great influence over the minds of the great body of the people. He never studied to minister to the mere fancy or taste of his hearers, but discarding the formal rules of rhetoric and the flowery imagery of mere imagination, he came home to the understanding, to the conscience, to the interests of his audience, and thus did with much power and wisdom to be al-



**JUDSON  
FEMALE INSTITUTE,  
MARION, ALABAMA.**  
**THE TWENTI-SECOND ANNUAL SESSION**  
WILL BEGIN  
On Monday, October 22, 1890.  
This Institute, one of the oldest and largest seminaries  
in the Southern States, and a pioneer in Female Edu-

the Faculty, and among a staff of twenty-one teachers, thirty for twenty-one years, and now drawn partly from every portion of the South-west. The Faculty tradition consists of

**TOWNSHIP PROFESSORS AND TEACHERS.**

Our officials. The Institute commands the best skill and experience, and it will continue in the leading to yet higher results in Female Education.

**Literary Department.**

Advanced Course of Study prescribed for those who to the honors of Graduation, is elevated and extraordinary during their year. It is a thoroughly a College course, and is a valuable preparation for the study of the

The Diploma, under the Seal of the Corporation, is issued to all pupils who have completed the course of instruction in the Physical Sciences, and whose Lectures are delivered regularly.

The Library contains more than one thousand carefully selected volumes, and will be furnished with proper facilities for the use of the pupils.

No pupil can advance beyond the Preparatory course at a thorough knowledge of Grammar, Geography, Arithmetic, and other English branches. Frequent exercises are imposed throughout in Reading, Spelling, Penmanship, Composition, Letter-writing, Vocal Music, and Mental Studies. We cannot build without this foundation.

**Department of Art.**  
 Accomplished Musicians are exclusively occupied in this branch. Eighteen pianos, and a variety of other musical instruments, are constantly in use. Especial attention will hereafter be given to Solo and Duet Singing, and to the highest Vocalization.  
 Superior Artist instruction in Drawing and Painting, equal attention and care being given to these branches. Pupils are taught to sketch freely and accurately from nature, and to color tastefully. Advanced pupils study Art of Design.  
 Instruction is given in a great variety of Ornamental Arts.

Every provision is made for the comfort of the boarders. The new extensive buildings obviate crowded lodging. The principal will reside in the Institute, and he, with the girls, will endeavor to make it a pleasant home. The faithful and efficient Matron devotes herself entirely to the motherly attentions so essential to the health of the young persons.

A single case of serious illness occurred during the last year.

EXPENSES.

The expenses of pupils are as light as in any other Institution of respectable grade in the South. All those

...insured by a Bookers rapid and the Library	
...ent, exclusive of Books, etc., and also of clothing,	
...of which is limited by the cheap Uniform Dress	
...rised by the laws, amounts to, .....	\$170 00
...Ancient or Modern Languages, .....	30 00
...Musical Instruction, .....	50 00
...Use of Instrument, .....	10 00
...Drawing and Painting, .....	30 00
...Painting in Oils, and Art of Design, .....	50 00
...net Music, Painting Materials, etc., variable.	
...If payment is required in advance,	
...ticket money is not allowed.	

tion is connected with the Alabama river at Selma,  
allroad, and commodious Stages run to and from  
bus, Miss., daily.  
First comers have choice of apartments,  
and visits are prohibited.  
Season continues nine months, without intermission,  
for circulars, catalogue, or unpublished particulars,  
y to  
NOAH K. DAVIS, Principal.  
August 26, 1862. 4f

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ALABAMA

**CENTRAL FEMALE COLLEGE.**

**OFFICERS.**

**REV. J. S. BACON, D. D.,**  
President and Professor of Mental and Moral Science.

**RICHARD P. LATHAM, A. M.,**  
Professor of Mathematics and Physical Sciences.

**MRS. R. P. LATHAM,**  
Presiding Instructress in College Hall

Teacher in Preparatory Department.  
MISS S. M. GULLEY,  
Principal of Primary Department.  
Music Department.  
PROF. J. W. GROCHEL, Principal.  
MISS JOSEPHINE GROCHEL,  
MISS GUILLEAUMINE GROCHEL,

THE SECOND SESSION will commence on Monday, October 24, 1899, and end on the first Wednesday in 1900.

.....	25 00
.....	40 00
.....	60 00
.....	50 00
.....	10 00
.....	80 00
.....	8 00
.....	20 00
.....	25 00
.....	30 00
.....	60 00

ard, Fuel and Lights, per month..... 15 00  
 No extra charges. **GA.**  
 We provide Books, Stationery, Etc., at their own ex-  
 penses. In case of protracted sickness exceeding one  
 month, a deduction will be made for absence.  
**A. J. BATTLE**, President Board of Trustees,  
 Tuscaloosa, Ala., Aug. 25, 1899.

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**BROWNWOOD INSTITUTE**  
 NEAR La GRANGE, GA.

THE SESSION, for 1886, will be opened on Monday, 10th January. It will consist of two Terms—one of six weeks, the other of three. The latter term will commence on 1st Monday in September, and end on 1st Friday in December.

**FACULTY.**

**WILLIAM JOHNS, PRINCIPAL AND PROP<sup>r</sup>,**  
*Instructor in Political Economy, Moral & Mental Science.*

**EDWARD R. DICKSON,**  
*Instructor in Ancient Languages and the Physical Sciences.*

**D. P. BLACKSTONE,**

*Instructor in Mathematics—Pure and Mixed.*  
**RODNEY DENNIS,**  
*Instructor in English Language and Literature.*  
**M. HEARD & LADY, BOARDING DEP'T.**

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**EXPENSES.**

<i>Tuition.</i>	<i>Spring Term.</i>	<i>Autumn Term</i>
Primary Department	\$20 00	\$10 00
Intermediate "	30 00	15 00
Collegiate	40 00	20 00
Board, Lodging and Washing	14 00	per month.

the close of term.  
A *pro rata* deduction will be made from the Board in  
case of protracted absence—but not from Tuition.  
For further particulars, apply to the Principal.  
August 26, 1859. 16.

of Natsaugla, near Salem Church, and the residences of Rev. B. Mott and Dr. W. M. Allen. I desire and solicit the patronage of all those who wish their children educated properly. An experience of more than 12 years has enabled me to adopt a system by means of which students can attain a great deal more rapidly advanced than by the old common methods usually adopted in our schools, both high and low. Students whose education has hitherto been neglected, and who are considered a dislike to study, or who are any other cause whatever, are taken, and by a judicious course are caused to take delight in learning. The course is calculated to benefit their children in the

neighborhood, and placing them in the school, as necessity is of the best; the country beautiful and healthy, the process of attaining a correct education is very mild, and pleasant. Do you teach it? Try it and see! All are invited to attend and witness the performance during the public examinations, or at any other time more suitable.

The rates of tuition are as follows:

Primary Classes, \$5.00 per session of five months,  
Intermediate " \$10.00 " " " " "  
Languages, Higher Mathematics " " " " " 6 months

May 12, 1899.  
G. PARKER, Principal.

**MISS INDA WILLIAMS' SELECT BOARDING SCHOOL.** For young ladies, will be opened, Wetumpka, on the 1st Monday in October. Number limited to twenty. A thorough collegiate course will be taught. Strict attention given to reading, sewing, and domestic exercises. The girls will be under the entire control of the Principal, both in and out of school. No fee scholars admitted. The pupils will not be allowed to leave any visits, or go on the streets except with the Principal. Steward's department kept by Rev. J. D. Williams at home.

\$200 will cover all expense of Board, English branches, languages, books for Music, Drawing and Painting, music, language made. Half of the tuition advanced. No fee will be received for less time than six months. No fee made, except by arrangement.

Address **MISS INDA WILLIAMS,**  
August 11, 1930. Wetumpka, Ala.

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**SOUTHERN FEMALE COLLEGE,**  
**In Grango, Ga.**

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THE Fall Session of this Institution will commence the last Wednesday in September, and close the 29th of November. The Spring session will commence the first



