

COOPER FAMILY RECORD

BY T. B. COOPER

1900

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July 7, 1765
 Aug. 6, 1774
 Aug. 25, 1783
 April 20, 1792
 Sept. 16, 1812
 Dec. 4, 1813
 June 14, 1815
 Feb. 10, 1817
 Feb. 16, 1819
 April 26, 1821
 March 20, 1825
 Dec. 26, 1824
 May 7, 1827
 Sept. 18, 1829
 Feb. 27, 1832
 May 17, 1834
 Dec. 8, 1838
 Dec. 13, 1857
 June 7, 1860

 Dec. 23, 1810
 Apr. 22, 1836
 Dec. 15, 1837
 Oct. 12, 1837
 May 29, 1840
 May 26, 1843
 May 26, 1844
 Nov. 2, 1847
 May 27, 1848
 May 20, 1856
 Nov. 25, 1857
 Dec. 24, 1861
 Dec. 23, 1869

 March 10, 1842
 May 30, 1844
 March 3, 1845
 May 23, 1845
 July 6, 1861
 March 20, 1862

Looper
 Family B
 and
 Biographical
 by
 J. B. Cooper
 1900

This book is respectfully
 dedicated to
 Miss Clara Humphreys

Providence, R.I.
 Oct 3, 1900

Cooper
Family Record
and
Biographies
by

J. B. Cooper

1900

This book is respectfully given to my beloved
Niece Clara Kimphreiss.
J. B. Cooper in my 76 year of age.

Copied by
Oct 3, 1917

No. 56

These are records of my mother's
family - Clara Cooper Humphries.
Mother Humphries.

by 7, 1765
by 1, 1774
by 25, 1783
by 20, 1792
by 16, 1812
by 4, 1813
by 14, 1815
by 10, 1817
by 16, 1819
by 24, 1827
by 20, 1828
by 26, 1824
by 7, 1827
by 18, 1829
by 27, 1832
by 17, 1834
by 8, 1838
by 13, 1837
by 7, 1860

by 23, 1810
by 22, 1836
by 15, 1837
by 12, 1837
by 29, 1840
by 26, 1843
by 26, 1844
by 2, 1847
by 27, 1848
by 28, 1856
by 25, 1859
by 24, 1861
by 20, 1869

by 10, 1842
by 30, 1844
by 3, 1845
by 23, 1845
by 6, 1861
by 20, 1862

Family Record

Births

Nelson Bonner
Mary Bonner Cook
George Cooper
Nancy Cooper (Bonner) his wife
Wilson Bonner Cooper
Mary Ann Elizabeth Cooper
Penelope Bonner Cooper
Eleanor Cook Cooper
Laurina Howard Cooper
George Washington Cooper
William Cooper
Thomas Bonner Cooper
Rachel Cooper
James Bonner Cooper
Eliza Elizabeth Cooper
John Randolph Cooper
Ann Elizabeth Cooper
George Bryan Cooper
Charles Jennings Cooper

Marriages

George Cooper & Nancy Bonner
John Mobley & P. D. Cooper
William S. Cook & S. C. Cooper
Joseph L. Patterson & A. B. Cooper
Patrick Hughes & M. B. Cooper
George W. Cooper & Sarah B. Brown
John Barrett & Rachel Cooper
William L. Cooper & S. J. Brown
Rev. William Cooper & Valena Fowler
Rev. T. B. Cooper & S. A. Stone
John T. Cooper & Willie K. Brown
Rev. F. H. Mott & S. C. Cooper
Rev. R. Cooper & Mary J. Burns

Deaths

James S. Cooper
Rev. Wilson Bonner
Ellen S. Cook
Rachel Barrett
Laurina B. Mott
George Cooper, Jr.

These are records of my mother's
family - Clara Cooper Humphries.
Hester Humphries.

Family Record.

Births

Wilson Bonner,	July 7, 1765
Mary Bonner Cook his wife	Aug. 1, 1774
George Cooper	Aug. 25, 1783
Nancy Cooper Bonner his wife	April 20, 1792
Wilson Bonner Cooper	Sept. 16, 1812
Mary Ann Elizabeth Cooper	Dec. 6, 1813
Penelope Loucretia Cooper	June 14, 1815
Eleanor Cook Cooper	Feb. 10, 1817
Isabella Howard Cooper	Feb. 16, 1819
George Washington Cooper	April 24, 1821
William Cooper	March 20, 1823
Thomas Benton Bonner Cooper	Dec. 26, 1824
Rachel Cooper	May 7, 1827
James Bonney Cooper	Sept. 15, 1829
Eliza Elizabeth Cooper	Feb. 27, 1832
John Randolph Cooper	May 17, 1834
Ann Elizabeth Cooper	Sept. 8, 1838
George Bryan Cooper	Dec. 13, 1857
Charles Jennings Cooper	June 7, 1860

Marriages

George Cooper + Nancy Bonner	Dec. 33, 1810
John Mobley + P. D. Cooper	Apr. 22, 1836
William S. Branch + S. C. Cooper	Dec. 15, 1837
Joseph L. Robinson + M. A. S. Cooper	Oct. 12, 1837
Patrick Hughes Miller + H. B. Cooper	June 29, 1840
George W. Cooper + Sarah L. Evans	May 26, 1843
John Barrett + Rachel Cooper	May 26, 1844
William L. Cooper + E. J. Stuart	Nov. 2, 1847
Rev. William Cooper + Valena Powers	June 27, 1848
Rev. T. B. C. Cooper + L. A. Stone	May 20, 1856
John R. Cooper + Willie K. Brown	Nov. 25, 1859
Rev. P. H. Wall + L. E. Cooper	Dec. 24, 1861
Rev. R. Cooper + Mary J. Burns	Dec. 23, 1867

Deaths

James S. Cooper	March 10, 1842
Rev. Wilson Bonner	June 30, 1844
Ellen L. Loxach	March 3, 1845
Rachel Barrett	May 23, 1845
Isabella H. Melt	July 6, 1861
George Cooper, Jr.	March 20, 1862

These are records of my mother's
family - Clara Cooper Humphries.
Harris Humphries.

Family Record.

Births

Wilson Bonner	July 7, 1765
Mary Bonner Cook (his wife)	Aug. 1, 1776
George Cooper	Aug. 25, 1783
Nancy Cooper Bonner (his wife)	April 20, 1792
Wilson Bonner Cooper	Sept. 16, 1812
Mary Ann Elizabeth Cooper	Dec. 4, 1813
Penelope Lucetta Cooper	June 15, 1815
Eleanor Cook Cooper	Feb. 10, 1817
Isabella Howard Cooper	Feb. 16, 1819
George Washington Cooper	Apr. 24, 1821
William Cooper	March 20, 1825
Thomas Benton Bonner Cooper	Dec. 26, 1824
Rachel Cooper	May 7, 1827
James Barney Cooper	Sept. 18, 1829
Eliza Elizabeth Cooper	Feb. 27, 1832
John Randolph Cooper	May 17, 1834
Ann Elizabeth Cooper	Sept. 8, 1838
George Bryan Cooper	Dec. 13, 1857
Charles Jennings Cooper	June 7, 1860

Marriages

George Cooper & Nancy Bonner	Dec. 23, 1810
John Mobley & P. S. Cooper	Apr. 22, 1836
Reuben S. Branch & E. C. Cooper	Dec. 15, 1837
Joseph S. Patton & M. A. B. Cooper	Oct. 12, 1837
Patrick Knight & M. B. Cooper	June 29, 1840
George W. Cooper & Sarah B. Evans	May 26, 1843
John R. Cooper & Rachel Cooper	May 26, 1844
Wilson S. Cooper & S. J. Lunt	Nov. 2, 1847
For William Cooper & Valena Powers	June 27, 1848
For J. B. Cooper & S. A. Stone	May 20, 1856
John R. Cooper & Willie K. Brown	Nov. 25, 1859
For P. S. Wall & S. C. Cooper	Dec. 24, 1861
For R. B. Cooper & Mary J. Burrows	Dec. 23, 1869

Deaths

James S. Cooper	March 10, 1842
For Wilson Bonner	June 30, 1844
Ellen S. Branch	March 3, 1845
Rachel Barrett	May 23, 1845
Isabella S. Malt	July 6, 1845
Isabella Cooper	March 20, 1862

Deaths (Cont)

Wilson B. Cooper	Jan	15	1866
Willie Brown Cooper	Feb	18	1866
Rev. William Cooper	Nov	8	1868
Nancy Lamer Cooper	March	2	1872
George W. Cooper	Aug	9	1877
Penny L. Moley Cooper	Dec	11	1891
Lemuel Evans Cooper	Apr	7	1897
Linnie A. Stow Cooper	Dec	11	1897
George B. Cooper	Oct	29	1902
Charley J. Cooper	Nov	5	1862

Henry Cook, was his wife -

Short Sketches
of the
Persons Named
in the Record

Rev. Wilson Cooper

My grandfather, Wilson Cooper was Irish descent. He came to this state from South Carolina about the first of this century and settled on the Dublin Road in Montgomery County, about ten miles below Mount Vernon and one mile above Dead River Church, which he served as Pastor during his life.

He was a man of large frame, not fleshy, of dark complexion, black hair and eyes, and had a voice of wonderful power and compass. For a partially educated man, he was an eminent and successful preacher. He was first a Baptist, then a Methodist. Not being satisfied as a Methodist, he returned to the Baptists. He was politically a strong Union man in the days of South Carolina Nullification, and took an active part and helped to circulate "The Federal Union" a paper published in Milledgeville Ga. He subscribed for a copy for me, though I was only a boy, and I began then, like him, to be a Union man and continued to be so, until wearied off by the Abolitionists. He was a subscriber and a contributor, first to "The Commonwealth Star" and then to "The Christian Index," its successor. Being a zealous missionary, he served for several years previous to his death as a missionary agent on the Board of the Georgia Baptist Convention. He owned a large white horse, on which he traveled and upon which he mounted from the ground, till the day of his death. He sat down in the pulpit of a church in Telfair County and died without a word or a motion, after preaching a long and powerful sermon on the text "Verily verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John 5:25. This was the gratification of his wish, expressed that he might die in the pulpit. His body was carried to the Dead River

church cemetery, and there buried.

His wife the last time I saw her just before her death, was very small, half bent and tottering on crutches, made necessary from her falling and crippling herself in her old age. Her maiden name was Mary Cook. She was a woman of extraordinary strength of mind and resolution and patience and fortitude; and though uneducated, raised a large family of extraordinary intelligence. She died at Uncle Joe Pygall near the church, where she had lived many years with her daughter Louey and was buried by the side of her husband where she had survived about five years. They had twelve children; James, Thomas, Wilson, Nancy, Louey, Harriet, Mary, Eliza, Maria, Elizabeth, Doris, and Martha, all of whom are dead, many years ago (now July 1900). They left a multitude of children, cooper, bennett, Pygall, Sullivan, Wilcoxes, Waller. The most of them are Baptists but some Methodists, and live in Montgomery, Talladega, Wilcox and Scriven counties. The descendants of these are very numerous and diversified and are residents of several states. All are of good character and in comfortable circumstances.

Richard Cooper.

Grandfather Richard Cooper was of English descent. He was of medium size, light complexion, dark hair, and blue eyes. Though uneducated, he was a good reader, a man of excellent sense and of good manners. His wife was a Miss Howard, whom I never saw, and of whose history, as of grandfather's, I know nothing. They came from North Carolina and settled first on Little Horse Creek in Scriven county, Georgia; afterward moved to the Ochopee river in Talladega county and then to Montgomery county following the Indians as they moved westward. He lived with the father from the time I first knew him till his death. This occurred at night and was caused by his falling from a horse in the afternoon.

a very warm day in August, the date not recorded, but about 1834 or 1837. He lived to a great age, near eighty, and could hear well and read without spectacles. He was fond of reading the newspaper and the Bible. He once offered me a large fine silk pocket handkerchief, if I would read correctly for him, the tenth chapter of Nehemiah. Of course I did not gratify him and failed to receive the prize, but he afterwards gave it to me as a present, which I highly esteemed for his apparent fondness for me. He liked fishing, and often walked to the Dead River, about a mile, for that purpose, going either alone or taking me or one of my brothers with him. The Dead River was a semi-circular cut-off from the Coosa, a few miles above its junction with the Ocmulgee, and abounded in bream, perch and catfish and trout, some very large. Grandfather was a very successful fisherman, and never grew weary of his favorite employment. I do not remember that he was a professor of religion, but was strictly moral, temperate and upright and lived an honorable life. He was buried in the cemetery of the Dead River Church. I know of only four children that he had; George, William, David and Rachel. William and David never married. Rachel married a man by the name of Bates and had two daughters, Jane and Rachel, who married James Middleton and Rev. William Parker.

George Cooper.

Father of grand father. After coming to this life, my father, George Cooper, living for a time in Scriven county and on the Ochopee with grandfather, settled in Montgomery county, the first covered for an Augusta man, by the name of Greenwood, on a plantation where the town of Reigston is now situated. After marrying Nancy Comer, daughter of Rev. William Comer, he bought lands and made his permanent home, about a half mile west of Dead River church, and two miles from the Coosa river. His land extended from near the church to the river.

He was of medium stature, fair complexion.

black hair and blue eyes. He was strong of body, energetic and industrious. He was not given to idle talking, jesting, or fun making. He was more sober, mild in disposition and firm in action and management. He owned many cattle, hogs and sheep. He did his own mechanical and blacksmith work. His hands were not idle, neither those of his wife and children, and God blessed and prospered them. Not educated, but a fair reader, he was fond of reading the Bible and Blair's sermons, a copy of which brother Wilson gave him on his return from college. And when he read, he commented thereon, either to himself, or to any person or persons who might be in hearing distance. He was a strong missionary Baptist deacon, was always in his place, in the church, and filled his office well and faithfully. He moved to Dorris county after the death of uncle William, in the winter of 1840-1841, and took possession of the large estate which uncle left to him and his family. His home is now owned and occupied by the Brewer family, in Cooper'sville. There he died of dropsy of the heart, in a good and honorable old age, and was buried in the cemetery of Wades church.

Mother Nancy Cooper was one of the best of women in every sense of the word. She was of medium height, portly, fair, with black hair and blue eyes, intelligent, sociable, godly, neighborly, motherly, but not educated. No husband ever had a more faithful and helpful wife and her children a more watchful, careful, attentive, patient, loving and sympathetic mother. Though herself was not educated, she and father were strong advocates of education and encouraged and helped their children to the best of their ability.

They had twelve children, six sons and six daughters, Wilson, Mary, Penny, Ellen, Burrell, George, William, Thomas, Rachel, James, Lizzie, and R. D. Delp. They are buried side by side in Wades church cemetery, mother first, father next, in the south east corner.

Sketches of the children.

Wilson W. Cooper.

Wilson Warner Cooper, named for grandfather, was the eldest. He was small of body, of fair complexion, and had black hair and blue eyes. From a boy, he was passionately fond of reading and writing, and so spent much of the nights after the day's farm work, by the light from home made tallow candles and lighted wood knots. His school opportunities were very limited. The year before he went to Brown University, Rhode Island, he managed, with the help of his father and younger brothers, to raise about twenty bales of cotton. These, with the high price then prevailing, provided him with the money in addition to what he had previously made by teaching a school in Dorris county to pay his expenses. He graduated at that institution, while Dr. Mayland was president, in the spring of 1841. He was strictly moral and temperate, but did not make a profession of religion till late in life. He was baptized by brother William and joined Wades church. He was not long thereafter ordained a deacon, myself assisting in the ceremony. His life work was teaching and farming.

He married Miss Eliza Jane Smart, of Cherokee Hill, Chattham county, who had recently located there from South Carolina. She was the eldest child of parents who had three sons and two daughters. She was a large, fleshy lady of beautiful complexion, black hair and blue eyes, and always healthy and handsome, virtuous and motherly. She made him a good and useful wife and governed her children well. They settled in the lower part of Cooper'sville where J. C. Hollingsworth now lives, and he was himself building a large dwelling house at the time of his death. He was in the Confederate service during the latter part of the war, although exempt by law as a teacher, and from heart disease. He accumulated one of the best selected and most valuable

private libraries in the state, and acquired a vast store of varied knowledge, but, on account of natural timidity and lack of ambition, employed it almost wholly within his own family and school and among his own neighbors. He had eleven children four of whom died about the same time, when quite young, of diphtheria and another, soon after, was that of dysentery. Their names were Frank, Jesse, Joe, Willie, George, Rooney, Mollie, Belle, Annie, Katie and Janice. He and the first five children are buried in Wades cemetery, middle row. His wife and Joe and Marime and Katie are buried in Bryan, Texas, where they moved after his death. Mollie, who married Wm. O. E. Marshall, of Savannah, and Belle, widow Pugh, with daughter Janice, are living in Brownwood, Texas, and Janice, with her husband near Bryan.

Mary A. E. Cooper.

Mary was of medium size slender form, black hair and blue eyes, having a somewhat freckled face and darker complexion than her sister. She had a mild temper, cheerful and affectionate disposition, good nature, sense, not much educated and was, like all the others, industrious. She loved her parents, brothers and sisters and her other friends and her home and was as fond of it, both in her single and married life.

She married Joseph S. Robinson, a widower with three children, of Savannah, then a merchant. They lived, for a while at Morris Ferry, on the Altamaha river in Tattnall county. Afterwards moved to Appling county, above Doctortown, near the river. He bought lands there and made farming and stock raising his business. He was a fine looking man, of extra good sense and manners, a whole-souled Methodist, and an enthusiastic talker on politics, religion and Methodism. Mary was always religiously inclined and joined the Methodist church to be with him. She was, in her last years, a great sufferer from cancer of the breast

of which she died, a few years after his death. They were buried about two miles above Jessup. She had three children, Louisa, Georgia and Fannie, who survives her, but I know not whether they are still living or where.

Penny S. Cooper.

Penny was of thicker form than Mary, of fairer complexion, pimpled face, lighter hair and blue eyes. She was more passionate and stubborn and, at times, gave mother more trouble than any of her other children. She had excellent sense, little educated, and was a willing, zealous and efficient worker, at almost every thing; cooking, washing, spinning, weaving, milking, &c. &c. perhaps, excelled in strength and zeal, but all the sisters were expert at the old-fashioned home-life employments.

She married John Mobley, a very kindly old farmer bachelor, who lived a mile to the east of Perry's Mills, in Tattnall county. He owned extensive lands, many cattle and other stock, and plenty of money, which he carefully kept under locks and keys. He was skeptical and erratic about religious matters and never connected himself with any church. Penny, in the course of time (August, 1853) joined Providence Baptist church, near her home, and continued a faithful member till her death.

She lived the life of a model wife and mother, and died in old age, after much suffering at the home of her eldest son, Dr. John Mobley, near Ball's Ferry, in Montgomery county, with whom she lived after the death of her husband, who died many years before. They were buried in the cemetery of Providence church. They had eight children; John, Dallis, Dorcas, James, William, Fannie (Nancy), Mary and Ellen.

Ellen S. Cooper.

Ellen, named so for her grandmother, was not so tall or large as Penny or Mary. Her complexion was fair, her eyes blue and hair black. She was always tidy, modest, lady-like and obliging. She

was sweet tempered, amiable, loving and beloved, cheerful and happy.

She married Horace D. Breach, a fine looking and extra talented mechanic and blacksmith of Lumberton City, Telfair county. He was a man of excellent natural abilities, but of high and ungoverned temper, and was at times, a severe husband and father. After the death of Ellen, he married a Miss Georgia Jackson from whom he afterwards separated. He studied and practiced medicine with success for many years, but ultimately became the victim of the opium habit, an inmate of the pauper's home, and was buried in the pauper's lot in Lumberton cemetery.

After father obtained possession of Uncle William's estate, in Scriven county, they moved there, and Horace took charge of it for a season, till father could make ready and move from Montgomery. They then made their home with father till Ellen's death. She died of pneumonia fever, and was buried in Wade's cemetery, north west corner. Her infant Horace, who lived only a few days, was buried by her side. (The next graves in order are Rachel and her infant, buried in the same coffin; then James, Matthe Durant, and her grandmother, old Mrs. Dupont, next to my wife, Mrs. C. A. Cooper.) Ellen had been an exemplary Christian, for many years, and member of Wade's church and died a peaceful death. She had four children; George, James, Emma and Horace.

Lourene H. Cooper.

Her second name was Leonard, the family name of her grandmother Cooper. She was a little taller and larger than Ellen. She had a fair complexion, blue eyes and black hair. She was regarded as the best looking of the older sisters. She had a very lovely face and disposition and was the first to have the worldly good advantages for an education, as she went to school to Prof. P. H. Wall and Milton D. Bacon. Having a bright mind and good memory and being fond of study, she well improved her opportunities, and became well educated

for a country girl of the time.

She married Prof. P. H. Wall, then teaching in Oxford, but was soon afterwards elected as Prof. of languages in Mercer University, Pennsylvania. She was a devoted wife and loving and painstaking mother. She was converted when young, at the home in Montgomery, during a spell of severe sickness, was baptized by grandfather Bonner and joined Dead River church. She followed Christ through life and trained her children in the nurture and admonition of the Lord. She was buried in the Athens cemetery. Prof. Wall, after leaving Mercer, became a professor and afterwards the Chancellor of the University of Georgia, in that city. He was a tall, slender man, of dark complexion and very bright and penetrating blue eyes. He was an eminent educator, and parliamentarian, and for many years moderator of the Georgia Baptist Association, and president of the Georgia and of the Southern Baptist conventions. He was honored with the titles D.D. and LL.D. As a Baptist Minister and pastor he was unequalled for his ability, faithfulness and success.

Lourene had eight children; Benny, Emma, Ellen, Marnie, Pat, Tommie, George and Willie.

George W. Cooper.

George was a robust, strong and active man, of medium height, large head, broad features, very fine black hair, thin beard, fair skin and blue eyes. He was smart from a boy, a born mechanic, blacksmith, machinist and inventor. He patented several inventions, the most useful and noted of which was the Cooper Plow. But, for want of tact and financial ability, he was swindled out of the money he might otherwise have made on them. He was remarkably industrious and a very hard worker.

He married Miss Sarah Lucretia Evans, daughter of Deacon George Kish Evans, and, after living in several places, settled in Lumberton. There he farmed on a small scale, worked the blacksmith wagon and wheelwright business, and spent much

time and money making and improving his inventions. He was, for many years, a worthy member of Wades church. He died very suddenly and peacefully of heart disease, at the home of his daughter, Emma Barley, on Rier Creek, twenty miles from home, and was buried in Wades cemetery, new extension.

They had thirteen children, all but two (Emma and Rosie) now living, and all married but three (Mary, Johnnie and Charlie). Their names are, George, Emma, Laura, Sarah Wilson, Mary, Tommie, Johnnie, Jim Henry, Mattie, Charlie, Rosie and Robbie.

Rev. William Cooper

William was the preacher upon whom the mantle of his grandfather fell. From a child, like Timothy, he began to show signs of his after work by preaching before his playmates. He was of medium stature, somewhat slender in form, about five feet and eleven inches high, had a fair, good expression of face, with black hair and blue eyes. He had a straight nose of moderate size, like all his brothers and sisters, and like them, a mouth suitable to his face. He was always gentle in speech and mannerly and sociable. He was licensed to preach by the Wades church in early manhood, after professing conversion and being baptized by grandfather Bonner, in Perry's Mill Race, Talladega county. He was ordained in Little Coaches church in 1848.

As a man and minister, he is well described by Rev. B. B. Cassiday, in an obituary notice written for the Baptist Middle Association and contained in the Minutes of 1869, as follows: "Brother Cooper, almost from its first session (1841) was a distinguished member of this body, and no one has ever enjoyed a higher degree of the esteem. Possessed of rare natural gifts of intellect, cultivated in our best schools and matured by deep study, he wielded a large influence among the people. His labors among the churches for years were eminently blessed. His remarkable character as a Christian, shone forth with peculiar beauty

alike in the pulpit, in our daily avocations, and with its brightest lustre amid the loved ones at home."

He was a student of Prof. Mellen and Bacon, at the Dead River Academy in Montgomery, and of his brother Wilson, at the old Young house and at Paris Hall Academy, and went to the junior class in Mercer University. Before discontinuing his course of study, he married Miss Valeria Powers, daughter of Maj. Olen Powers, of Effingham county. She was as tall as himself, fine looking, graceful, naturally intelligent and well educated. Her complexion was light and fair, her hair of auburn color and her eyes blue. She has been a firm Baptist and a member of Wades church, about fifty years, always active and useful. She made her husband a true and faithful companion and a helpmeet indeed. She is still living, erect but feeble, in her seventy eighth year.

William died peacefully, after having exhorted severally the members of his family and servants in Nov. 1868, and was buried in Wades cemetery, new extension. He served Wades, Powers, North Salem, Little Coaches and Middle Ground churches many years, as pastor, and baptized a large number of members, some of whom are now living, but many are gone to their rest with him.

They first lived, after the death of Maj. Powers, which occurred soon after their marriage, at his home in Effingham, two miles east of Eden. In 1852-1852. They moved to Cooperville in Scriven, and made for themselves a beautiful and permanent home. They had nine children; Olen, Willie Olen, Willie Bon-are, Beila, Maggie, India, Virgil, Charlie and Lawrence. Willie Olen and Charlie died in childhood; Olen married John Humphreys; Beila, Tom Brewer; Maggie, Horace Bonner; Maggie, Virgil and Lawrence are single. Infant married Eugene Powers - (1st CG.)

Rev. T. B. Cooper.

My size is medium, height five feet, ten inches, and weight 135 lbs. My complexion is light, eyes blue, hair formerly black now white. In my seventy eighth year, feeling considerably the effects of age, but, by the blessing of God, I am erect and moderately strong, and can still walk well and do light work. My right hand being partly paralyzed, I am writing this with

light which is his testimony. My trust and hope in God, through Christ, are steadfast and I am waiting anxiously for the summons to a new life and an abiding home.

was called to preach by the Penfield Baptist Church in 1841. Was baptized at Woods Church, in August, 1845, by Rev. William B. Moore, Pastor. The following is the account of my ordination, in the Savannah Baptist Church, written by Rev. J. P. Austin, D.D., pastor of the Second Church:

"Our pastoral council convened in the basement room of the Second Baptist Church, in Savannah, on the 7th of February, 1852, at 7 o'clock, P. M. pursuant to an invitation from the Waynesville Baptist Church, in Wayne County, Georgia. The Council was organized by the choice of Rev. H. C. Weyer as Moderator and Rev. J. P. Austin as Clerk.

Testimony was then rendered in by a delegation from Waynesville Church, requesting that this Council should examine Brother Thomas B. Cooper, member of said church, with reference to his ordination into the Christian Ministry. The delegates present who formed this Council, are the following:

Alexander McDonald, of Waynesville Church. Rev. Thomas Rambaut, Rev. H. C. Weyer, and Deacon J. C. Hogg, of the First Baptist Church in Savannah. Rev. J. P. Austin, Rev. H. C. Weyer, Rev. H. Harmon and Deacon J. B. Hall, of the Second Baptist Church of Savannah. Rev. William Cooper, of the Powers Church.

The candidate was then called on for a relation of his Christian experience, call to the Ministry, and his views of Christian Doctrine, when after an extensive and thorough examination, it was

Resolved, That this Council approve of the fitness of Brother Thomas B. Cooper for the Christian Ministry, and that he be set apart to that office by appropriate Religious Services.

Resolved, That the ordination take place at the First Baptist Church, in the City, on tomorrow evening, Feb. 8, and that the Order of Exercises be the following:

1. Sermon by Rev. J. P. Austin
2. Charge to the Candidate, by Rev. T. Rambaut

3. Ordaining Prayer, by Rev. H. C. Weyer.
4. Right Hand of Fellowship, by Rev. W. Cooper.
5. Presentation of the Bible, by Rev. H. C. Weyer.
6. Benediction, by the Candidate.

On Sabbath evening, the above mentioned services were performed, in the order designated, in the presence of a large and attentive assembly.

J. P. Austin, Clerk. H. C. Weyer, Moderator."

I served as Pastor of the Waynesville Church until the fall of 1857, except 1853, when I taught school at Paris Hall Academy, in Wilcox County.

I married Miss Carrie A. Stow, of Penfield, Ga. on the 20th of May, 1856. She was small of stature, then weighing 108 pounds. Her features were very beautiful, her hair black and curling, her eyes black and bright, complexion fair, mind naturally bright and well educated, a lovable woman and an excellent Christian character, though not a member of the Church. She was in all respects an admirable friend, wife and mother.

She died peacefully, of paralysis, in Cooper's Place on the morning of Dec. 11, 1897, and was buried in the South West corner of Wood's cemetery, having been, for several years a member of that church.

We had two little boy children, George Byron and Charlie Jennings, who died of diphtheria, in Athens, Ga. Byron, on the 29th Oct. and Charlie, on the 5th of Nov. 1862. They were buried in Dr. Wells' lot, in the cemetery, of that city.

I here transcribe my wife's obituary notice, by Nettie Powers, her little niece, whom she had dearly loved from infancy, and who was tenderly attached to her. It was written in her twelfth year, immediately after her idolized Aunt Carrie's death, and is as follows:

Died in Cooper's Place, on the 11th of Dec. 1897, Mrs. T. B. Cooper, in the 59th year of her age. I think Aunt Carrie is a great deal better off than she was in this world. She was a true Christian, as every body knows. She was always willing to do the Master's will. We know she is in Heaven with the Savior, so expect. Now we must live right and love and trust in Jesus, as she did, that we may meet her."

"Beyond the beautiful river, Her little loving Niece, That clung to the knee of her, Nettie Powers."

I had this notice published in the Christian order instead of mine, which I wrote as follows:

"I was a suffering for thirteen days and nights, my body was taken from me to her heavenly home, to the ^{glorious} home of our loved ones who are going before, and though my heart is stricken and my soul is desolate in mourning, yet my Father has done it and 'tis bow to his holy will."

"She was stricken down by paralysis, while taking a bath, about 8 o'clock P.M., November 27, saying to me, enquiring as to what was the matter, 'I slipped up!' These were the last words she spoke intelligibly. She could give me, at times, some knowledge of her feelings and desires, by signs and sounds, but could speak no word to inform or comfort me. To my question, 'do you love Jesus and trust in him,' she answered by sound and motion, 'Yes'."

But that has always been her habit, and she attained a good hope through grace which has ever been illustrated in her Christian life. She bore her sufferings with wonderful patience, and gradually and peacefully breathed her last and fell asleep in Jesus, at ten minutes past 3 o'clock A.M. on Saturday, December 11, 1897. She was buried at Wadsworth Church on Sunday the 12th A.M. Brother H. J. Linnell presiding, the sermon and officiating. "The day was bright and mild and pleasant, like her life had been, and we laid her body 'At Rest'" (words engraved in silver on the casket) till Jesus call it to arise, at his coming. There, at her side, is a place for me also to rest, when the Lord bids me come, and the time will not be long. O Lord, I believe that thou dost all things well. Be thou my God, my comforter, my light and my salvation, and when thou callest me, may I be ready and hear thy voice saying "Enter thou into thy rest, with thy loved ones!"

I wrote the following, at the time of our marriage:

"Perfield, Ia. May 20, 1856. This day my earthly destiny has been united by Dr. P. K. Well with another whom I have chosen. I trust at the suggestion of God's Holy Spirit, to be with me, as a companion and help-mate in the most

intimate of all relationships. Having been personally strangers until within ten days of this time, we both enter into this companionship with confident reliance upon the good pleasure and blessing of Him, who only hath the power to control and direct the hearts and ways of all the living. In his love, we shall be happy. Though our anticipations may not all be realized, though disappointments and griefs and heart burnings await us, and will sorely try the strength of our attachments, yet our hope and refuge shall be in God. He who hath been our dwelling place in all generations, can bring good out of evil, make our crooked ways straight, bind up our broken hearts, subdue our passions, reconcile our difficulties and make the outgoings of our mornings and the closings of our evenings to rejoice. And now, O Lord, sanctify this our union. Let thy blessing rest upon us! May we recognize thee in all that we attempt and accomplish! Let us dwell in thy presence and be guided by thy counsels every day and hour that we live! May we be well fitted for every duty and every trial of life! May we be diligent in performing the business that is given us to us by thee, fervent in our spiritual exercises, serving thee faithfully at all times and in all places! Let us not wander from the path of rectitude and true honor! May we be clothed with humility and meekness and ever sit at thy feet for those instructions which we need in our daily employments! May we watchful and careful of each other's interests, and ever glorify thee in our bodies and spirits, and to thy name shall be all the praise forever! Amen!

The following I wrote on the birth of our first infant, whom we named George Bryan for our father's:

"Perfield, Ia. Dec. 13, 1857. Today at 8 o'clock, A.M. our first infant was born. The Lord, who is ever kind and faithful, long-suffering and abundant in goodness and mercy, has smiled upon our union and committed to our trust a little immortal being, to be trained for

his service and glory. Our responsibilities are ever great, and hereby infinitely increased. We know not the bearing that this event may have upon our future and the future of others. If we perform our parts well and Holy Spirit bless our endeavors, much good may result to the generations following. We cannot live for ourselves, neither can we die for ourselves. Our examples will have their influence, either for good or evil. By these our children are blessed or cursed. It is in our power, under God, to make them all that we have them to be, or to doom them to all that we would save them from; either to lead them to the hand of God, or entice them to the prince of darkness; either to nurture them for mansions in glory, or to train them for the pit of destruction; either to fit them for the companionship of angels, or to be dwellers with devils and damned spirits. How great, then, is the charge which God has thus laid upon us! Oh that we may be able to do our whole duty with respect to it! To thee, O Lord, we look for grace and strength. Bless us not to ourselves! Teach us thy will and incline us to all that is good by thy free Spirit! We dedicate our first born to thee! May he love and serve thee, from childhood, ever doing thy commandments with reverence and godly fear! And may we all be thy children, indeed and in truth, and grow up a spiritual household, for thy use and thy glory, and well praise thee forever. Amen!"

The following I wrote on the birth of our second child, Charles Jennings, named by preference and for a brother in law:

"Bairdstown, Pa. June 7, 1860. To-day, at 10 o'clock A.M. God gave us a son, and has placed us under additional obligations to love and honor him. His life advances, opportunities multiply. God gives to us more talents for improvement. He will not leave us to be unmindful of him, and so he opens wide his hands and pours out to us his invaluable gifts. His kind providences are intended

to win our affections, and his judgments, to warn us against the transgression of his laws. O Lord, we are without excuse. Thou hast done all things well. Thou art worthy to receive honor and power divine and blessings more than we can give. We bless thee for preserving our lives and the life of our first born, and we again consecrate ourselves and those whom thou hast given us to thy service. We are not able to stem the tide of life without thy blessing. Be thou our helper! Give us grace sufficient for our duties and responsibilities! Without thy help we are incompetent to perform the task assigned us. We beseech thee, then, our heavenly Father, to be near and dear to us! Let us not go astray from thy commandments! Lead us not into temptation, but deliver us from evil. Shine up on our pathway! Smile upon our efforts to serve thee! Give us frequent refreshings from thy presence! Cause us to become more and more like Jesus! Enable us to train up our children in the nurture and admonition of the Lord! May our examples win them solely to Christ, being made a savor of life to them by thy Holy Spirit's influences! May ours be a household of faith, and in thy name we will rejoice all our days, and to thee, Father, Son and Holy Spirit, we will ascribe all the honor and praise forever and ever! Amen!

I wrote the following on the death of our children:

"Athens, Pa. Oct. 29 + Nov. 5, 1862. These are days of great anxiety and distress. It has pleased our heavenly Father to take from us the two little innocents whom he had committed to our keeping for a short while. We saw that it was not best that we should have them longer. They were needed in heaven, and were delivered from the evil to come in this world. They were here but a few short days and nights. In that time we tried to train them for usefulness in time, and happiness in eternity. Our prayers ascended for their protection against the temptations and influences of the spirits of evil. We hoped for them such a destiny as our Father might, in love and tender compassion, see fit to grant them.

...and I have many years
and I have suffered and comfort in our old age.
...they gave them, had a better lot for their
enjoyment. It is, however, all that they should be
...to a better world than this, to better
...and to ineffable delights. And though
our hearts are broken and bleeding, because our
...are taken from our embraces, yet
without a murmur, we yield them to him who
has a better claim upon their persons and their
services, to him who blessed the children and said
"Suffer them to come unto me." I heard they will
be done! Then I suggest what is best, we do not
know, but this is our trust. We give them up, hoping
for the day when they will come and take us
...to the aid to the militant that we may so live
as to become fitted for the mansion which they
occupy and the glorious employments in which
they now delight. May our attachments to this world
be weakened and our interest in Heaven be
strengthened. May we emulate the example
of Jesus and the holy ones who have gone before
us ever bearing the cross and ever looking
to the blessed inheritance. If it is thy will that
we should live yet many years, may they all be
devoted to thy service, so that in the last hour
we may say with joy, "Behold, we have fought
a good fight, we have kept the faith, henceforth
there remaineth for us a crown of righteousness."
And when we obtain that crown, we will join
the innumerable company of angels and of the just
made perfect, and receive the glory and the honor
and the power to Father, Son and Holy Spirit,
world without end. Amen!"

For a memorial of my beloved wife and
for permanent preservation, I here, abstracts
scribe one of her compositions, written for Miss
Linda Lottwick of Concord in July 1872, and a
letter addressed to Rev. W. H. Channing, Secy.
of the (now the New Home) Mission Board of
the Unitarian Baptist Convention, in Aug. 1878.

The composition

"Scatter smiles, bright smiles,
On the path of your way."

"In this life there are moments of gloom and loneliness when the sunbeams leave us for a season, and in
stead, clouds, dark and heavy, hover over and round us.
Hope seems to have deserted us forever, and the future
looks as cheerless, so utterly devoid of peace and hope
pinners, that we would fain soar away to those bright
realms, where no dark cloud ever intrudes to dim
the brightness of our endless day. In these moments of
despondency, the heart instinctively turns to its fellow
creatures for sympathy and encouragement; and as we
eagerly scan the passing crowd, with the hope that one
at least will exhibit those traits for which we are pining,
how the heart will throb with joy unfeignedly the
gaze rests upon one whose countenance is lighted up by
a smile divine! Ah! we cannot mistake that smile, for it
can only proceed from a heart filled with love and good
will towards men. Bear ye one another's burdens, is
the divine injunction, and we are so constituted that
we cannot totally ignore that command without incurring
unhappiness upon ourselves. It is true that selfishness
seems to be a ruling passion among mankind, but we
incline to the opinion that it is more the result of habit
and training than an inherent quality, for God did not
place us here to live for self alone. Very few, perhaps,
properly estimate the value of a smile. You may
think me an enthusiast, when I declare that a smile
is sometimes of more value than all the wealth of the
Indies. It costs but a little, only a slight movement
of the muscles, an added brightness to the eye, a glow
of the lips, but its influence may be felt long years
after the smiling face has mingled with the dust. It may
have been the reminder of a loved one's smile that
consoled one who had strayed from the path of virtue to
forsake the haunts of wickedness and pursue a life
of usefulness and honor. Or a stronger performance, when
the careworn brow, may have beamed upon him a smile
of sympathy which brought back the memory of old
times and he fancied himself a child again, repeating
his evening prayer at his mother's knee; and as he
lingered over the words, beset as not into temptation, he
resolved to atone nobly his part in the great drama
of life, then.

"Scatter smiles, bright ^{smiles} on the young who have strayed
From the path where once they trod."

Spencer, and about one year afterwards the last of his four children, and her infant, dying at the same time was put in the same coffin with her and buried in Wood's cemetery. She joined the Methodist Church, and worked away, and we never heard of him again.

James S. Cooper.

James was only about thirteen years old when he died a healthy, active, intelligent, promising boy, with complexion, hair and eyes like his father. He was fond of hunting, and was at it, accidentally by a misadventure (I was) the negro said that James heard him the gun and took him down and started the horse he was following, and in handling the gun, it fired. The ball entered the back of his head and lodged inside of his head. He lived a few hours, after being taken to the house from the field, a half mile distant. He was buried at Wood's cemetery, next to Rachel, who was next to Ellen.

E.izzie Cooper.

Eizzie was of a more rounded form and face than the other sisters, of medium height, rose and fair complexion, light hair and blue eyes. She was always cheerful, playful and happy, and of fascinating appearance and manners. She was intelligent and well educated, having been a student of Prof. Well and Bacon, in her childhood and of brother Wilson, in her maidhood. She was very fond of flower gardening and ornamental work. By her own exertions, she had the most extensive and beautiful flower garden that was ever seen in Lawrence County.

She was universally admired and beloved for her social disposition and sweet, attractive manners.

She married Rev. P. H. Malt, D. D., Chancellor of the University of Georgia, about six months after the death of her sister Lawrence, his first wife. She has had six children, Lawrence, John

Dogg, Charley, Jimmie, Eddie and Eizzie, the last dying in infancy, the others now living, except Lawrence who died recently, leaving the wife of George Malt.

She is now healthy and vigorous, in her sixty eighth year, full of business, devoted to her family and friends, and is contributing, in great part, by her own hands, a large vegetable garden, with fruit trees and vines, and a most beautiful flower yard in front of her mansion. She makes home happy and attractive, and is loved by all her children, neighbors and acquaintances.

Her husband, who, many years previously, had received the honorary titles D. D. and LL. D. died triumphantly on the 26th of January, 1888, and was buried by Lawrence in the Athens cemetery.

John R. Cooper.

Randolph was the baby, but little spoiled, and never tried much about being babyish. He is of medium height and size; had, when young, black hair and blue eyes, with fair complexion. He has always been somewhat reserved and dignified, of reflective countenance and few words. He is a born mechanic, house-builder and painter, and a good ornamental wood worker. He has himself built the four dwelling houses, in which he and his family have lived, since his first marriage, two in Cooper's and two at Ogechee, besides all necessary out houses, gin houses, barns, gin houses, stables, &c.

He was a brave and valiant captain in the Confederate service, and was an active participant in the two great battles of Chickamauga and Jackson, and served till the end of the war. He was Captain of the 25th Georgia Regiment, Walker's division.

His hair is now white, in his sixty eighth year, and he has been pleased for many years, to wear a full long beard, first black, then gray and now snowy white. He has been a hard worker at times and on his farm. His form is slender and feeble, suffering under the effects of paralysis. He has long been an honored

deacon of Wades Church and the leader of its music. His habits have been quiet, peaceful and temperate.

His first wife was Miss Willie H. Brown, of Virginia; his second, Mrs. Mary J. Burns, of Ogeechee. Though very different in appearance and strength of body, yet, they have both made his home truly homelike and comfortable. The first was of a slender form, rather dark complexion, with black hair and blue eyes, and of consumptive habit which resulted in her death. She had four children; son, Walter, Roberta and Willie, all living and married with families, except Roberta who died in infancy, and is buried by her mother, in Wades cemetery.

Mrs. Burns, who is still living, is of full, healthful, handsome person, of cheerful and sociable disposition, always delighted to see and entertain her friends and make them in every way comfortable. She had three children, when married to Randolph, Homer, Beunegard (Beunegard) and Bonnie Burns, and has had ~~three~~ ^{four} since; Kate and Eva (Burns) and Randolph (Bubbin), all of whom are now living and married, except Bubbin.

End of the Family Sketches.

Coopersville, Ga. July 25, 1900.

7-2-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

Autobiography

of
T. B. Cooper. (Condensed.)

Born in Montgomery County, Georgia, December, 26, 1924. Reared in that and Scriven counties. Father a farmer. Schooled by Teachers P. H. Nell, M. C. Bacon and W. C. Cooper. Graduated regularly, with second honor and title A. B. in the Literary Department of Mercer University, Penfield, Ga. in July, 1849, and that of Theology in 1851, with the title B. D. having received the title A. M. in 1850, each in July. Licensed to preach by the Penfield Baptist Church, in 1847. Pastor of Waynesville Baptist Church and Minister in Brunswick, 1851-1857. Ordained by the Savannah Baptist Church, Feb. 8, 1852. Professor of Bible at the Georgia Female College, Madison, 1853, and then Pastor of Monticello Baptist Church, Teacher of the Stone Mountain Academy, 1859, and of the Bainston Academy in the Spring of 1860. President and Proprietor of the Marietta Female College from July 1860 to Aug. 1863. Professor of the Female Department of Washington Institute, Clinton, Ga. in the fall of 1863. Teacher in Coopersville and Pastor of Wades Church in Barren County, 1864-1865. Professor of the Female Department of the Congress Academy, 1869-1870. Agent of the Foreign Mission Board of the Southern Baptist Convention, for Georgia, Alabama and Florida, in 1866-1871. Teacher at Stone Mountain and Preacher, alternating with Rev. L. L. Jennings, Pastor of the Washington Baptist Church in the fall of 1871 and in 1872. Agent of the Christian Index and engaged in the sale of religious books and in ministerial work in 1872-1874. Teacher in Coopersville, in Swainboro, at Ogeechee River and of other Public Schools at the Green House, Wilson House, Coopers Mill and Union, 1875-1895. Evangelist in the Middle Association in 1897, when I wrote the histories of the Association and of its several churches. These are contained in a bound volume, in the hands of the Secretary of the Association. The most of these last years I was pastor of Wades, Little Ogeechee

and Washington churches. I was engaged in the sale of Baptist and other religious books, in Savannah, Macon, and several towns in the state and in general ministerial work in 1885-1895.

Since that date, I have been an invalid. But have spent much time in writing. I have been contributing, more or less regularly, to the Christian Index, Religious Herald and other papers since the time of my graduation. I have written, twice over, a Compend of Sir Pius Ecclesiastical History, containing nearly four thousand pages of folio cap paper. Also a System of Theology in a "Catechism of Bible Words," also an "English Grammar and Rhetoric Illustrated."

I have done also a very large amount of miscellaneous writing.

In addition to the churches I have served as pastor, I have preached at the following places that I now remember:

Savannah, Darien, McIntosh, and Hancock counties, Brunswick, St. Marys, Jones Creek, Biggston, Clayton, Powers, North Salem, South Newport, Turkey Branch, Cornith, Springfield, Union, Middle Ground, Douglas Branch, Double Heads, McDonald Branch, Friendship, Jackson, Lighthouse, Gardis in Burke, Gardis in Wilkes, Fellowship, Stateboro, Bear Cove, Big Horse Creek, Little Horse Creek, Oak Hill, Green Fork, Millen, Little Buckhead, Blitch, Garbut, Swansboro, Sandersville, Clinton, Sparta, Milledgeville, Milledgeville, Augusta, Crawfordville, Washington, Thomas, Bains, town, Penfield, Antioch, Lexington, Athens, Buckhead, Madison, Rutledge, Social Circle, Monroe, Covington, Louisa, Lithonia, Stone Mountain, Decatur, Atlanta, Marietta, New York, Bartonsville, Kingston, Rome, Dalton, Forsyth, Macon, Fort Valley, Americus, Lumpkin, Albany, Thomasville, Ga. Mobile, Talladega, Hankinsville, Richmond, Providence, West Point, Lake George, Newnan, Columbus, Palmetto, Fairburn, Coopersville, and in many other houses, private houses, Associations, and Conventions and churches of other denominations. At many of the

above places, I conducted or assisted in private meetings, and preached many times. But in all of this I have seen and felt my weakness and my nothingness and my dependence upon God for every blessing.

I am now, in my seventy sixth year of age, at my permanent earthly home, in Cooperville, which was kindly and generously provided for me and my lamented wife by our dear relatives and other friends, my brother Randolph's daughter, born Luffburrow taking the lead.

Cooperville, Ga. July 25, 1900.

Sketch of My Life, More Extended.

I was born in Montgomery County, Ga. near the Dead River Church, on the 26th of December, 1824, in a one room, hewed-log house, twenty by thirty feet in dimensions. Our kitchen, made of stripped poles, with a clay floor, stood near by the west end. Both houses had clay chimneys with wide fire places. In this log house, the older children were born: Mary, Mary, Ellen, Lawrence, George, William and Thomas, Rachel and James. In this kitchen were old fashioned loom and spinning wheel. Afterward there was added a small wheel with a treadle which was a special gift of father to mother. On this loom and these wheels, mother and my older sisters spun and wove nearly all the cloth for the family clothing, and the sheets, bed ticking, pillow cases and counterpanes, out of the cotton that father and the boys raised; and the woolen clothing and bed covers from the wool of father's sheep, and made the beds and pillow of the feathers of mother's geese. They made also a very nice, and the boys made fishing lines from the cocoons of silkworms which they raised. I remember the joy with which I received from mother my first shirt with wrist bands and my first pair of breeches, and how I glowed in them before my first sweetheart, Miss Fannie Wall. My first money, father paid me for wood, coal, burned from light wood huts at a shilling for a cent a bushel. The next, was eight silver half dollars that I received on my first trip to Savannah with father, for eight pounds of cotton which I had raised for myself. These were good and help-

for times. The Irish workmen were then clearing the way and building the embankment at Lanesboro for the Central Railroad. My father lived in a small cottage in the market and he and his cotton and other produce in way of business, mostly taking about the docks, going and coming. I think that city was then being built to Brighton and South Broad streets, but there were few if any stores, south of Congress and not many on that. The business was done about the market and on Bay Street. The wharf was crowded with sailing vessels but no steamers. Nelson went to Brown University and returned, after he graduated, in sailing vessels. The time I first went to Lanesboro was, I think, in the winter of 1835-1836. Lanesboro was then worth, as I recollect, fifty cents per pound, a shad, a seven pence (1 1/2 pence) the price of a codfish. The postage on a letter was twenty-five cents. Letters were sealed with red wafers, about the size of a dime of our present money. There were no stamps or envelopes. They came in to use about 1850. There were no matches, no lamps, in houses, no cooking stoves, bright wood and tallow candles were used for lighting. The old flint and steel locks were used for guns and they were all single barrel and one shot was, no repeating guns or pistols. Telegraphs, photographs, telephones, phonographs, etc. are all of recent invention and use.

Now, to return. My father, about that time, 1830 or 1831, built what was then considered a spacious house, one story and a half high, with five rooms, including attic and shed, and with a full length piazza in front. The building was of large hewed logs about thirty feet long, twenty inches wide and six inches thick, and dove tailed at the corners. In this house, Elizabeth and Randolph were born, grandfather Cooper died, and Mary, Penny and Burre were married.

I first went to school in a pole house, about the size of my kitchen, with clay floor and chimney and wide fire place, situated in the south side of an old field, near Dead River Church. The benches were made of split logs.

functioned the flat side, with pegs for legs. The only desk was a wide plank, nailed to the back end of the house. For light, there was a small window over the desk, and spacious cracks, on all sides. The door, which was hung on wooden hinges, that made our only music, and the roof was made of long boards that gave us a very liberal share of all the rain that fell upon them.

My teacher was an Irishman by the name of O'Kelly. He was a stern man, with considerable brogue, a frowning face, threatening and scolding habit, but did not whip much, as was the custom of the teachers of that time. I do not remember that I learned anything, but he probably taught me part or all of the alphabet. My next teacher, in the same house, was an Englishman, by the name of Isaacson. With him, I began to spell and read. My first reading exercise was in Webster's old spelling book, and my first sentence, "Man may put off the law of God." I could never forget this, for I learned it by heart, with a sister's help, one morning before day-break, that I might go, after an early breakfast, to the first animal show that I ever saw. I do not recollect that I ever learned anything more under teacher Isaacson. I do not think he ever whipped me, or any one else. He was of a lymphatic temperament and made no bluster. My next schooling, such as it was, I got from a handsome Yankee widow woman by the name of Smith. She had two pretty daughters, about eight and ten years old. They all boarded with my father, and I was too fond of the girls to learn much. She taught in the Dead River Church, and organized and conducted the first Sunday school that was ever known in that country. This I attended, a great many years before I was a member of another.

Father, then, in 1837, rented a small house, between Smith's Store and Perry's Mill, in Tadmall County and put Burre, George, William, Rachel and me there to go to school at Smith's Academy. This was a large, new, framed and finished and well furnished building, near our house. Father furnished our supplies and Burre was our housekeeper. Our teacher was a little, nervous Yankee Methodist preacher, whose

name was Henscom. He learned very little of the children's time was consumed in love making and sweethearts, and hunting wild wood flowers, under pretense of learning botany. This was a favorite pastime with the teacher, who cared but little for any thing else. And yet, strange to say, he was greatly afraid of snakes, ticks and red bugs. He was, however, as we thought, a great preacher and prayer. Here William made profession of religion, though he had long been a real Christian and was baptized by a good father, in Perryville, as stated in the sketch of his life. We staid there only three or four months. My sweetheart there was a bright little girl by the name of Annie Perry.

In the latter part of 1837, and first of 1838, father and his neighbors the Poyaltes, Somers and perhaps others, joined together and built and furnished a large Academy, near Dead River church. There, in the latter part of 1838 and during 1839 and 1840, all the children then unmarried from Lawrence town, went first to Patrick B. Well and then to Milton S. Bacon, both thoroughly educated and excellent teachers, from Liberty, Georgia. Before they left, I had learned the common English branches tolerably well, and something of Latin and Greek. Anne finished her education there and on June 29, 1840, while going to school to Bacon, married Well.

About that time, Uncle William Cooper died in Swain County, leaving his large estate to father and his family. In the winter of 1840 and 1841, father moved to Swain and settled at his uncle's home, in the house now owned and occupied by J. A. Brewer's family, in Cooper'sville. The house when Uncle William died was a one room framed house, not calculated for his death. The real estate was sold and bought by Dr. B. P. Richardson, of Savannah. He had the main building extended, the shed and upstairs rooms added, the brick chimneys and basement made and the oak trees planted in the yard. But, before he finished any

thing but the shell of the house, father bought it, and it has been finished at times, since then. I myself did, or had done by paying other workmen, nearly all the ceiling, the former papering and painting, and re-shingled a part of the main building and front piazza and all the back shed, riving and drawing the shingles. In this house James and Ellen and father died and Mrs. Bassidy; and Rachel and Maggie were married.

Here, soon after we moved, I went to school to Wilson, who had just then returned from college in 1841. He first taught at the old Mike Young house, three miles below here on the Lawrence road, south side. The place is now owned by William Henderson, Young's grandson, and very few traces of the old house are now remaining.

While teaching there, Wilson prevailed on the neighboring citizens, Youngs, Swansons, Moores, and others, to build Paris Hill Academy, about a mile to the northeast, beyond the big pond, on a high hill. Here, I went to school to school to him, till the end of the year, 1845.

I joined M. E. Church, on Saturday before the third Sunday ^{in August} of that year, and was baptized the next day by the pastor, Rev. William S. Moore, a loving and useful Minister, with little education.

In January, 1846, I went to Mercer University then in Penfield, its original location, and entered the Freshman Class, half advanced. I graduated regularly in July, 1849, receiving the second honor (John T. Stevens of Norwich taking the first with a small difference), a diploma and the First Degree, A. B. Bachelor of Arts. At Commencement, in July, 1850, I received the Second Degree and title A. M. Master of Arts and a second diploma. After graduating in the Literary Department, I continued two years in the Department of Theology, graduating in July, 1851, receiving a diploma and the B. D. Bachelor of Divinity. I then also received a diploma from the Unionian Society, of which I was a member. My sister, Maggie Well, has all these diplomas which cost me so much time, work and money. I sent them to her, last year, with nearly

all my while thinking that my earthly journey would soon terminate and that she and her family would probably esteem her more highly than any of my other relatives in account of the character of most of the books.

After graduating in theology, I was called to the position of pastor of the Free Will Baptist Church at a salary of four hundred dollars and board for myself and family. To assist in a new church house was given me, and besides, I received many tokens of generous affection. I served the church acceptably, preaching there and in Brunswick, where I had another church organized and a church house partly built. In the October of 1857, except 1853, when I visited of my own preference and taught a school at Paris Hill Academy, in New Brunswick.

She was married to Miss Bonnie L. Stow, as formerly stated, on the 20th of May, 1886, and baptizing her, a little more than a year afterwards, at Shiloh Church near Penfield. She was received then, as a regular member ^{of} Penfield Church. She was married by Prof. F. H. Will, at 3 o'clock, A. M. and after an elegant repast left for Waynes-
ville, stopping a day at Farmers in Cooksville.

In January 1858, I went to take charge of the professorship of Belles Lettres (^{Polite Literature}) in the Georgia Institute College, to which I had been elected by the Trustees at the suggestion of George S. Brown, President. I received a call to the pastorate of the Antislavery Baptist Church and arrived there and the College till September. Then after having a long spell of typhoid fever and being debilitated, I resigned and went to Atlanta, where I staid with my wife's grand Aunt Ephraim till February 1859. I went, then, to Stone Mountain and taught in the Academy till the 17th of June, when I returned by invitation to Aunt Ephraim's, and staid until the 25th of January 1860, teaching in the same time in the basement of the Second Church in Atlanta. At the last date, I went to Cambridge and taught in the Academy till August of 60.

year. I then moved to Marietta, where I had bought the property of the Marietta Female College. Here I remained proprietor and President till Aug.

I spent the summer of 1864 at the Confederate work-
shop as it was necessary for me to close and sell out.
I spent the month of August and part of September
with Bro. L. R. Le Grange ^{at Birmingham} in various
pastoral meetings. Then I went to Clinton, Penn-
sylvania, and taught till November 13 in the Wash-
ington Institute, with Rev. T. J. Adams, as Prof. of the
Female Department. Going then to Cooperville I began
school there on the 3rd of March, 1865, and taught till
the near approach of the Federal army, the 25th of
November. Then suspended and began again on the
17th of December and taught to the end of the year.
During this year, I preached nearly every Sunday at
Wades and other churches, and conducted Sunday
school and prayer meetings at the school house.

Stought at the School home, during the year 1895, held prayer meetings and Sunday School, and gave lessons there regularly and often at the neighboring churches.

I continued my school with the other services in Cooperville till June 3, 1865, and on the 31st of July went with wife, who has been with me since we married, always kind and affectionate, for Athens and on Aug. 3rd, went to Lexington and visited Bro. Jennings ^{again} in various protracted meetings. Received from Dr. J. B. Taylor Secre- tary, an appointment as Agent for the Foreign Mission Board of the Southern Baptist Convention, for Georgia, and began the work on the 7th of September. Continued this regularly until Feb. 1, 1868, living temporarily in Lexington, Atlanta and Cooperville. Suspended then till Aug. 1, when I began again and continued till Jan. 1, 1869. I then taught in the Female Depart- ment of the High School at Lexington, with Prof. Brown, till July 14. Then I accepted again the Agency of the 7th Board, with my field extend- ed to Florida and Alabama, living in Atlanta and Milledgeville, till April 15, 1871, except, from Dec. 22, 1867, to Aug. 20, 1869, when I lived at the old home in Cooperville, improving

The house and place and teaching in an adjoining house. On June 7 left Millidgeville, and spending some time in Crawfordville with Bro. Jennings and then in Longview with Bro. Edwards and Mrs. Eastwick, went to Stone Mountain July 5, and boarding with Mrs. Bassley, taught a Public School in the Academy till Oct. 27, then taught a private school in the Baptist Church till Jan. 15, 1872. During my stay here I preached at Warren-ton, alternating with Bro. Jennings. From Jan. 29 to October 9, 1872, acted as Agent for the Christian ^{Travelling} Society with Mrs. Eastwick in charge. Moved to Crawfordville, Oct. 16, and made our home with Bro. Jennings. Sold Bunnys and books and other religious books in Augusta, Washington, Madison and Athens, till Nov. 12, 1874. On the 25th I was elected principal of the Friends Association High School at Parkersville, Bucks County, but not being satisfied with the state of things, resigned on the 5th of January, 1875, and on Feb. 1 began a school in Coopersville, Pa. at sister Valeria Koopers. Accepted a call as pastor of Water Church, April 18, and of Little Ogeechee on the 12th of Dec. Moved from Valeria to Georgia, Nov. 5, having taught at the school house all the year. On January 16, 1876, moved to Mrs. Southerns, N. C. and commenced a school near Mrs. George Brewer on the 17th. Taught there until the 12th of December, and moved back again to Bro. George, on the 13th. On the 15th of Jan. 1877, opened a school against Coopersville and continued till the 7th of November. On the 8th of January, 1878, we moved from Georgia (then leaving the house) and moved to the Evans house at Ogeechee. On the 28th began to teach in Brother Rem. Dolphs children and continued till the end of the year. On Jan. 29, 1879, took charge of a school at Durbin, Conn. and remained there remaining at Ogeechee, Conn. and Mrs. W. E. Evans occupying part of the house.

[illegible]

here, on the 6th of November,
with both John Angley and
having continued to serve as
geesees church.
To Warrington Church, as pas-
sage "Public School", at the same
time to take, having held pos-
at Warrington, Little to geesees
just and September being
at home ^{at home} worked a large garden
it with my horse, saved the bank
at Warrington as Doctor, and taught
the Wilson House from the 6th
of October, having the usual pos-
the Church is, in September and
1874. My work was similar, in 1872

I again served Newington and Little Ogeechee churches having protracted meetings in August and September, and taught a Public School at J. R. Cobb Millbrite from January 30, till May 6. My service was continued in the years 1883 and 1884, except that I taught Brother Paul and his children again till Sep. 25, '84, when I moved from Ogeechee to Swainsboro and took private school till October 25, and then moved to Bro. Jack Sheppard's and took charge of Union Academy, Swainsboro, on the 17th of November. On the 5th my wife went on a visit to her sister Mrs. Choate's, at Trinity, North Alabama. I accompanied her as far as Chattanooga and returned, closed school on Dec. 19, and spent the holidays at Trinity, leaving there with wife on the 29th and arriving at Bro. Sheppard's the next afternoon.

I resigned my school at Union, on the 11th of February 1855, and taught till June. I then resigned, and after stopping a few days at W. L. Knapp's, I came to Mr. Powers, & cooperated. Resigned the Pastorate of the Union station Church, the 1st of August, and on the 20th, that of the latter case here. The most of this year I spent in writing, until Nov. 9, when I went to Danvers, to sell the illustrations of the Sabbath, by Mr. Cummings, and continued till the 20th of December.

The first of the year 1856, I spent chiefly in cultivating a garden and a small field at S. Powers, preaching

the house and place and teaching in an adjoining house. On June 7, left Millidgeville, and spending some time in Brunswickville with Bro. Jennings and then in Bongers with Bro. Edwards and Mrs. Bostwick, went to Stone Mountain July 5, and, boarding with Mrs. Beasley, taught a Public School in the Academy till Oct. 27, then taught a private school in the Baptist Church till Jan. 15, 1872. During my stay here, I preached at Newington, alternating with Bro. Jennings, Pastor from Jan. 29, to October 9, 1872, acted as Agent for the Christian ^{League} through Mrs. Bostwick in Congers. Moved to Crawfordville, Delile and made our home with Bro. Jennings. Sold Brainerd's Works and other religious books in Augusta, Washington, Madison and Athens, till Nov. 18, 1874. On the 25th, I was elected Principal of the Middle Georgia High School at Parkersville, Burke County, but not being satisfied with the state of things, resigned on the 8th of January, 1875, and on Feb. 1, began a school in Cooper's Place boarding at sister Vabria Cooper. Accepted a call as Pastor of Wades Church, April 18, and of Little Ogeechee on the 12th of Dec. Moved from Vabria to George, Nov. 5, having taught at the school house, all the year. On January 14, 1876, moved to Mrs. Soufbrun's, River, and commenced a school near Mrs. George Brewster on the 11th. Taught there until the 12th of December, and moved back again to Bro. George, on the 13th. On the 15th of Jan. 1877, opened a school again at Cooper's, and continued till the 7th of November. On the 8th of January, 1878, we moved from George (then General's, he having died in August) to the Brin's House at Ogeechee. On the 28th, began to teach Brother Randolph's children, and continued till the end of the year. On Jan. 29, 1879, took charge of a school at Brunswick, continued to my wife remaining at Ogeechee, Mrs. and Miss M. Iver occupying part of the house.

On the 6th of November, I moved to the Brin's, Jack's Highway, and during continued to serve as pastor of Little Ogeechee Church.

Remained at Newington Church, as pastor from 1879 till 1882, at the same time from June till October, having held protracted meetings at Newington, Little Ogeechee and Wades in August and September, during 1881. I attended to the garden and a large garden and a buffalo field with my horse, saved the churches of Little Ogeechee and Newington as Pastor, and taught "The Institute" at the Wilson House, from the 6th of July to the 20th of October, having the usual protracted meetings at the churches in September and first part of October. My work was similar in 1882. I again served Newington and Little Ogeechee churches, having protracted meetings in August and September, and taught a Public School at J. R. Cooper's Millside from January 30, till May 4. My same work was continued in the years 1883 and 1884, except that I taught brother Randolph's children again, till Sep. 25, '84, when I moved from Ogeechee to Brunswick and took private school, till October 25, and then moved to Bro. Jack Sheppard's, and took charge of Union Academy, Jones County, on the 17th of November. On the 5th, my wife went on a visit to her sister Mrs. Chas. H. at Trinity North Alabama. I accompanied her as far as Chattanooga and returned, closed school on Dec. 19, and spent the holidays at Trinity, leaving there, with wife, on the 29th and arriving at Bro. Sheppard's the next afternoon.

I resumed my school at Union on the 11th of February 1885, and taught till June 15, when I resigned, and after stopping a few days at J. R. Soufbrun's, moved to P. C. Powers, Cooper'sville. Resigned the Pastorate of the Newington Church, the 1st of August, and on the 28th that of Little Ogeechee. The most of this year, I spent in writing, until Nov. 9, when I went to Brunswick to sell the history of the Baptist by Dr. Brimstone and continued till the 20th of December.

The first of the year 1886, I spent chiefly in cultivating a garden and a small field at P. C. Powers, preaching

occasionally at Wades and other neighboring churches. On Jan. 17, assisted Bro. Morrow, Pastor of Wades in ordaining brethren O. B. Bailey and T. O. Brewer, as Deacons. Also assisted Bro. A. B. Brantly, Pastor of Newington in the ordination of Deacons Bro. Morrow and Pierce Powell on the 20th of May. On the night of the 31st of August, there was a great earthquake, such and so general over the whole country as had probably never been known before. On the 30th of October, at the General Meeting at Seabrook, I was appointed by the Trustees as Missionary and Evangelist of the Baptist Middle Association. In this work, I continued till the 10th of October 1888. Besides doing the work of a missionary, evangelist and collector I collected nearly complete file of the Minutes and wrote the histories of the Association and of all its churches, and had the Minutes and histories bound in separate volumes and delivered them to the Clerk of the Association.

Bro. H. G. Bennett

On the 12th of December, we moved from E. C. Powers and occupied ^{house} Wile on H. Cooper's and took charge of his place, in his absence in Savannah and Boggs Station, till the 13th of Feb. 1891. We went then to D. B. Luffbrow and boarded till October 9, 1893. My wife then went to Cooper's ville and staid with sister Boner's and I went to Macon. I remained in Macon till the 22nd of December, then just able to tip from a five weeks spell of the grippe, and returned to Cooper's ville. We moved to Savannah, Feb. 12, 1894 and rented a furnished room for light housekeeping from Mrs. Tee-pley on Perry Street. On the 12th of April, as Mrs. Teepley had to give up her house, we moved and rented a similar room from Mrs. Fuldhamme on Henry Street. On the 13th of August, we went to Milledgeville at night and thence on the 18th, by way of Augusta, to Athens and staid with sister Lizzye Thack till the 25th of October. On our return, we stopped at Oliver, late P. M. leaving our baggage at the depot, and it was burned that night with the warehouse and all its other contents. We

returned to Savannah, on the 10th of November and rented a room from Mrs. Doyles, on Jones Street. We moved from there, on the 18th of January, 1895, to Mrs. Wright's on Barnard Street, finding there a much better and more convenient room and on easier terms. On the 22nd of May, my wife had a severe attack of dysentery, which continued under Dr. Sidney Bonier's treatment, and kept her in bed until the 15th of June. On the 11th, we went to D. B. Luffbrow's, at Oliver; on the 28th, to Teepley brother Randolph's; on July 11, to Dr. Brewer's Cooper's ville; on the 29th, we returned to Oliver, on Leon Luffbrow's request for my wife to keep home for her, while she made a visit to Briar Creek and Athens. We remained there until March 11, 1896, when we returned to E. C. Powers, Cooper's ville and occupied his upper rooms, keeping home for ourselves.

From 1890, till we moved from Savannah in 1895, I had been selling religious books. But, from old age and failing health, I was compelled to give up the business, and since that, having no regular employment, I have spent most of my time in reading and writing.

In the fall of 1896, my relatives, at the suggestion of Leon Luffbrow, kindly and generously provided for us a house and permanent home in Cooper's ville. We moved there, from E. C. Powers on the 26th of Decem-ber. On the 27th of November, ¹⁸⁹⁷ at night, I believe my wife was stricken by paralysis, she stated in the sketch of her life, and died on the morning of the 11th of Dec., eleven days less than one year after we first occupied the house. From the first of July previously, I had been suffering with a severe pain abraded on my right hand. I was just beginning to meet her and a little, at the time of her prostration, and I can never forget the constant sympathizing and tender care which she exercised towards me in all my afflictions, but be thanked for this last memorial of her, as a true and loving wife, for more than forty one years.

Since her death, I have continued to occupy the house regularly, except from the 12th of last September till the 6th of June, this year, when I boarded with E. C. Powers in his present home in Milledgeville, — Cooper's ville, Ga. July 30, 1900.

College Work.

As a specimen of my college work, I give my diary for 1849, as follows:-
 Kenfield, 1849.

Aug 24. This day, I began the interesting and important studies of the Theological Department of Warren University. I take the opportunity to make my acknowledgments to the donor of all and that it has pleased him to place within my power those means which, if rightly improved, will fit me for extensive usefulness to him, and by his grace, a happy existence in heavenly light. He has not put me in an insignificant position! He has by my side, in the prosecution of the more and laborious duties connected with this department of knowledge, help me to remove difficulties and overcome obstacles to his glorious church and kingdom. Grant me powers of mind and body adequate to all the undertakings which thou shalt appoint me and propose to me. Strengthen my weaknesses, comfort my sorrows, and relieve my afflictions; shield me from temptation; guide me by thine ever-present Spirit in to all truth and may the words of my mouth and the meditations of my heart ever be acceptable in thy sight, for Jesus' sake. Amen!

Today, I have had lessons assigned me, by Prof. W. M. Ingham, in Williams' Criticisms of Butler's Analogy and the beginning of the seventh chapter of the thirteenth Bible; and by Dr. J. L. May, in Campbell's Lectures on Systematic Theology. I have spent the greater part of the day in reading the United States Exploring Expedition, by Commodore Wilkes. The first volume of which I received from the Librarian this morning. Attended prayer meeting to night in company with Miss F. M. Wilkes. There was a goodly number of persons present but none seemed to be much concerned for the interests of the soul. How often we forget these, while we are absorbed in those of the world! - After a short lecture by Prof.

Willier, we separated, for the night, numbed and apparently left to hardness of heart and blindness of mind. O Lord, leave us not in this sad condition! Send thy Spirit to revive and comfort us again! Show us thy reconciled countenance and restore unto us the joys of thy salvation, and may we rest, this night, in thee, for the sake of thy dear Son, our Saviour! Amen!

Aug 30, 49. Arose this morning in the enjoyment of health, and attended to prayer in the chapel. Who is so wise as to appreciate rightly the unspeakable goodness of God? He is present with us, in the day time, to listen to our petitions and to point out upon us, in rich provision, the necessities and the dainties of life. He forsakes us not in the darkness of night, but sends his angels, blessed spirits, to guard our beds. How many are the residents of his bounty by day and the objects of his watchful care by night! How few acknowledge him in the morning, and how many forget him at night! Blessed Lord, how long suffering thou art thou slow to anger and how plenteous in mercy! We know that thou desirest not the death of the sinner, but that he should turn from his wicked way and live. Rather, let me not forget thee, when I arise out of sleep, nor neglect to consecrate myself to thee, when the silence of night calls me to repose. Let me live the life of the righteous and my last end be like his! "I may my walk be close with thee."

Calm and serene my frame;

And sorrow, sin and darkness flee,

And lead me to the Lamb!

Omitted the morning recitation but recited Hebrews, at 11 o'clock. Also, omitted the afternoon recitation in Systematic Theology. Attended prayer meeting again tonight, and found the same cold, dead spirit maintaining its strong hold upon the hearts of the people. Merciful God, wilt thou not send thy Spirit to drive away this evildoing demon and breathe into us anew the breath of life. O come and disperse the dark clouds which hover over us and conceal thy face from us! Purify our hearts, enlighten our

understandings and give us devotional spirits,
for Christ's sake, Amen!

Aug. 31. 49. Prof. Crawford was absent this morn-
ing from prayers and recitation and the same lesson
was continued by Wilson's Analogy. Recited the
Lesson at 11 o'clock and had a lesson assigned to
us Thomas Cooke and myself in Butler's Analogy.
At 4 o'clock P.M. recited the first lesson in
Hampden's Lectures. The plainness and
weight of the ^{lesson} and force of argument
found in Wilson, at once attracts the atten-
tion and wins the admiration of the student.
I am hopeful that this criticism will be
of great benefit to me when I shall com-
mence the study of the original. If I am
sensible of the true desire of my heart, that
desire which I would prefer to have
gratified more than any other, it is that
God would enable me to get a clear con-
ception of his providence as it is displayed
in nature and Revelation and of my re-
lation and obligations ^{to him} and to my fellow
beings. O Lord, give me a clear mind and
an understanding heart, that I may discern
between good and evil; that I may detect
error in all its subtleties and insinuations.
May I be so taught by thee as to be able to
defend the great doctrines which thou hast
revealed in thy Word against sophistry
and infidelity. Enable me to study the
Scriptures understandingly and to teach
them in their purity and power. Help me
to get a good knowledge of the languages
in which they were first taught, so that I
may search them and know them in-
dependently of the corruptions which have
been infused into them by the prejudi-
ces and false notions of superficial
translators. Assist me in the study of
Systematic Theology and in the use of all
those human productions which aid in
the acquirement of a thorough and correct
understanding of them. But let me not
be led astray by the philosophies and

speculations and false reasonings of some
in the churchmen. May I not mistake the Church
for that of ignorant and superstitious men
May I have no other Savior but Jesus our beloved
Lord Jesus! I listened tonight to a very inter-
esting discourse from Rev. Ward of Augusta
on the 25th Psalm. He warned us not to call upon
God for a revival without desiring it and ob-
taining it affectionately and fervently that they
might and ought not to delay to turn to him
and desire that he would turn to them. He
maintained that there was no greater mis-
take than that of converting and that he who is
not subject to the moral law of his being is
not enjoying that amount of happiness of which
he is capable. May the instruction given not
be forgotten nor prove ineffectual in the
accomplishment of good. Thankful to God for
giving all my past time whether of thought
work or deed whether of business or recreation
to protect me this night from danger disease
and death. Take me soul and body under thy
watchful eye and let refreshing sleep remove
the cares and fatigues of the past day. Accept
mercifully my humble acknowledgments for
mercies past and be pleased to remember me
in thy tender mercy in days to come for thy bar-
n is sake, Amen!

Sept. 1. 49. Today is Saturday on which day
the usual exercises of college are suspended.
Wrote prayer in the morning which I attended
at. After breakfast went out to a ranch
and bathed in its clear and cool waters.
Returned and performed in a very subdued
manner some of that labor which is more
properly assigned to the hands of the laborer
which the bachelor and the student are of less
valued upon to do for themselves. I am
separated to mend a pair of over worn pants
and have a shirt (white now in fashion) and
a necktie about as well as my want of un-
derstanding and skill and practice would
allow me to expect. After dinner in company
with Miss Mary Mall and Sam. Sanders.

called on several of the citizens, to send their children and servants to our Sabbath school (We have a school for the whites and one for the blacks). Attended prayer meeting again, to night, but, in consequence of rain, found a small congregation. Prof. Billier delivered to me, in a very plain and kind manner, a discourse on Christian faithfulness. He spoke in connection with the text, "It is required in stewards that a man be found faithful", of our faithfulness to God, to ourselves, to the church, and to our fellow beings. Father of mercies may the word spoken and the instructions given abide long in the hearts of those that heard and received them, and lead them to understand and practice this important duty. Forgive all my sins and take me under the hollow of thy hand and keep me as the apple of thine eye, this night, and finally take me to thyself in heaven, for Christ's sake, Amen!

Sep. 2, '49. Today, I listened to a very able discourse by Bro. Board, from the text, "Taste and see that the Lord is good". The first and principal part to which he called attention, was the impossibility of giving a correct and positive decision upon any subject with which we are unacquainted. He applied this to the truths of revelation and to religion in the soul. He then spoke of the importance of making this acquaintance for ourselves and of making it without procrastination. At 2 o'clock, I attended the meeting of the colored Sabbath school, and opened it with prayer and singing. The school was quite small, but we were not discouraged, hoping that our labors would not be altogether in vain, though they be expended in behalf of only a few. At 4 o'clock, was present at the Chapel, to listen to the lecture prepared for that time, but was somewhat disappointed, when no remarks were made, but only a prayer

offered by him (Prof. Billier) whom we expected to address us. After prayer attended the regular meeting (monthly) of the Young Men's Missionary Society, and acted as presiding officer, which service the Society had assigned me. Listened to a very interesting address on Christian Sympathy. The Society then elected its officers, for the present term, and modern though an unworthy servant, a second time its presiding officer. May the God of missions help me to discharge my duty faithfully, and with direct reference to the advancement of his cause and the establishment of his kingdom on earth! The brethren present then held an inquiry meeting and expressed freely each other's feelings, hopes, fears, doubts and desires. Being sensible of having walked too far from home to receive the consolations of his holy Spirit, which are to be found nowhere but near his footstool, we covenanted with each other to pray more for each other and for ourselves, that we might enjoy the smiles of our Savior by commencing a closer walk with him. Dear Savior, let us not forsake thee! "May we ever hear thee whispering, 'I am with thee, I will never leave thee, nor forsake thee', and may our hearts ever be prepared to reply, 'Thou art my Shepherd, I shall not want. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.' " To night the exercises usually performed at a monthly concert of prayer were suspended and preaching substituted. That Bro. Board might have another opportunity to address us, before his departure from our midst was, "Let me die the death of the righteous and let my last end be like his." He answered the question, "What is the death of the righteous?" "How shall we die the death of the righteous?" and "How shall we become righteous?" Under the last head, he stated and explained the term righteousness. He said that there were, according to

the statement of a learned divine, three things implied in it; 1. A righteousness to be wrought for us; 2. A righteousness to be wrought in us; 3. A righteousness to be wrought by us. He was remarkably perspicuous in the expression of all his ideas, clothed them in beautiful and appropriate language and impressed them upon his hearers by a dignified and serious manner. May God own and bless his labors here, and wherever he may hereafter disperse them, and sanctify us all to his service, for Christ's sake. Amen!

Sep. 3, '49. Arose early this morning and attended prayer in the Chapel, but had no recitation till 6 o'clock, afternoon. It was raining in the morning, so as to prevent the return of Prof. Crawford from his church. The morning was spent by me in reading the Exploring Expedition, by Wilkes, and in learning the lesson given me in Hebrew. At 5 o'clock, I attended prayer. To night, I have endeavored to learn a part of the first chapter of Butler's Analogy. I find it to be as represented, a master piece of reasoning, but difficult to prepare for recitation. May the Lord, who comprehends and knows all things, assist me in understanding and treasuring it up, that I may hereafter use it, if necessary, in defence of our most holy religion, which he has given us for our reception and promulgation, and for our happiness in time and eternity! Amen!

Sep. 4, '49. I have recited, today, the regular lessons, except the Analogy, and attended prayers at the usual times. Nothing worthy of note had transpired within my knowledge. Glorify our Father in Heaven, enable me to improve my numerous opportunities and advantages for my own sake and for thy glory in Christ's name. Amen!

Sep. 5, '49. Omited the Analogy again this morning. We have not, however, by any means, lost anything, but

gained, for we have not only advanced a lesson every night, but have been able to learn it more thoroughly during the hour in the morning which is generally spent in the recitation room. We have, to night, completed the first chapter, the second in the Criticism, and the pages in the second of the text. The other lessons were prepared and recited at the usual times. I attended the weekly prayer meeting and only a few brethren and sisters were present. Bro. Martin addressed us on the parable of the woman and the piece of money. He inquired if we had not lost something; viz. the comforting influences of the Holy Spirit, and he sought us to be diligent in our searches and entreaties for them again, as the woman was diligent seeking for lost silver. Oh that we might be persuaded to search after the riches of God's grace, as we are accustomed to seek after the riches of this world. O God, forgive all my sins. Receive my warmest gratitude for all thy goodness and mercy towards me. But rest me this night, from sorrow and give me peace and a quiet slumber, and finally restore me to rest with thee, for the sake of thy dear Son, Jesus! Amen!

Sep. 6, '49. To day, recited, in a humble and imperfect way, the duties assigned me for recitation. This morning in the Analogy found it more difficult to recite than I had anticipated, and performed the task in a somewhat unsatisfactory manner. I can remember that, surrounded by them who with the Analogy, between natural and revealed religion, could not be able to derive that benefit from the study which it is capable of conferring. I feel encouraged to know that he is disappointed in the service of my heart, and I believe that he will not leave me to labor without his blessing. O God, help me to acquire that knowledge which will make a wise and obedient servant. I was present to night, at the young men's prayer meeting, heard a warm address from Bro. White. Was very much

interested in the meeting, and hope that my other services was not altogether in vain. Father in Heaven, may love to be often at thy house, and to take part in the services which are rendered to thee! Convince me of the state of my own heart, and give me a proper sense of my responsibilities and teach me the true worth of souls.

I may be so persuaded as not to treat with indifference the proclamation "through much tribulation thou shalt enter into the kingdom of heaven"; and then be pronounced upon those who "are at ease in Zion." O Lord, grant me the spirit of obedience, that I may be faithful in business, as well as fervent in spirit, seeing thee I take me under thy charge this night, and save me when my days and nights are ended, in thine ever lasting kingdom for Jesus sake, Amen!

Sep. 7. 49. I prepared all my lessons to-day but did not recite any one of them. I have spent the day with very little disturbance of mind and have enjoyed good health. These are blessings inestimable. Who can estimate the value of a quiet conscience and a healthful body? They are the choicest earthly blessings bestowed upon me by the great Giver of all good. Without them, where is happiness to be found on earth? Without a quiet conscience in the hour of death, what gloomy anticipations! What anxious solicitude! What fearful forebodings! Well might the poet exclaim, "Oh, for that minute of my wish,

While here I draw my breath,

Thy promise of eternal life,

A glorious smile in death."

It is a glorious privilege indeed to be able to smile in death. A privilege well worthy of a life of prayer and praise, of tribulations, toils and pains; of untiring perseverance and unceasing devotedness to Him who is able to light up, with such a smile, the countenance of a dying saint. Oh may it be one of my chief desires! And may my life be so employed, that a recollection of its past history may be attended with a glorious smile in death! O Lord, remember me through

life, and especially wait upon me by thy ministering spirits in the solemn hour of death. Amen!

Sep. 8. 49. I attended prayers this morning before breakfast. Afterwards, I was present at the funeral of Prof. Keilly's child, and heard an impressive address from Bro. B. M. Sanders, on the subject of Infant Salvation. He first presented reasons for believing that infants are saved, and then endeavored to console the bereaved parents and friends with the many assurances afforded them that the infant was only asleep in Jesus. Will the Lord help us to take this subject to heart and derive from it much spiritual improvement! At 11 o'clock, attended the church conference. But little business was transacted, and none of much interest. I was employed, this afternoon in making a more convenient roll of the members of the church and in writing out the minutes of the conference, being the Clerk of the Church. To-night, I have spent a short time in the company of an estimable lady friend. And now, most merciful God, after the labors of this day and of this week, I would not forget to render unto thee the praise which is as justly due from me for all thy unspeakable mercy and goodness; to ask thee to forgive all my sins; and to entreat thee that thou mayest be with me, to own and bless and keep me in the path of righteousness for thy name's sake! Amen!

Sep. 9. 49. To-day is the day of the Son of Man, the Sabbath of the Lord. I thank the God of the Sabbath for the numerous blessings which I have enjoyed this day. I thank Him that he gave me health and strength to attend prayers at the Chapel this morning, after keeping me from disease and death during the past night and week. I thank Him that he allowed me to listen to the preaching of his holy word by his aged servant our pastor Bro. Sanders, whose text was "God so loved the world, &c. and his divisions were," 1. The Gift. 2. The Object of the Gift. 3. The Motive which prompted it. He then spoke of the necessity of Christ's becoming incarnate

and apt being, and yet to the law that he might redeem them that were under the law. I thank thee, merciful Father, that thou didst permit me to attend the 4 o'clock service and listen to a lecture by Prof. Sanford, thy servant, on the "Vision of Solomon" which thou gavest to him in answer to prayer; and also enabled me, before that service, to attend the colored Sabbath school and meet there a large number of those who wished to learn something about Christ. O Lord, help us to impart to them that instruction which they need and which, by the co-operation of thy holy Spirit, may make them wise unto salvation. I am grateful that thou didst permit me to be a witness at the administration of the ordinance of baptism to a colored female. I bless thee that I was present this afternoon, with the number of brethren, and had an opportunity to speak to them of thy rich mercies and great love wherewith thou hast loved us. And, I bless thee that I listened again to another sermon from my beloved pastor, on the text "Not every one that saith unto me Lord, Lord, is Merciful Lord, how numerous are my opportunities for practical improvement! and yet, how cold and careless I am! Will thou, for Jesus' sake, forgive my offences, increase my faith and brighten my hope! Enable me to improve rightly my many privileges, and to be able, when called upon at thy bar to render unto thee a faithful and satisfactory account of my stewardship. In thy light, let me see light, and may I be satisfied when I awake in thy likeness. Be with me, this night; prepare me for the labors of the present week, and for all future life; and, at last, give me place in the Kingdom which thou hast prepared for thy people, for thine own sake. Amen!

Sep. 10, 49. To-day I performed the duties assigned me in a manner, I hope, satisfactory to the faculty and not without benefit to myself. Oh that I may ever be found diligent in the performance of duty, and that I

may not be called to account before the Judge of all the earth, for misimproved moments and neglected offices. Now prepared is the mind of the man who can say that he has, to the best of his ability, done his duty! Now much is implied in the word duty, and what a noble task we have finished, when we can say that we have, in some humble manner, ^{done our duty} to God, to ourselves and to our fellow beings! O Lord, may I ever be found where duty is, and where I may be best situated for glorifying thy blessed name and advancing thy just and glorious cause for Jesus' sake! Amen.

Sep. 11, 49. The regular exercises of this day have, by the help of Almighty God, been finished. I completed to-day, the lectures of Campbell, on Systematic Theology. I sincerely hope and pray that God would bless what I have learned to my spiritual, temporal and eternal good. I have gained some knowledge of, perhaps, the best system which has been devised for the study of Theology, and desire and think that I may be able to put it in practice as I enter upon the study of the Scriptures, the only infallible guide to virtuous piety and practical religion. I would not neglect to implore the blessing of God upon my labors, and humbly and sincerely pray that he will guide me in the path of all truth, the truth as it is in Jesus as it is taught in his revelation, unmingled with the errors and false notions of men, and not tainted with that ungenerous, uncharitable and bigoted spirit which is generally manifest in the writings and teachings oferring men. O Lord, ever give me a sincere respect and desire for the truth, a charitable regard for the opinions of others, when I may believe to be as honest in their notions and feelings as myself. May I possess a meek and quiet spirit, which thou hast said, in thy Word, is of great price! Sanctify me through thy truthfully Word in truth, and save me, at least, with all thine elect, for Christ's sake! Amen!

Sep. 12, 49. Attended prayer, this morning.

as usual and immediately after, recited the lesson prepared in the Analogy. At 11 o'clock, recited in the latter part of the ninth chapter of Genesis, in the Hebrew Bible. This afternoon, recited an imperfectly prepared lesson on The Existence of God. The particulars relating to the doctrine, were sought out by the following plan, furnished by Dr. Dagg:-

1. Scriptures.
2. Proposition of the doctrine.
3. Explanation.
4. Proof, &c. Objections.
5. Doctrinal Bearing.
6. Experimental Bearing.
7. Practical Bearing.
8. State the Question.
9. Is it Verbal or Real.
10. Is it Speculative or Practical.
11. How far and in what manner are we able to decide it.

This plan is valuable in leading us into a systematic way of searching out questions and truths, and in suggesting to our minds the proper course to which we are to direct our attention, in the consideration of the subject before us. To night, I left my room to attend the church prayer meeting, but it began to rain and I stopped on the way and spent a few moments with a lady friend Miss Danna. She brought me a letter from my father and then returned and prepared my lesson for tomorrow morning. Father in Heaven be with me, own and bless me, and sanctify me for the proper discharge of all my duties, for the sake of Christ, thy dear Son, and my only Intercessor and beloved Son, Amen!

Sep 13, 19. The day is closed and its duties performed. I am still blessed with health and all the temporal blessings which I need. I hope I am not unmindful of my additional obligations, and that no sin has been committed which God has not been pleased to forgive. O Lord, remember not my sins against me, and enable me so to number my days that I may apply my heart unto

wisdom, and to thy name shall be all the praise, forever. Amen!

Sep. 14, 19. I attended prayers this morning and immediately thereafter, recited the fourth chapter of the Analogy, on the "Analogy between the Trials, Difficulties and Dangers of both Natural Government and those of the Moral Government". As I had an opportunity after breakfast, to attend court in Greenboro, I availed myself of it. The business in court was of the greatest importance. A man was to be tried for the most serious offense which can be committed against a fellow being. He and his brother had, in all probability, been guilty of the inhuman murder of their step-father. The evidence was only circumstantial, but was so strong as to leave no reasonable doubt in the minds of all present that they were guilty. The younger one, whose trial came on today, was found guilty, but was recommended to mercy. The other, when tried, will be found guilty and hung. Never did persons have more to be anxious about, in this world, than the two Wallys and, perhaps, only a few young men ever had greater cause to be anxious. With what attention did they hear every expression in their presence! How painful was every word spoken to the jury of guilt! How gladly did they hear every word that was spoken in kindness and palliation. It is enough to make the heart of man bleed, when such alternate emotions occupy his mind. How powerful is law! How does the man, conscious of guilt, cower before it! Who can feel the remorse that preys upon a murderer's heart, save the murderer himself? Who knows how to sympathize with a fellow being whose brutal passion has led him to imbue his hands in his fellow's blood? Well did the poet say

"Man's inhumanity to man
Makes countless thousands mourn."

"It is written, 'Cursed is every one that hangeth on a tree.' With what apprehension of future retribution must the murderer meet the penalty of the law of his country! O Lord, if it can be consistent with thy will, forgive the awful

crime of the unfortunate slave! And wilt thou hasten to bring on the time, when wars and murders and contentions shall cease in our land, and when every one shall love his neighbor as himself? Teach me to sympathize with my unfortunate fellow beings, and to render unto thee that praise, which I so justly owe thee because of thine infinite benefits to me, and save me in thy Kingdom at last, for my Lord's sake. Amen!

Sep. 15, 1849. Today, I was present at the meeting of the Disunion Society. The discussion was animated, and on a subject of much moment to the internal affairs of the Society. It was partly disposed of, however, in the best manner possible, so far as we are able to judge of its bearing. I have read, this afternoon, and I hope, not without benefit, Barnes's Introductory Essay to Butler's Analogy. It is written in good style and contains much valuable information. O Lord, let me not pass my time in idleness. May I be able, at the close of each day, to record something useful done, and when I shall be called upon by thee to render an account of my stewardship, may I be able to do it with joy and not with grief. Prepare me for the service of the holy Sabbath, which is just at hand. May the meditations of my heart and the words of my mouth be acceptable to thee, both on the morrow and through future life, for the sake of my blessed Redeemer. Amen!

Sep. 16, 1849. Today is the Lord's day. I spent the morning in preparing an address to be spoken in the Colored Sabbath School. The object is to increase, if possible, the number of scholars, by answering various objections urged by them against their attendance. Heard a very excellent sermon at half past ten o'clock, by Prof. Bradford on the text "Dear God." At half past two o'clock, addressed the Col. Sab. School, on the objections above mentioned, and

I am hopeful that the Lord will bless what was said to the good of many who were present. From the school, I went to the baptism of three negroes who had been received by the British Church. Returned to the house at twelve o'clock. After prayer, I attended a students inquiry meeting. There I saw visible manifestations of the workings of God's holy Spirit, and I am thankful for being able to say that I felt deeply the presence of the Spirit in my own heart. After the brethren had given an expression of their feelings, I was called upon by Bro. Davis to make some remarks and extend the hand to those who ^{were} willing to vow to each other, in the presence of God, that they would be more serious and prayerful and make greater exertions, that the work of the Lord might go on, and that souls might be converted. Nearly all the brethren entered, with great solemnity, into this sacred covenant. May the Lord help us to remember and observe, and crown ^{our} efforts with a Pentecostal feast, is my most humble and sincere prayer. O Lord, in the enjoyment of all these religious privileges, help us to improve them as we should, so that we may not be found wanting, when called on to give an account of them. May we improve them rightly and be prepared for an entrance into the rest that remaineth for thy people, for Christ's sake! Amen!

Sep. 17, 1849. Today, I read in Butler's Analogy and in Hebrews, and in a ^{new} edition for recitation, the third and fourth chapters of the first volume of "Chalmers's Natural Theology;" on Dr. Hanks's ^{a priori} Argument for the brevity of life, and an answer to Hanks's objection to the world being formed by design as being a singular effect, or his objection to the ^{a posteriori} argument. The fallacies in these two arguments have been exposed so plainly by Dr. Chalmers that it would seem that no philosopher even of much less ability than those who wrote them would sanction them. O Lord help us to avoid those errors which others have committed, and help exposed, as well as all others. May I ever have

a sincere regard for the truth! Give me a discerning mind to distinguish it and an honest ^{heart} to receive it! I ask you this night, from danger and death, if it is thy will, but if not, suffer me not to depart from thee. Keep me, for my barren soul. Amen!

Sep. 18, 49. Having a severe toothache, last night I did not prepare my lesson in the Analogy, and consequently did not attend recitation this morning, but endeavored to make up that deficiency before breakfast. After breakfast, being still troubled with the aching tooth, called upon Dr. Randall and had it extracted. Prepared for recitation at 11 o'clock, but did not leave my room in consequence of a visit from my friend Henry Williams of Columbia College, N. Y. In the afternoon I wrote a thesis on the Existence of God. To-morrow I prepared my lesson for a long recitation morning. If God will, I hope to recite it. O Lord, Father of all good, give me power and wisdom from on high, for the proper discharge of every duty which is given me to perform. Give me thoughtful and fervent prayer, and a peaceful conscience, and ever own and bless me in thy obedient servant, for the sake of thy blessed Son. Amen!

Sep. 19, 49. Today I have recited my regular lesson. I doubt not have attended the weekly prayer meeting. I found there many persons. They seemed to be generally serious and desirous that God would own and bless them. At the close of the meeting, that is, of the remarks made by brethren Sanders and Williger, an invitation was given to those who might desire to give their hands to Christ, so that he might engage in prayer for them. Nearly all the members of the church engaged to pray with and for each other, and a few of the unconverted expressed a desire, by giving their hands for prayer in his behalf. May God, in his infinite compassion, bless this meeting to the good of all present, and save us, at last, in his kingdom, is my sincere prayer. Amen!

Sep. 20, 49. After breakfast, this morning, I wrote a letter to mother and received one by

mail from sister Biggs. Finished the twelfth chapter in Genesis, Hebrew. This afternoon, read Dr. Chalmers on "The Disposition of Matter" and Dr. Birch on "The Spirituality of God." I am thankful that my reading was not entirely in vain, as I am able to recollect much that I hope to be able to apply to some useful purpose hereafter. Attended the students' prayer meeting, to-night. I had there the pleasure of seeing again several inquiring the way to God. They were earnest and zealous, and I endeavored to extract God in their behalf. I have it not that perceptible influence as witnessed in the church, but an earnestness for the conversion and conversion of some of those who heard. Righteous Father, we need thy presence and thy power to occupy our own services, and to direct our labors to a profitable issue. Send thy Holy Spirit, that he may abide with us, and bring us off more than conquerors through him that loved us! But to thy name be all the glory now and forever. Amen!

Sep. 22, 49. Today, besides the morning and 11 o'clock recitations, I have studied from the Scriptures and from notes, the doctrine of God's Unity. I have yet to see what has been said, especially divine. I have and have, insistently, that God will guide me into the truth in studying our constitution concerning his three attributes, and enable me to form my opinions with reverence and awe. I have already addressed the students at a prayer meeting, on the text, "Knowing the terrors of the Lord, we feared him." The following questions were made the divisions of the subject: 1. Do we persuade men? 2. How do we persuade? 3. Why do we persuade them? May God sanctify the remarks to the good of the young men present, and keep me always through faith, unto everlasting life, is my humble desire. Amen!

Sep. 22, 49. I have spent part of the day in writing to a female friend (Miss Emma Willet). I hope that my time has not been lost to me. It gives me pleasure to meet and converse with those whom we respect and esteem. How seldom do we estimate rightly the value of a true friend! In this world, we need the presence and care and regard and sympathy

and consolation of a faithful friend. It gives us inward satisfaction to know that there is, even at a distance, one who remembers and cares for me. And it leads our thoughts to God who has made it our happy privilege to love and provide for each other. He has made our happiness to depend, in great measure, upon each other. Oh, that he would lead us to the observance of the two great commandments! Then shall I love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and Thou shalt love thy neighbor as thyself. O Lord, ever give me faithful and loving friends, to whom I may express my thoughts, my feelings, my hopes and my desires! And I pray thee, be my nearest and dearest friend, and to thee will I ascribe all honor and praise, without end, Amen!

Sept. 23, 49. A. D. 1849. A. D. 1849. A. D. 1849.

Sept. 23, 49. A. D. 1849. A. D. 1849. A. D. 1849. On the text, "I will behead you as he has," he warned us not to read the Bible as a poetical history or as a work containing subjects for speculation, but as a work containing and teaching practical truths, and to make it the stone and by which to try our own hearts. He addressed us at 4 o'clock, afternoon, in the High Executive Administration of the Jews. At 2 o'clock, I attended the colored Sabbath school, where there were about a hundred and seventy-five negroes assembled for the purpose of receiving the Word of God. I am glad that God put it into the hearts of so many to come out, and was constrained to think that the short address I was permitted to make to them, last Sabbath afternoon, was not permitted to go unremembered by the Lord. He is ready, at all times, to bless the labors of his people, when they are faithfully performed. I do humbly pray that he will always be with us in that school, and bless the teachings of his Word, both to the teachers and the scholars! To night, I listened to a lengthy and interesting discourse from Bro. Sanders, on the text, "Who you that believe, He

is precious." I do thank the Lord that I have often felt him to be precious. I would not give the faint hope that I have of finding him precious, in death and at the judgment for all the riches of earth. Oh, may I love thee, more and more, till I shall be fitted to shine as the stars, in thy kingdom! May my path shine, more and more, unto the perfect day, and at last, enable me to rest from my labors, and let my works follow me! May I, by thy blessing, have no opportunities to pass unimproved, so that I may be able to return unto thee the talents which thou gavest me, increased tenfold! Take me under thy protection, this night, save me from harm and danger, permit me to awake, on the morrow, in health and strength, if consistent with thy will, and, at last, save me and all for whom I should pray, in Heaven, for Christ's sake! Amen!

Sept. 24, 49. To day nothing of unusual interest has transpired. I have performed the duties that were given me to be done. I pray that God will forgive me if I have not performed them rightly - if I have not relied, as usual, upon his aid and sought his Spirit to guide me as earnestly as I ought to have done. O God, forgive all my delinquencies and bless all my labors to the accomplishment of useful purposes, and save me, at last, in thy kingdom for Christ's sake! Amen!

Sept. 25, 49. That part of today which has not been devoted to my regular duties, has been employed in reading Rollin's Ancient History. Now numerous are our sources of information! and how many examples, both of a good and bad character, are presented to us for our imitation or warning! History, as has been well said, is Philosophy, teaching by example. Would that I could turn all the examples therein to good account, in the common affairs of life! Would that I might avoid the rocks on which others have been wrecked, by avoiding their errors! O Lord, teach me above all things, to admire and endeavor to imitate the example of my blessed Savior! May I be more and more conformed to his image! Keep me this night, from all harm! May my sleep be light and refreshing! I do most sincerely thank thee that thou hast admirably adapted our constitution to the

course of nature. That thou hast so made me as to need sweet sleep, and hast appointed a time so favorable to it. O Lord, how wonderful are thy works! how gracious! how expressive of thy wisdom, justice, mercy and goodness! What consolation it gives to the humble believer to watch the operation of the laws which thou hast ordained for the purpose of bringing about his happiness! How kindly dost thou watch over and take heed to his numerous wants, although sinful and disposed to deny and reject thy authority! Keep me, gracious Father, under the shadow of thy hand and as the apple of thine eye. May I never forsake thee, or reject thee, but serve thee in meekness and faithfulness, until thou shalt see fit to call me home, for Christ's sake. Amen!

Sep. 26/49. I have just finished the first book of Butler's Analogy. In it he speaks of "A Future Life"; "The Government of God by Rewards and Punishments"; "The Moral Government of God"; "A State of Probation"; "Moral Discipline"; "The Opinion of Necessity as Influencing Practice"; "A Scheme Incomprehensible". In my opinion, his reasoning is clear and conclusive, and it seems that no rational mind can escape the conclusion, viz. that religion is true, that there is a God who created all things, and who governs all things, and who will, in the end, as he does now, reward virtue and punish vice. O Lord, may I never be disposed to deny thee. What baseness, what irrationality to disown and disallow thy existence, when thou mayest be seen so plainly in all thy works, that even the wretch, though a fool, be in ignorance of thee. To night, I was at prayer meeting twice; that of the students and that of the church. Bro. Wash Kilpatrick addressed the former, on "Retext"; "Will ye also go away?" Bro. Martin, the latter, on "The Work of vital religion". The Christian has many things to mourn over, as his sins, his absence from God, the lost state of his fellow beings, who are so hardened and buried in

sin that they appear to be perfectly unaware of their situation and danger. Oh, that we could take them by the hand and lead them to the cross and so impress their minds with the love which the Savior there manifested for them, in giving his life for their sakes, that they could no longer resist the call to take up the cross and follow him. O Lord, forgive all my sins! Let my name be written in the Lamb's Book of Life! Let me for every event of thy divine providence! Make me useful, by showing me at all times what thou wouldst have me to do, and by giving me the strength and the inclination to do it, and, at last, accept me above, for Christ's sake. Amen!

Sep. 27, 49. To-day, I performed the regular tasks assigned me. Hope that my labor has not been without benefit. Oh, that God would teach me so to number my days that I may apply my heart unto wisdom. But, of all knowledge, I desire that most which will make me wise unto salvation. Of all wisdom, I desire to gain that whose ways are ways of pleasantness and whose paths are paths of peace. Oh, give me this knowledge and this peace, for Christ's sake. Amen!

Sep. 28, 49. I spent the morning in reading as Prof. Crawford was absent. This afternoon, my attention was directed to God's immutability. How comforting is the belief of this doctrine to the laborer! Though all others change, or pass away from me, God is ever the same, unchanging and unchangeable. His word shall always stand. His promises shall all be fulfilled. Who could not confide in his word, and who would not expect the fulfillment of his glorious promises, under such circumstances? I thank God that I am able to look forward with an eye of faith, to the time when I shall experience the reality of those promises, which I now delight so much to consider even to a time when I shall be like Christ, for them, I hope to see him or hear him. I pray for all, in Jesus' name. Amen!

Sep. 29, 49. I spent the greater part of today in reading Rollin's Ancient History. This work contains

open his arms to all mankind! Tonight, it is shooting.

Jan. 24, '53. This is Monday. It is fair, except a few flying clouds, and very cold. The wind is blowing with great force. The Lord has been blessing the work of our number with fever. May he ever be allowed to be restored to his proper service! Nothing remarkable has transpired. No addition of scholars. May the Lord attend us in mercy and direct all our affairs for his glory!

Jan. 25, '53. The same kind of duties has been going on. The wind is fair and cold. We need thick clothes and good fires. The sick have not returned. May the Lord be with us, to bless their afflictions to the good of their souls! O Lord, make us all his happy, joyful, spiritual and faithful, in all things!

Jan. 26, '53. Today is fair and cold. He is found in abundance. One of the sick has returned. The Lord is compassionate. O Lord, make us to live for eternity! Whatsoever our hands find to do, may we do it with our might, and do all things in thy name and for thy glory!

Jan. 27, '53. Nothing of great interest has occurred today. The exercises have been conducted quietly. The words of comfort are still conferred with multitudes of men. This tender mercies are over all his work. The day has been fair and very cold. May the Lord enable us always to be aware that I am not alone. He is for his service and eternal glory!

Jan. 28, '53. The morning of today was fair and cold. The afternoon was heavy clouds. The exercises of our school have all been accomplished. None of our scholars were absent to the joy of God. That which is prepared for our change, whenever we are called to leave home!

Jan. 29, '53. Today is Saturday. I have spent it at home by fatherly making a blackboard, for the use of my school. I found him ever patient. The day has been fair and cold but pleasant. Tomorrow is the time of the Lord. That the house of each day may be better prepared, is I am now saying!

Jan. 30, '53. The Sabbath is here with all its hallow associations. It is now nearly gone. I have remained at home, and employed myself in reading the Greek Testament and the first volume of Kittos Daily Bible Illustrations, a very entertaining book. May the Lord spiritualize all my acquisitions of knowledge!

Jan. 31, '53. Today, by the Lord's help, I have accomplished the temporal duties that devolved upon me, and I have aimed to do all with reference to his glory. May he grant his blessing! The day has been fair and warmer than usual.

Feb. 1, '53. The same routine of duties have presented itself this day, and I have been blessed with strength of body and mind sufficient to do what was required of me. The Lord is my helper. He is always with me. His rod and his staff comfort me, and all his promises afford me encouragement. Blessed be his holy name! The day has been fair and mild.

Feb. 2, '53. Today is Wednesday. It is here and gone. The horses of time's chariot are certainly running away. They have no resting place. We are all hurried along with them, whether we will or not. We are now young and now old, and now are not. We make the earth only a pop-corn. I have spent the day in school. It has been fair and mild.

Feb. 3, '53. Thursday has passed away as swiftly as Wednesday. Nothing strange has marked its progress. There is nothing new under the sun. Nothing has this day to boast over the former. And, like the sameness of time, nothing has marked my daily course. The like that has been done before, has been done today. But, I am nearer my home. Bless the Lord! The day has been fair and warm.

Feb. 4, '53. Like Thursday, Friday has made its eternal departure. The days like our opportunities when lost, are lost forever. We cannot recall them. But they will stand as witnesses against us when all things shall have a settlement. They are like monitors, sent to give us light and to take account of our doings. May they not condemn us! The school duties of another week are now closed. The day has been fair.

Feb. 5, '53. Today is Saturday. I have

been at home, except a short trip to St. G. C. R. trying to recall some of the rules of arithmetic which have clandestinely escaped my memory. To teach well requires his to study well. I have in all my labors, endeavored to keep continually before me the thought of God's presence, of my mortality and immortality and accountability. The day has been fair and warm.

Feb. 6, '53. Today is the Sabbath of the Lord. It is not yet closed, and before its sacred hours may all be past, I may be among the dead. O Lord, if such be thy will, receive my spirit! Blessed Jesus, remember me in thy Kingdom! The day is rainy, and I am at home reading religious books. O Lord, help me to improve each moment, as it flies!

Feb. 7, '53. Today has been cloudy, but no rain. The weather has been cool. I have spent the day in school. Nothing new has transpired. The Lord be praised!

Feb. 8, '53. The day has been cloudy and cold. No rain. My school has enjoyed my attention during the day. The recitations have all been heard. A kind Providence has overwatched our proceedings. We have been blessed with every needed gift. O Lord, enable me to be more thankful and humble!

Feb. 9, '53. Today, until late, has been overcast with clouds. No rain. In the afternoon, it cleared off, and is now cool and pleasant. I have been blessed with health to discharge all my duties. Bless the Lord, O my soul!

Feb. 10. This day has been fair and pleasant. No accident has befallen us. We are in the enjoyment of health, and of every good and perfect gift. The Lord is good to all.

Feb. 11. Friday is gone, and I am still in good health of body and mind. I think that I am grateful for every blessing that I enjoy. I desire to be more so. O Lord, help me! The day has been fair and mild.

Feb. 12, '53. Today is Saturday. I have remained at home, and, with the aid of Randolph, have cleared the living room. The day, being warm.

Feb. 13, '53. The Sabbath is past, and I am as much nearer my home, if, as I humbly hope, I shall be found acceptable, in the day of both righteous judgment. O Lord, prepare me for that day! I made an effort to cross the river and attend church, but failed. The day has been fair and warm.

Feb. 14, '53. Monday is gone, with all its duties, trials and dangers. Nothing new has happened. The day has been fair and warm. I have spent it in school. Bless and save me, O Lord!

Feb. 15, '53. This day has also passed away and its duties are accomplished. I have attended school and heard all the classes that were present. The day has been cool and cloudy. May God accept all our services and save our souls, for Jesus' sake!

Feb. 16, '53. Nothing new today. There is no sphere of life more monotonous than the school room. The same course is passed and repeated. It is however, pleasant to teach the young ideal how to shoot and prepare immortal minds for immortal destinies. May God be my helper with him, every thing is agreeable. The day has been fair and cool.

Feb. 17, '53. Today is bidding its final adieu. Like all our days, it hastens to be gone. O Lord, enable me to make the best of every moment of my allotted time! Today has been fair and pleasant.

Feb. 18, '53. Friday is hurrying into the past. Our days are like the waves of the ocean, that press upon each other at the shore and then vanish forever. I spent the day, which has been fair and warm, until late in the afternoon, in school. My health is still continued to me, by the mercy of God.

Feb. 19, '53. Last night it rained nearly all night and a great ^{deal} of water fell. It is cloudy today and has been misting the greater part of the day. I have remained at home reading and studying. In God is my trust, through Jesus Christ.

Feb. 20, '53. Today is Sunday. I have attended church at Wades, today, and heard Bro. William preach from the words addressed by our Lord to the man who inquired of him what he

the first commandment: The day has been cool, but fair and pleasant. O Lord, thou art worthy of all our praises.

Feb. 21, 53. Today has been fair and mild. I have spent the day in school. The Lord has given us health and strength. Oh, that I might be more pure and holy and better prepared for the service of Him who has done so much for me.

Feb. 22, 53. Today it has rained nearly all day. I attended school and found twenty-five of my scholars present. The Lord enabled us to perform our duties, and we have not spent the hours in idleness.

Feb. 23, 53. This morning, it was slightly overcast with clouds, after a very stormy night. It rained, about 11 o'clock, for a short time. It has been windy all day, and cool. The afternoon has been cloudy and threatens snow. I have been in school all day. God be always praised!

Feb. 24, 53. I have been permitted, by the same merciful Being that always sustains me, to attend to my school this day. My labors are very arduous, but agreeable. The Lord is my helper. It is my desire to prove faithful to Him and to every trust committed to me. The day has been fair and cool.

Feb. 25, 53. I have, to day, had an examination of the scholars of my school, on all the lessons that they have learned, during the six weeks now past. Quite a large number of persons were present. The day was fair and cool and was spent pleasantly by all present. In the night, with sister Maggie, I visited two young ladies at Bro. Randolph's. God be praised for all things!

Note. I will let the above suffice, as a sample of school work. It was my custom to open and close school with a short prayer.

While conducting the above school, I lived at father's in Cooper's Mills, and went the four miles every day, in a long gait, with a sister who had a severe spell of fever, commencing June 1st and spent vacation in that country. Sep. 10, 1900.)

Pastoral Work.

As a specimen of my Pastoral Work, I quote from my Diary for 1853 as follows.

Jan. 1, 53. Monday. Bro. J. B. O'Neil, unable to be useful this year, and devoted to thy service!

"5. Went to Bro. R. J. O'Neil's, preached at Newington, on "Wist ye not that I must be about my Father's business?" O'Neil helped me to do thy work!

"7. Raining day. Sun. Preached on "Bless them that love you," at Newington. Retained leave of absence.

"13. Went to Little Ogeechee and preached on "Cease to do evil, learn to do well." My highest in my God always.

"16. Sun. Preached on "Who then can be saved?" Went to Newington on the 15th to Savannah and home, at night.

"25, 26. Made garden fence and planted seeds.

Feb. 5. Begon to teach Bro. Randolph's children. (Note. My home was at Ogeechee for 6, 8, 12, and I was Pastor of Newington and Little Ogeechee Churches.)

"18. Sun. Preached at Milledgeville. Text not recorded.

March 1. Went to Bro. B. J. O'Neil's, Newington, on the 3rd, preached from the text "I have chosen you out and ordained you that ye should go and bring forth fruit." On the 11th, my text was "We know that by the grace of Jesus Christ, we are saved as well as they." Went to Dr. Bonin's, P.M. and home, on the 5th.

"16. Went to Little Ogeechee, but being unwell, did not preach. On the 11th, I preached on "How we see through a glass darkly." On the 15th, returned home, and suffered for ten days with a bad cold and cough.

"20. Went to Bro. Bonin's at Newington, and on the 31st preached on the Parable of the Woman on the Sea Shore. On Sunday, April 1, on "And as it is appointed unto men once to die and after that the judgment," &c. Observed the communion, after preaching. Went home, on the 2nd, and on Saturday, the seventh, preached at Little Ogeechee, on "Let not your good be hidden."

"8. Sun. Rain. Text "Now, if we be dead with Christ, we believe that we shall also live with him." Observed the communion.

"15. Preached at Milledgeville, on "What shall a man give in exchange for his soul?"

May 6. Went to Bro. Boyde's, and on the 5th preached at Newington, on "Do ye now believe?"

May 6, '83, Sun. Preached at Newington, in that which would, I do not, &c. 7. Returned home. Ogechee.

"12. Preached at Little Ogechee. Text, "Who can understand his errors?" Text in Sunday. "Let us eat and drink, for tomorrow we die."

"22. Preached at Wades, on, "Let your light as shine before men," &c. 23. Light frost. 24. Set out potatoe draws. 30. Went to Bro. Bos. Morgan's. June 1, 20. Masonic Lodge at Red Bluff. And to Bro. Willie Bleds.

2. At Newington. Bro. Bleds preached for me.

"3. Went to Middleground and conducted the funeral services of Bro. Ben McLeod Child. Returned to Newington and heard Bro. Bleds again. Went to Bro. Noel Banier's at Oliver, and home, on the 4th. Preached at Little Ogechee on the 9th. Text, "Who art thou that repliest against God?"

"10. Text, "Be not unequally yoked together." Went to Savannah, P.M.

"17. Preached at Wades, on "Without me, ye can do nothing." 29. Went to Willie & Frank. 30. Preached at Newington. Text same as at Wades. July 1st. Text, "Gather not my soul with sinners." Baptized Capt. Barnett, P.M. Preached at night, on "Whither goest thou?" 2. Returned home.

"7. Preached at Little Ogechee on, "The cross is to them that perish foolishness," &c. 8. Sun. On the Son of Man goeth as it is written of him, &c. Observed Communion. Preached at night on, "Riches and honor are with me." 15. Preached at Wades on, "Love not the world," &c.

Aug. 3. Went to Dr. Archer's. 4. Heard Bro. Ash at Newington, after which the church in conference gave me a unanimous call to the pastorate again for the ensuing year.

5. Sun. Heard Bro. Thompson, A.M. and preached at night on, "A good name is better than precious ointment." A funeral sermon for Misses Walton Jackson and Poythress, whom I had previously baptized.

"11. Sat. Preached at Little Ogechee, on, "Ye are God's building." 12. Sun. On, "Other foundation can no man lay." 13. Returned home. 16. In bed with chill and fever. 18. Up again, and went to the post office.

"Sept. 1, '83. Went to Bro. Noel Banier's, on the way to Newington. Could not go yesterday [Friday] because my wife was sick.

"Sept. 2, '83. Preached on, "I am not ashamed of the Gospel of Christ," &c. At night on, "I am not the Spirit." Meeting protracted. Preached Monday night on, "Thou of Little Faith," &c. Bro. Ash preached A.M.

"4. Bro. Ash preached A.M. and Bro. Thompson at night.

"5. Preached A.M. on 1st Cor. 2:14, 17. At night on 1st Tim. 1:15.

"6. On "How shall we escape?" &c. At night on, Eccl. 9:11. Closed the meeting, having received four for baptism. Returned home, on the 7th, and, on the 8th, went to Little Ogechee and began a protracted meeting there. Preached A.M. on 1st Tim. 1:15. At night 1st Cor. 13:13.

"9. Sun. Prof. G. Smith of Emory College (Nash) preached A.M. Preached at night, on, "I will remember me, when thou comest in thy kingdom." 10. Prof. Smith, again A.M. Myself at night, on, "The wages of sin is death." 11. Bro. Ash, A.M. McLeod, a death converted, few preached. 12. Preached A.M. on "What shall I do?" J.W. Banier at night. Received and baptized R. Morgan, A.M. 13. Returned home.

"16. Preached at Wades, on 1st Cor. 5:21-23. 18. Went to Savannah. 19. Returned home, and on the 21st, went to J. Pugh's place, Barbita Mill, Emanuel county. 22. Preached at Barbita church, A.M. on, "And thou shalt call his name Jesus," &c. At night on, "All things are yours," &c. 23. Sun. Preached A.M. on "Lord, to whom shall we go?" At night, on "What have I to do with thee, Jesus," &c. 24. Heard Bro. Byman A.M. and night. 25. Returned home. Ogechee.

Oct. 5. Went to Bro. Barnette's near Blue Springs, and preached at Newington at night on "But the righteous be glad," &c. 6. A.M. on "We are a sorrowful life into life," &c. At night on "Come and hear, all ye that hear God," &c. 7. A.M. Sun. on, "As by one man's disobedience." At night on "For by grace are ye saved." 8. At night, on "What doth hinder me to be baptized?" 9. A.M. on "First gave their names to the Lord," &c. At night, on "I am the door," &c. Closed the meeting, having received twenty into the church; viz. the four candidates from last meeting and thirteen others baptized, and three received by lay letter. Word, we give thee all the praise. 10. Wed. Returned home.

"13. Went to the Association at Little Boone Creek. Heard Bro. Allen preach. 16. Heard J.W. Banier.

and Wash. Kilpatrick. Oct. 15/92 Returned home, after the close of the Association. 21. Preached at Madison. By gross are up saved. 27. Went to Bro. Jake Pugh's place, Tennessee. 29. Sun. Heard Bro. J. J. Morgan preach. 30. Preached at night at South Church. "No man cared for my soul." 31. Returned home.

Nov. 2 Day cold and very dry. Bug seed came.

4. Did not go to Lexington in account of influenza. 5. Had eye cut by a sugar cane leaf on Sunday. The weather is cold with ice. 5. Had potato seed dug. 10. Preached at Little Ogeechee, on "Opinions of the Way of Salvation". 11. Sun. on "Prophecy of God is of any private interpretation". 12. Returned home. 14. Went to court in Sylva, to be a witness for S. Archer, in defence against a charge of assault and battery by D. Morgan. The case was decided in Archer's favor, without my testimony. Morgan looking to prove the charge. 22. Returned home. No rain but a sprinkle, from the 20th of September to the 20th of November. 30. Went to Bro. Lewis Bonner's.

Dec. 1. Preached at Lexington on "I know that my Redeemer liveth". 2. Sun. on "Good Room has been our dwelling place". Subject: "Shortness of time". 3. Sunday morning. 3. Went home to Ogeechee. 7. Preached at Little Ogeechee. Text: "Do not according to their works, for they say and do not". 9. Sun. on "The memory of the just is blessed". 10. Returned home. 11. Thursday. cold. Clouds send a rain. 14. God sent us the best rain since summer. 15. Went to Bro. Jack Sheppard's. 16. Preached at Union, on "Redeeming the time, because the days are evil".

Moved from N. Y. Morgan to W. J. B. B. 17. Returned home. 25. Myself and wife both indistinct all day with a cold. 26. Remember me in mercy! 26. Today I am 59 years old. Thank many years have I lived, by thy love and mercy. Thou hast blessed me and mine. We pray for thy continued blessing! 31. Thank, forgive our sins and give us grace to live for thy glory during the coming year, for Jesus sake. Amen!

Mission and Evangelical Work.

For a specimen of my mission and Evangelical work, I give my diary for 1887, as follows:-

Jan. 1. 87. Cloudy, drizzly & cold. W. N. W. Cloud, today we enter upon another year. Thou hast brought us in safety through the last. On thee we still depend, and on thy love and mercy we still hope. Keep us near thee this year, and be our helper in every time of need. We trust in thee only. Be pleased, holy Father and Savior to make all things work together for our good, and well give unto thee all the praise and glory forever!

Jan. 19. 87. Very cold. Thermometer 15°. W. N. W. 21. Went to Bro. Billy Blitch's. 22. Sat. To Middleground, via Bro. Dan Beck. Made an address on Books and Articles of Faith, and then went to Bro. Lewis Bonner's by his cousin Noel's. 23. Went to Sylva, and preached on "This cup is the New Testament in my blood". Made an address to the S. School. Went to Bro. Barnett's. 24. About day-break there came a violent storm of wind and rain from the west. Returned home, via Marshel Evans and Doubleheads. 28. Friday. Went to Bro. Barnett's. 29. To Friendship Church. Preached on the Baptist Church and Articles of Faith. Went to Bro. Benny Reddick's. 30. Preached on Missions. Went to Bro. Reddick's to dinner and to Bro. William Edenfield's at night. 31. Returned home, via Beath's Bridge and Bro. Armistead.

Feb. 6. 87. Went to Bro. Sol. Morgan's. 5. Rainy and cold. W. N. W. Went to Oliver and attended S. School. A. M. and singing at night. 7. Returned home by Mrs. L. Bonner's, J. Humphreys Mill and Col. Lantons place. 11. Went to Bro. John Thompson's by Morline's Mill and Beath's Bridge. 12. Sat. To Green Hill Church. Made an address after Bro. Brantley's sermon, on Grace and Works. Went to Bro. Lewis Bonner's. 13. Sun. Light sleet late. Preached on Baptism at Faith and Order. Went to Bro. Robert Edenfield's. 14. Returned home by Beath's and Morline's. 15. Planted Irish potatoes, and 16. pass and turnip seed. 17. Went to Bro. Johnson's. 18. To Bro. Joe Edenfield's. Preached at Jackson Church. "My work shall not return unto me void". Went to Bro. Dan

corner's 20. Sun. Preached at Jackson Church on Missions, from Acts 1:8. Went to Bro. Philip McElilla. 21. Home, via Black Creek and Red Bluff. 22. Planted corn, beet and squash seed and onion sets. 23. Went to Judge Brewster's.

March 2. Went to Powers, 3 1/2 C.R.R. 3. To Mrs. Alden's 29 C.R.R. 4. To Bro. Stephen Keller's 20 C.R.R. 5. To Bro. Crawford's and Bro. Love's, below No. 2. 6. Sun. Preached at Powers' Church on Missions, from the parable of the Mustard Seed. 7. Went to Bro. George Smith's, below Oliver. 8. Arrived at home at 1 o'clock P.M. 11. Sun. Went to Bro. Henry Kettler's, 6 1/2 C.R.R. 12. Preached at Dearborn, on the 55th chapter of Isaiah. 13. Sun. Preached at Oak Hill on the 2nd Psalm, 8th verse. Went to Bro. Lightfoot's, and P.M. to Bro. R. H. Goddard's. 14. Went around Hanson Brinson's plantation and home, by No. 7 1/2, 7 & 6, C.R.R. 20. Preached at Wadell on Missions. 21, 22, 23, 24. Very cold, Wind N.W. 24. Went to John Humphreys, and on the 25th, to Jas. Kaurath, Effingham County. 26. Sat. Preached at Turkey Branch Church on "The Church, its Officers and Ordinances." Went to Bro. Wm. Lee's. 27. Sun. Preached on Missions and went to Bro. Frank Larcach's. 28. To Bro. R. K. Knealey's. 29. To 1/4 Chick Cold N.W. Went to Whiteville and Springfield. 30. To John Humphreys's. 31. Home. A.M. After rain. P.M. Set out cabbage and Beet plants.

April 2, 87. Sat. Preached at Douglas Branch on "The Church and Doctrines." Returned home and went again on the 3rd and preached on "The Commission." 9. Made an exhortation after Bro. A. B. Brantley at Blitch's Church, Bullock Co. 10. Sun. Preached at Double Heads Church on "The Spirit's Progressive Work," Acts 1:8. 13. Went to Mr. B. Archer's. 14. To Rev. J. C. Edwards. 15. To Springfield. 16. To Mr. Siler's. 17. Sun. Preached at Mr. Gilmour's on "If they believe not Moses and the prophets," etc. Have suffered greatly with headache, for two days and nights. In bed before and after preaching. My trust is always in God through Jesus. 18. Went to Bantala Church, thence to Mr. Kelmley's and to his swamp fields to Springfield.

Thence to Bro. J. Lee's, eight miles above Springfield. 19. To John Humphreys via Steve Wilson's, O. S. Smith's, Bro. Poythresses, Wainwright's Bridge, etc. 20. Met home. O Lord, we thank, adore and bless Thee! 23. Sat. To Mrs. C.R.R. and returned. 24. Sun. O Lord, we rest in Thee. 25. Went to L. B. Bliff's above Dearborn. 26. To Bro. Geo. Brinson's, by way of Milton. 27. To Greenfork Church, and preached on "The Doctrines and Ordinances." Text: 1 Tim. 4:16. Also addressed the Conference on "Church Order." Went to Bro. Dierley's and preached at the church at night. Sat. 19:10.

May 1, 87. Preached again at Greenfork on Sun. on Missions. Text: "Faith cometh by hearing," etc. Addressed the S. S. Went to Bro. M. B. Thoms's and preached at night, at his house, on Jn. 3:36, suffering greatly with headache. Went to bed immediately on concluding, the brethren continuing by prayer and singing. The Lord blessed us. 2. Went to Bro. Mat. Perkins's via Perkins' Junction and 3. returned home, 9 o'clock P.M. O Lord, we praise Thee!

7. Preached at Double Heads, on Jn. 3:36. Addressed the Woman's Mission Society. 8. Went to Double Heads again, to-day (Sun.) and assisted in the ordination of Bro. W. R. Thompson to the Ministry. Gave the charge to the Candidate and the church. 12. Went to Bro. J. R. Evans's, via Osceola. 13. To Bro. Mose Thompson's. 14. Sat. Preached at McDonald Branch Church, on Rom. 5:1, and then went to Bro. Henry Waters. 15. Sun. Preached again at the church and went to dinner to Bro. Henry Taylor's; then P.M. to Bro. Jas. Taylor's near Sylvania. 16. To Bro. Kaurath's via Sylvania, etc., and home by Sylvania. P.M. 21. Sun. Went to Bro. Jas. Parker's. 21. Sat. Preached at Little Horse Creek Church on "Articles of Faith and Order," from Rom. 8th Chapter. 22. Spoke of Baptist Books and S. Schools. Went, then, to Bro. Howell Doss's. 22. Preached on ordination sermon and assisted in the ordination of Bro. R. L. Brinson to the deaconship. Sat. 2nd Ch. 1 Timothy. Went, in the rain, to Sister Sarah Zeigler's. 23. Went home. 29. To Bro. Wm. Walker's Red Bluff, and preached on "Repent for the kingdom of heaven is at hand." 11. A. M. before talks at the General Meeting and returned to Bro. Walker's. 14. Sun. Made an address to S. School, heard Bro. Barton preach, went to Bro. Tom Anderson's to dinner and home. 7. Mon. June 3. Went to Bro. Oak's. 6. Sat. To Elm Church. Bro. Barton preach and went to Sister S. McAdams to dinner. Thence to Mr. J. Brewer's. 5. Went to S. School at Little

To each church, P.M. then to S.B. Bluff, narrow and b. home.
 12. Preached at Linn's Branch church (Col.) on the Com-
 mission and addressed the S. School. 16. Thurs. Very
 warm and dry, corn, cotton and many trees dying,
 and the gardeners dried up. 17. Fri. Went to Bar-
 nwell's Waters, via Sister S. Jones. 18. To Big Horse
 Creek church and preached on "Take heed to thyself
 and to the doctrine" re. Sub. Church, Faith and Ordinance".
 Went to Bro. M. M. Dickes's to dinner and to Bro.
 Bassett's (Campbellite) at night. 19. Sun. Preached
 a Mission sermon on "This Gospel shall be
 preached in all the world". According to
 my suggestion, Bro. R. B. Edenfield, Pastor, made
 in behalf of the church, a special prayer for rain
 which was so much needed and about night, a
 great rain came, thoroughly watering all
 that country. O Lord, we thank and praise thee.
 Went to Bro. Dave Bragg's, after church. 20. Returned
 home. Waters church had a special prayer meet-
 ing yesterday and one to-day for rain. About
 3 o'clock P.M. a cloud came and rained an hour or
 more, and another at night making an excel-
 lent season. God hears his people when they
 pray for rain, as for other things. 26. Sun.
 Attended S. School and prayer meeting at
 Wades.

July 1. Went to Bro. Chas. Moore's, 2. Sat. preach-
 ed at Red Bluff on "I have fought a good fight", etc. 3.
 Sun. Funeralized a child at 10 o'clock A.M. speaking
 on the death of David's child; preached at the church
 at 11, on "Thou art Peter", etc. and returned home P.M.
 10. Preached at Double Ridge Tent day, 11. 12. Went to
 Bro. J. J. Hattfield and preached at Oak Hill church,
 at night, 13. 36. Then to Mrs. Jim. Brinson's. 13.
 Preached at the church on the Parable of the Lost Sheep.
 Went to Bro. R. B. Edenfield's. 14. To Capt. A. M. Wood-
 brook's, at night, and returned to Bro. Edenfield's.
 15. Went to Bro. Hanson Brinson's and Sister Mat.
 Wallace's, and wrote the history of Little Rock
 Branch church. Went by Bro. Jas. Brinson's to Big
 Horse Creek and preached on "The Parable of the Ten
 Virgins". Again at night on "Come, all things are
 ready", and returned to Bro. Dickes's. 17. Sun. preach-
 ed on "No man cared for my soul". Took dinner

at Bro. Dickes's, Went P.M. to Bro. Green Waters's, and
 at night, to McDonald Branch church and preached
 on "Come unto me, all ye that labor". Returned to
 Bro. Waters's. 18. Mon. To church again and heard Bro.
 J. H. Allen, then to Bro. Henry Waters's. To church at night,
 preached, in preparation to meet Ray Hook, and returned to
 Bro. Waters's. 19. To Big Horse Creek and preached again
 on "What shall we do?" To Bro. A. J. Beckton's, and P.M. to
 Bro. Jas. Brinson's, via Sister M. Wallace's. 20. To Miller and
 heard Bro. A. B. Brantley preach. To Bro. Outland's, at Son-
 bore, at night. 21. Returned home. Thank God for his
 grace and goodness. 30. Attended the S. School Convention
 at Wades, and served as President. Had a pleasant
 and profitable meeting.

The above may suffice as a sample of my Mis-
 sionary and Evangelistic work. I began this work for
 the Baptist Middle Association on the 30th of Oct. 1886, and
 closed, Oct. 10, 1887.

The following is the Report of my year's work to the As-
 sociation:

To Mr. B. Thom, Chairman of Executive Committee of
 Middle Association:

I take pleasure in making to you for the Association
 my year's work as Missionary, etc., as follows:

Miles traveled	1,667.
Families visited	254
Sermon Addresses	122
Books sold	132
Tracts sold and donated, pages	5,764.

I have visited and distributed books, tracts and papers
 among the members of all the churches of the Association
 attended the regular meetings of all, except two, and ad-
 sisted twelve of them in their protracted meetings.

I have preached regularly for four months, at Red Bluff
 the church having no pastor. I have assisted in the ordina-
 tion of two deacons and one pastor, transcribed the histo-
 ry of the Association, which I had previously written, and
 have either written or transcribed the histories of all the
 churches that are now or have been members of the Asso-
 ciation, together with their covenants, articles of faith and
 decrees.

Salary for 9 months at \$25. per month	\$225.00
Total received from the churches	138.51
(Carried over)	

Collected at Ansonston.

\$15.15

Balance due

46.36

I received from the treasurer the surplus Association fund, according to the resolution last year, for purchasing books, amounting to \$56.65. I could have sold many more books, but the amount of money at my disposal was not sufficient to pay for them in advance and I could not buy them on time.

My whole time, since the 5th Sunday in October last, has been employed in the above work, but as the preaching and visiting of the ministers were not contemplated in the special work assigned me, I have reported and charged for my eighth month as Respectfully submitted.

T. B. Cooper, Missionary.

Retrospect.

In a review of my life work, as contained in part in the foregoing Record, I obtain the following facts:

1. I was licensed to preach in 1847, ordained in 1852.
2. Have been pastor of six churches.
3. Have taught twenty-one schools, with 750 students.
4. Have assisted in the ordination of 20 ministers and deacons.
5. Have married 25 couples.

6. Have preached 1500 sermons and made 150 addresses.
I suppose I have travelled at least 50,000 miles.

God has graciously given me the necessary strength of body and mind and I give unto him all the honor, praise and glory forever. Amen!

T. B. Cooper.

Cooper with Co.

Oct. 3, 1900.

Rev. William Cooper's children

1. Clara Cooper and John Humphries married in 18-- Children were Minnie, Walter died in infancy, Emma, Clara, John, Mae, Willie, Lizzie, Nellie and Hallie.

Clara married J. J. Shesone. Children were James, William and Virginia.

James married Kathrin Brannen. William married Carrie Edna Flanders. Virginia married Kynn Bonds.

John married Bernie Barrow. Child - John Jr. (Relative of Churchman - 1844 & 92)

Billy, Jimmie, Mike. John Jr. married, Ragena Sunstrom. Child John III &

Nellie married C. E. Lee - no children. Willie, Emma, Mae and Hallie never married. Lizzie died when a small child.

2. Leila Cooper and T. A. Brewer married in 18-- Children - Virgil, Daisy, Chandler and Tammie.

Virgil married Sallie M. Marsh. Children Virgil Jr. and Sarah.

Daisy married E. Reese Parker - Child - Margaret. Chandler never married. Tammie died when a child.

3. India Cooper married E. C. Powers (first cousins) Children - Valeria, Nettie, Clem, Annie and Lean.

Annie died when very young. Valeria (Lilliah) married E. Reese Parker. Children - Ruth and Clem.

Ruth married E. E. Marshall. (Buster) Child Mary Ann.

Nellie married Jack Withers
 Child - Valerie
 Clem married Mary Rainey
 Children - Clemp and Bob
 Leon married ~~Joan~~ Watkins
 Child - Betty Jane

- 3
 → 4 Willie Cooper married Louise
 Burns - (no children)
 (5) Lourine, Lizzie and Virgil
 never married.

George Cooper's Children

1. George Cooper Jr. married
 Delia - Children, Helen,
 Nell, Marie and Hugh.

2. Emma Cooper married
 Joe Baxley - Children Mims,
 Rosie and Harry.
 Mims married Annie
 Shellman - Children, Jack,
 Thelma, Menthrope, Annie

3. Roscoe married Howard
 Murphy - Children Howard
 Jr. and Laura
 Howard

4. Harry died young.

5. Laura Cooper married A.O.B.
 Bailey - Children Sadie, Rosa Lee
 and O'Bannon.
 Sadie married Rob Lines -
 Children Evelyn, Stiles, Laurene,
 Wallace, John Albert

Roscoe never married.

O'Bannon married

Irene Cecilia Parkers

Children: Alexander O'Bannon Bailey, Jr.
Irene, Laura Cecilia,
Samuel Harkness,
William DeMaufoe,
Elizabeth, Willie Greenwood,
Ansel DeMaufoe, Miriam

Laura Cecilia married Kermit Roosevelt William
Children: Joan and Judy
Irene married John Schick: Child John Schick
Willis married Charlotte Phillips

4 Tom Cooper married Stella
Reddig - Child - Elizabeth.
Elizabeth married Carl
Stultz - Children Barbara and
Shirley

5 Sarah Cooper married Hope
Brannan - Children Hope Jr.
Arthur, Marmon, Nellborn, Tommie,
George and Mary Ellen.

6 Charlie Cooper married Nona
Merideth - no children. He
died with T.B. soon after.

7 Wilson Cooper married
Mary Thorn - Children Eugene,
Carrie, Percy, Judie, Edna
and Willie Mae.
Eugene married Della Thorn.

Carrie married Atwell Brewer.
no children.

Percy married Lillian

Judie married Bertrice Best.
Child - Lena

Edna married

Willie Mae married

8 Jim Cooper married Anna
Averette - Children John
and Emma.
Emma married Louie
Howard - Children - Anna,
and John.

Anna married Raymond Walker.
John married

9 John Cooper married
Children Hulan and
said know the girls name

10. Mary Cooper never married.
Died at the age of 83. - 1939.
11. Poli Cooper married
Lilly Green. Children Randolph,
Benjamin and Cassie Green.
Cassie Green married Bruce
Phynes.

12. Rosie Cooper never married.
She died young.
13. Mattie Cooper married
William Myers. Children
Ruby, Rex, Cooper, Rosie,
William Jr., Burns, Mattie
and Alice.

Randolph Cooper's children

- > Walter, Lou, Willie, Kate, Eva,
Bessie, Randolph Jr. (Walter married
Mittie Lusk)
Walter's children - Julian,
Lurlene, Fred and Counts.
Lurlene married
Mr. Sorelle

Julian married

Fred married

Counts

- > Lou married Stephen Luffboro.
Lou's children - Milton, Burley,
Watson, Nell, Amanda, Steve Jr.
Wilhelmina.
Milton married St. James
Children - Caroline and
Carmean.

Watson married -

one child -

Nell died young -

Stephen Jr. married -

Burley married Byrd -

Wilhelmina married -

> Nellie married Tom Harr.

Nellie's children -

Crocker Harr - Irene

Walter

> Kate married John Fay -

Kate's children -

Albert Fay - John Jr. Essie Mae -

Albert married

John married

Essie Mae married

> Essie married Albert Roberts
no children

> Bessie married Lennie West
children -

> Randolph married Brightie Shupe

children

Mary Louise married Ned Betts
no children

Roberta (Rob) married Marion Butler
child - Elizabeth

Randolph Jr. not married

Tom Cooper bro. to William, Geo.
and Randolph.

Tom Cooper (bro) married
Miss Carry Stow Cooper.
no children (2 died in infancy)

Lizzie Cooper married P. H. Mee -
Children -
John - Tom - Ed - Jim - Louisa and
Pat -
Louisa Cooper - married P. J. Mee
after Lizzie's death.

Malson Cooper married
~~John~~ Durant -
Children -

Great, great grandfather Richard Cooper

Revolutionary record - ~~major~~
The said Richard Cooper, Major
served in Moultrie's Dragoons along
the Georgia coast as Captain and
was wounded Sept. 25, 1778. Richard
Cooper with twelve (12) Dragoons
captured twenty (20) of the King's
hangers while they were at
fisher. They surrendered to Cooper
without resistance. Cooper was
to be reinforced, but came upon
the enemy unexpected and im-
mediately captured them be-
fore the arrival of any help.
For this brave act, he was pro-
moted Major. This occurred
near Augusta, Georgia.

McClellan's History of Georgia
Page 316 - 366 - 400, as Major
407-421 -

Georgia Rosters of the
Revolution, L. L. Fright page
348 - 411 - Fifth Regiment N. S.
D. A. R. - page 331 -

(Miss Emma Humphries
Miss Mae Humphries
Miss Halle Humphries traced
this line for the D. A. R. -

Valuable information given by Mrs. Clara
Cooper Humphries - Miss Lizzie Cooper -
Mrs. W. H. Cooper - Mrs. Ann Cooper - Roberts.
Charles Stephens and Wilson Cooper
were friends, he often visited Wilson
Cooper in his home in Cooperville. He spoke of
Wilson Cooper as the "Walking Encyclopedia".
Mrs. Cooper Humphries remembered this well.
Wilson Cooper taught at "Old Paris Hill" school
house. Then he started a three story brick
building in Cooperville, on this same place.
This was a boys college. Several boys came
from Savannah and boarded in the
neighborhood. One was a boy by the name
of Germany. The top floor (or third floor)
was finished. He taught on this third
floor. The 1st and 2nd floors were not
finished. After school hours and at night
the young people met there to have their
entertainments. (At this writing some of
the brick foundation can still be seen there).
He taught a little while on the third floor,
and was come on, lack of finances and
poor health - heart trouble - caused him
not to complete the building.

Library.

Land Oge (his wife) took most of her library
with her when she moved to Texas. She took
the train at Ogechee, when she left for Texas.
The kitchen was built on the ground
and the well was in the kitchen. Had to go
down stairs to the kitchen.

Rev. William Cooper (my grand father)
had many slaves. Jacky, one of the good
boys, when Sherman's army came through,
they took them to the swamp and on to a
little island in the Ogechee River where
his mother (Valeria Cooper) had hid
the slaves. The army took all her
pretty quilts and made saddle blankets
and came through her back yard, for
he told me them. Out of the featherbeds
and the feathers flew off with the wind.
They took all the chickens. Next day a hen
with 4 chicks came from under the
door. This gave a new start. The Yankees
took the hen on the kitchen looking

for her silver, but did not get it.

The slave quarters extended $\frac{1}{4}$ of a mile
from the back yard in the direction of
where Dover now stands.

Rev. William Cooper was a minister
of the gospel. Sherman stationed a
guard later at the front steps and one
at the back steps to keep the army from
ruining the house.

Sherman's Army marched down the
Louisville Road.

Capt. Randolph Cooper had negro slaves.
Miss Lizzie Humphries - (descendant
of the Cooper family.)
When William Cooper, great grand father Richard
Cooper died, he was buried near the edge of
Jarrell's point, in Swain Co.)

(Court house records in Sylva, Ga.)

Wilson C. Cooper sold on 6th of Jan.
1859 to Tom Cooper for \$4,000.00 for
400 A - of land known as Morgan lands.

John R. Cooper sold on Jan. 16th 1860
to Miles Hunter 1,335 A - for \$8,000.00 -
South by lands of Geo. W. Cooper. This
is part of his father's land, Geo. Cooper.

Geo. W. Cooper received on 11th day
of Oct. 1860 from his father Geo. Cooper
25 A - of land which Geo. Cooper
gave his father \$50.00. This extended
from both sides of the Savannah
and Louisville Roads.

J. R. Cooper on Feb. 28th 1860 paid
Geo. Cooper, his father \$2,000.00 as share
of estate of William Cooper 290 A - on the
"Great Ogechee River" - This is part of the
2,090 A granted to Noble Jones - extending
from Central of Ga. to the Louisville Road.

Whites History of Ga.

Richard Cooper 500 A of land - March
1748. 50 A - of land 1752.