

H. E. TALIAFERRO, Editors.
J. E. DAWSON,

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
PUBLISHED WEEKLY,
By THOS. F. MARTIN,
TALIAFERRO & DAWSON,
PROPRIETORS.

For Terms, See last page.

The following extract from a private letter, is from a much esteemed Georgia brother, whose opinions are entitled to respect. The elevated and conservative views which he presents must commend themselves to every considerate mind. It is gratifying to know that our ablest men, while they have kept aloof from local difficulties, are feeling a deep interest in the great principles which are now being agitated; and most of all does it encourage us to know that there is, with such men, no disposition to compromise them:

"DEAR BRO. DAWSON: In regarding the complicated difficulties in which our Zion is involved, we would do well to put ourselves in the position of the future historian. Let us look upon present events as we do on those of a century, or centuries past. By elevating ourselves thus above the unhealthy moral miasma which surrounds us, and above the strifes and uproar of party, we get into a purer atmosphere and a calmer region, where judgment can act unbiassed by feeling. The present is not the first difficulty that has assailed the Kingdom of Christ, nor the thousandth. What has been the history of these difficulties? They and their results are controlled by fixed laws, as much as the ordinary events of Providence which are quietly and constantly transpiring around us. The history of a century past, the names and dates being changed, would almost answer for the history of the century to come. Disorganizers arose, wolves in sheep's clothing harassed and devoured the flock, perils by sea and perils by land, and worst of all, perils by false brethren marred the peace, and threatened the destruction of Zion; good brethren whose faith was nevertheless weak as human faith always is, were greatly worried, and busied themselves, and ran to and fro, and did what they could, which was but little, except to weep and pray;—time passed over the heads of all parties and eventually closed up the transaction. The result of the whole was, that the disorganizers either ceased their efforts and were absorbed into the great body as before, or they sunk into insignificance, or they died and failed to perpetuate their race; or, they separated off into societies of their own, leaving Zion greatly the better for their strife. And yet melancholy as the strife seemed at the time, all was for the best. By combatting errors the people of God made the truth all the more manifest; by battling for the right, their own love for it was increased, and the results of all, was a great development of mental and spiritual power in the church. Meanwhile the radicals, by establishing spurious churches of their own, furnished an asylum for those to go to, who were fit for them, but not fit for us; who but for them, would have been among us, annoying and tormenting us, but who in their separate organization can do us but little harm, and withal, some good, for they draw to them those who homogenate with them. Moreover, the fruits which these radicals have borne, have generally proved the character of the tree that bore them, and Zion has been made much the wiser by the instruction thus afforded. And again, the history of the whole transaction has thrown such light on the starting-point whence all these difficulties arose, and which has generally appeared at first to be harmless, that no future difficulty could arise from that source; and Zion has been all the more jealous of the slightest innovations, and the more on guard against the most fair-seeming and apparently harmless deviations from the old landmarks, and has been the more determined not to have them rest-satisfied with them, where the New Testament has put them. Thus all the trouble and all the turmoil, have been an advantage. Instead of destroying the church they have purified it, and strengthened it.

Now, all this is a succinct statement of the ecclesiastical history of the last 1800 years. The vicissitudes of years to come, will be but the counterpart of those that are gone. Let us not, then, be discouraged at what seem to be the calamities of the present short-lived hour. The same inherent power which has sustained the truth in times past through many troubles, will continue to do so till the end of time. Let us not suffer our minds to be agitated by present disturbances, nor look around upon them as partisans of the day, but let us rather put ourselves in advance of the age, and look back upon its events in the calm and philosophic spirit of the historian. Any object of sight varies in appearance, with the point of view from which it is regarded. If we sit upon these troubles as being all about us, the prospect is painful and

indeed. But if we take the genius of history by the hand and permit her to lead us to a stand-point a century off, these things to that more elevated position present a very different and far more cheering aspect.

But this comfort which history affords in view of surrounding difficulties, is one which the Christian enjoys only in company with those who know not God. The faith of the Gospel supplies us with a far greater source of comfort, and of far deeper comfort too, by pointing to the assurance that "The Lord God Omnipotent reigneth." There is a righteous God in heaven, who reigns—who is absolute Sovereign over all created beings and things—whose ways will be established, whose truth will be vindicated—who turns the counsels of the wicked into foolishness, who says to them, "Thus far shall thou come and no farther;" and who causes even the wrath of man to praise Him. In all earthly transactions, we are apt to think too much of men and too little of God. We fear the harm that such and such a man may do, we dread his influence and try to counteract it, and we rejoice in the success of another who opposes him, and measure human powers with human powers, as if these were to decide the issue. But if the prophet Isaiah were among us, would he not reprove us, and say, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?" Why should we fear what men can do, or dread any human influence that can be brought to bear? Is man anything more than an insect? Why should we ground when the good seem to lose ground? If the "godly man ceaseth," can we not cry, "Help Lord!" as the Psalmist did? The tide of a century past, the names and dates being changed, would almost answer for the history of the century to come. Disorganizers arose, wolves in sheep's clothing harassed and devoured the flock, perils by sea and perils by land, and worst of all, perils by false brethren marred the peace, and threatened the destruction of Zion; good brethren whose faith was nevertheless weak as human faith always is, were greatly worried, and busied themselves, and ran to and fro, and did what they could, which was but little, except to weep and pray;—time passed over the heads of all parties and eventually closed up the transaction. The result of the whole was, that the disorganizers either ceased their efforts and were absorbed into the great body as before, or they sunk into insignificance, or they died and failed to perpetuate their race; or, they separated off into societies of their own, leaving Zion greatly the better for their strife. And yet melancholy as the strife seemed at the time, all was for the best. By combatting errors the people of God made the truth all the more manifest; by battling for the right, their own love for it was increased, and the results of all, was a great development of mental and spiritual power in the church. Meanwhile the radicals, by establishing spurious churches of their own, furnished an asylum for those to go to, who were fit for them, but not fit for us; who but for them, would have been among us, annoying and tormenting us, but who in their separate organization can do us but little harm, and withal, some good, for they draw to them those who homogenate with them. Moreover, the fruits which these radicals have borne, have generally proved the character of the tree that bore them, and Zion has been made much the wiser by the instruction thus afforded. And again, the history of the whole transaction has thrown such light on the starting-point whence all these difficulties arose, and which has generally appeared at first to be harmless, that no future difficulty could arise from that source; and Zion has been all the more jealous of the slightest innovations, and the more on guard against the most fair-seeming and apparently harmless deviations from the old landmarks, and has been the more determined not to have them rest-satisfied with them, where the New Testament has put them. Thus all the trouble and all the turmoil, have been an advantage. Instead of destroying the church they have purified it, and strengthened it.

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For the South Western Baptist,
Salem Association.

MEANS. EDITORS: My last communication left me at the adjournment of the Alabama Association.

From Midway I rambled on down to Clayton, where I met with and preached to an interesting congregation at night in the Baptist house of worship. Bro. Wm. Davis is pastor here, and is well received by his church and congregation. I left here on Thursday evening in company with Bro. Davis and father Mercer, of Fla., en route for the Salem Association, which we reached on Saturday morning in good time. The introductory was preached by Elder J. T. S. Park of Orion. The former officers were re-elected, viz: A. N. Worthy, Moderator; J. T. S. Park, Clerk.

The Salem is the mother of Associations in South-east Alabama, and they all may be proud of such a mother, for the brethren here not only know how to work, but go at it with a determination that accomplishes whatever they undertake. Besides the contributions sent up by the churches for benevolent objects, the delegates contributed over one thousand dollars for the various objects presented for their consideration.

Bro. Sumner was in attendance and preached the Missionary sermon on Sabbath.

One thing I must particularly notice. Every delegate in the Association contributed, as the Lord had prospered him, to the relief of our Domestic Mission Board—an example worthy of imitation indeed. I was more thoroughly convinced than ever, that our missionary operations are deeply seated in the hearts of Alabama Baptists. This Association agreed to sustain two native

preachers among the Indians; also, a missionary and colporteur in their own lands. The brethren and sisters about Abernethy will be held in grateful remembrance for the kindness extended to the large number of visitors present during the session. They are hard to beat, sure. I expect to ramble off to the Alabama Association, from whence you may possibly hear from me again.

Yours truly,
RANBLER.
Abernethy, October 5, 1859.

For the South Western Baptist,
Athens, Oct. 3, 1859.

MY DEAR BRO. DAWSON: While it is a busy day with most of the men of Georgia, I find myself quietly seated at home, in good health, reading Baptist newspapers, and asking myself what is to be the condition and state of prosperity of the Baptist Church, South, a few years hence? I cannot answer this question. God alone, seeth the end from the beginning. But I am looking and waiting for the salvation of God. But it is a short paragraph in the "South Western Baptist," which I have this moment read, which induced me to take up my pen. The article alluded to, indicates the opinion that I have recently written something which has done good, and holds out an invitation for me to try again. My mind was arrested by this short article at the very moment when I was taking a survey of the immense field now ripe for the harvest, in which every Christian, and especially Baptist should lay aside every weight, and besetting sin, and be found aiding in gathering in the harvest of our Lord and Saviour. But my dear brother, I have delayed too long in *forfeiting* all, for the sake of Christ. I think I am ready to do so now, but I fear that I have, to a great extent, out-lived my capacity for usefulness. I feel assured however, that I wish to do all the good I can, and as little harm as possible. I trust, I hope I feel that God, in his kindness, has spared me, led me about, and instructed me, until I have out-lived most of my improper prejudices. I have no unkind feelings to any human being. My poor prayers and best wishes await all. Few men ever received a larger share of the kindness and confidence of their fellow-men than I have done, from my earliest youth down to my present old age, and I feel increased obligations to be useful; and I only regret that my usefulness in life has not equalled my incessant labors from early youth, even till now. When I take a retrospect of all the past, and can linger upon a spot where I can claim to have been the humble instrument of usefulness to others, it is one of my greatest pleasures. But no past triumph affords me any joy, that gave pain, or sorrow, or anguish to others.

Although I have been identified with the Baptist Church, in principle and practice, for upwards of 58 years, I fear to make any suggestions tending to quench the spirit of strife in my beloved church, lest I might appear to be assuming. But I feel authorized, from various considerations, my dear brother, to speak freely to you, and leave to your discretion, how far my opinions may be entitled to public consideration. From whence come the wars and fightings—which have so much disturbed the peace and prosperity of our beloved Zion, for several years past? Who are the authors of all this great mischief? Let every competent Baptist thoroughly investigate these questions for himself. Let the evidence upon which we make up our opinions be drawn from the printed and published records of the last few years, in the form of newspapers, tracts, books, &c. The glorious progress of the Baptists for the last century has been ably and handsomely developed by Dr. Curtis, in his book on that subject. And the general and long standing principles and practice of the Baptists, as set forth by Dr. Wayland in his volume on that subject, is upon the whole, pretty correct, and an admirable landmark. Again, sound Baptists everywhere have found a rich treasure in Dr. Dagge's excellent Manual of Theology. The books referred to, and many others, which might be mentioned, have and will do much to raise the standard of Baptist Literature, and to consolidate and unite the denomination. These books will produce no *scisms* in the Baptist Church. Neither will they produce any hurtful offense in the minds of enlightened Christians of other denominations. And yet they are sufficiently *Baptist* to satisfy all who love truth more than they do sect, party or faction. From reading the books referred to, and others, carefully, I am only surprised to find that the Baptists have for upwards of eighteen hundred years, retained so much of the primitive principles and doctrines of Christ and his Apostles. In the course of the last half century, the *effort* Baptists have accomplished a great work, in the right direction, to evangelize the world. I have never thought from the beginning, that their missionary and other organizations for benevolent and educational objects were free from imperfections. Yet I have seen so much to approve in all these various efforts, that I

hand to steady the ark. The amount of good, which had been accomplished by these efforts can only be alluded to on one short page. It would require volumes to give the details. Our numerous Colleges, male and female, and other excellent schools of high order—our commodious houses of worship in towns and country, dotted all over our lovely South, show in part, what our effort Baptists have accomplished within the last fifty years. Let us improve upon all our present plans, and efforts for good. But never for a moment stand still, or take the back track.

The publishing department of Baptist enterprise has done incalculable good in advancing the cause and kingdom of Christ. Many of our weekly journals, periodicals, tracts, essays, and books have been glorious and life-giving messengers to the people of God, of late years. They have become indispensable to the Churches. But every good seems to have its counterpart, good and evil, seem to be almost inseparably commingled. This publishing mania has, in many instances, been overdone, and carried to great excess. And under the Baptist Spectator, republican and democratic church organization, it seems to be impossible to prevent strife and partyism from seriously affecting our religious press, while I humbly trust that the great body of our people will prove themselves to be pure, and incorruptible. It cannot be denied, or concealed from ourselves, or others, that a degrading spirit of selfish partyism may be plainly seen in some portions of what is considered our religious publications, books as well as weekly newspapers. Oh! the vanity of men. The thirst to be called the greatest in the kingdom. The thirst after leadership and position. "Who is Paul, or who is Apollus, or who is Cephas?" Let us worship no man, or wear his collar. God alone is entitled to our adoration.

I have recently read books, advocating some of the peculiar and important views entertained by Baptists, written with ingenuity and ability, and in most points my views coincide with the authors, yet the manner in which these views were presented was by no means palatable to me; and must be very offensive to those whose opinions were exposed and condemned by the authors. I think the truth itself, may be greatly disparaged by contending for it in an unbecoming manner. We should earnestly contend for the faith—for the truth—the whole truth—but it will not do to expect from others, as a duty, that they should see with our eyes, or hear with our ears, or understand with our hearts. Few persons indeed, are fully qualified to examine, in all their bearings and details, the great controverted subjects in religion and politics, which have so often occurred amongst able, religious and patriotic men. Therefore, men whose positions only enable them to take a partial view of any great subject of controversy, should be cautious how they condemn and denounce those with whom they differ in opinion.

New books may be written on the subjects of Baptism, Communion, Church Government, &c., &c. But if they are good books, they will be found to contain nothing new—upon these subjects. I have seen nothing new under the sun, for many years, but old acquaintances in variegated costume. And the landmarks of the First Baptist Church constituted in Georgia, as well as of the First Baptist Association, are the landmarks of the great body of the Baptists, to the present day. And these landmarks were strictly based on the Bible.

The great body, the masses of the Baptists are at this day as they ever have been, a humble, God fearing, Bible reading, Bible loving, praying people. And the effort portion of the denomination, have by their united voluntary associations, within the last half century, been the honored instruments, of effecting great good. Our extraordinary increase of numbers, our high schools and colleges, our commodious houses of worship, in both towns and country, our better educated ministry, our greatly increased wealth and intelligence, and many other things which might be mentioned, testify that God has been with us. But with all these blessings bestowed so profusely on the Baptist Churches, we do well to remember that these blessings come to us, as a poor and mourning people—as a meek people, hungering after righteousness—as a merciful and peace-making people, as a people persecuted for righteousness, and as a people of whom all manner of evil was spoken falsely, because we were the strict-followers of our blessed Lord and Saviour.

But watchmen, what of the night? Where are we now? What is the meaning of all these tumults and Bible confusions? If our good form of civil government is endangered by corruption, extravagance, love of office and want of pure patriotism, how stands the case, with our Baptist Churches? Let me answer—our federal union can only be preserved by conceding to the

tional rights of sovereignty and independence. And our Baptist Churches can only prosper and be perpetuated by conceding to them all the rights and independence conferred upon them by their divine Master and His inspired Apostles. Our churches had no scriptural authority for delegating any power or conferred on them by the Saviour to any council, association, convention or other body of men whatever, rather than see our old fashioned, gospel Baptist churches made the instruments of selfish, designing men, let all these great bodies perish.

As ever, truly yours,
WILSON LUMPKIN.

For the South Western Baptist,
Muscle Shoals Baptist Association.

MOULTON, ALA., Oct. 6, 1859.

MESSES. EDITORS: I have just returned from the meeting of the Muscle Shoals Association, and thinking that you may be interested in what we are doing in North Alabama, I will give you a short account of its proceedings.

The Association met with the Mount Pisgah church, Morgan county, Ala., on Friday before the 1st Sabbath in this month. Eld. W. W. Wilhite preached the introductory sermon. The body was organized by the election of its former officers. Elder J. Gunn Moderator, and W. W. Wilhite Clerk.

The letters from the churches showed that in many parts of the Association the Lord had manifested his power in the conversion of sinners. Many churches have been blessed and their numbers increased, but in others coldness and apathy has prevailed. We were glad to see several visiting brethren with us, viz: Brethren Ball, Booth and Matthews, of Mississippi, and bro. Strode of Huntsville. Bro. Booth, who is an agent for the Foreign Board, at Richmond, for the State of Mississippi, was permitted to address the Association, on Saturday his remarks were very good and to the point, and I think, had a happy effect. He succeeded in getting a number of subscribers for the Home & Foreign Journal, and also contributions from the delegates. The cause of Foreign Missions is evidently gaining ground in this Association, and I think you may safely set us down as friends of the Board. The committee on Foreign Missions recommended the Board at Richmond as worthy of our support, which recommendation was adopted.

The Association determined to carry on a system of Colportage in connection with their missionary operations, and over \$100 was raised, for the purpose of purchasing books. We are confident that much good can be done in this way. We wish to supply the destitute with Bibles, Testaments and religious books, and circulate our denomination's books. We also determined to raise not less than \$1,000 to sustain missionary labor within the bounds of this Association.

On the Sabbath the stand was occupied by brethren Ball and Booth, who preached with earnestness and power to a very large and attentive congregation. On Monday morning bro. Ball, agent for the Marion Board, addressed the Association in behalf of that Board. He showed very conclusively that the Board and agency system was the best we could adopt, and that it was not unscriptural. He succeeded in getting a handsome collection, considering that it was the last day of the session, and the calls for money which had already been made. One thing which was a source of grief and perplexity to the Association, is the condition of our Female Institute at this place; it is in debt, and must be sold if these debts are not paid. The friends of the school here have done much to sustain it and will yet do more, but they want help. It is the only Baptist school in North Alabama, and it must not go down. Will not the brethren of the South help us a little to pay our school out of debt?

This Association appointed a messenger to the Alabama Convention. We hope the time is not far distant when North and South Alabama will be brought into closer proximity by Rail Road. Then we may expect to have more communication with each other as Baptists and brethren. The Association closed its session on Monday evening. Never have I visited an Association where more harmony and good feeling prevailed than did at this; there was a unanimous vote upon almost every question introduced; no disturbing element was introduced, with but one exception, and that did not legitimately belong to the business of the Association, and was more of a private matter than anything else. There was about \$500 contributed for various purposes at this meeting. Besides the \$1,000 pledged for missionary purposes for the next year. These amounts may appear small to those abroad, but to us who know what we have heretofore done, we think that we are improving.

The next meeting of the Association will be held at Moulton.

I have been longer than I expected in this communication, but excuse me this time and I will try and shorten my letters, if I have occasion to write again.

For the South Western Baptist,
Reply to "A Legal Proprietor."

DEAR BRO. DAWSON: My voice is not for war but peace; yet, as "A Legal Proprietor" calls upon me, as well as upon the editor of the Index, to say why a rule prescribed for the editor of the Index should not apply with equal force to "the President of Mercer University, the Faculty, the Board of Trustees, agents, missionaries, committees, &c., &c." I beg leave to say a few things in reply:

And, first, I would ask, who has said that the rule should not apply to them all alike? Certainly not I. * * *

The President, faculty, &c., &c., it appears to me, are equally bound by every principle of justice not to avail themselves of the trust reposed in them to blast the reputation and destroy the influence of those of their brethren with whom they may chance to differ in sentiment. I, for one, would rather see the Index office, and the college buildings in Pensfield, wrapped in flames than see them made so far subservient to a party as to be employed to put down every man or church that would not subscribe to the dogmas issued therefrom. Be it known to your correspondent, and to "all whom it may concern," that I am no more in favor of a partizan faculty, or a partizan college, than I am in favor of a partizan editor, or a partizan paper.

A paper or a college becomes a partizan institution, when it grants privileges to one party that it will not concede to another.

I contend that Landmark and anti-Landmark men, alias, affiliates and non-affiliates, should be entitled to equal privileges in the columns of the Index and in the halls of our Universities. If the doors are closed against one, let them be closed against the other also. To pursue a different course, in reference to contested matters, would tend inevitably to rend our denomination into a thousand fragments. "May God in his mercy save us from partizan editors and partizan teachers. Let the people say AMEN."

Your correspondent says, "No two-sided question can be discussed in the Index unless every proprietor is on one side." That is a *non sequitur*—it does not follow from anything affirmed in my letter to bro. Warren, or in his few accompanying remarks. On the contrary, I have contended for the very opposite, viz: That if one side of a mooted question be heard the other should be allowed a hearing also, according to Jno. vii. 61, Ex. xxii. 9, Matt. vii. 12, etc. That is most assuredly a partizan paper that will admit but one side into its columns. * * *

Your correspondent further says, "Nor has the editor any right to propagate his own opinions, unless they harmonize with the opinion of every other proprietor;"—another *non sequitur*—"If he does he cannot refuse to be a co-proprietor the right to oppose his views."—Here we agree. The editor is morally bound to allow his brethren to express their dissent to his views and to contest them, provided they will do so in a respectful and christian manner. * * *

The whole of your correspondent's article is based upon false assumptions; none of which I have exposed; his inferences, therefore, are but unsubstantial structures in the air—tiny specimens of aerial fabric. * * *

I have written enough; perhaps too much. I have neither time nor inclination to carry on a controversy with any one. May grace, mercy and peace be multiplied to you and to your correspondent. J. S. BAKER.

We are happy to see that our old friend and brother, of the *Mississippi Baptist*, is fully in favor of our Boards, as the following extract shows.

"Like many of our brethren, we have often looked about us to see if some plan might not be devised by which we might carry on our Foreign and general Domestic Missions differently from the present plan of Boards and Agencies. But a close investigation of the matter, for years, has fully satisfied us that the time is not yet that we can. It is idle and suicidal to battle down a system that works efficiently and successfully, with all its seeming objections, before we have provided a substitute, not in theory, (for every one can give us a theory,) but in practice. Our theories are all assented to by the churches, but in very few instances are carried into practice. Some churches do partially carry out the plan, but they are the exceptions and not the general rule. Destroy our present system, without a practical and working substitute, and these devoted men and women, whose souls are burning with zeal and whose lives have been mostly spent in preparing for the work, will have to leave the walls and come home, and here they will weep over our indiscreet actions and misguided zeal. We are not only sometimes great injury to our missionary interests. Until the churches come up to the work as one man and do as well as say, let our agents still work on, and let these devoted missionaries be supplied with all that they need, until they proclaim Christ and His

to the heathen world. Our agents cost something, it is true, but as ministers they do more preaching, exhortation and prayer, than any other class of ministers. They sacrifice more and are paid less in proportion to their labors. Let us not fire away with random shots at them, but direct our remarks and arguments to the churches and train them to their duty, and when they have come up to that point, then the necessity for agents will cease and fall away of itself as a system. But do not battle at the agents and make their profession, which is a hard one at best, hateful to the people while we have so many churches and ministers at their ease, more ready to complain of others than act themselves for Christ and His cause.—Whenever a church has adopted a methodical system of benevolent contributions, and carries it out effectually, let it notify the agent of the fact, and as a Christian man he will rejoice and pass on to seek other fields. What is an agent but a "messenger of the churches," directly or indirectly? And how does he constrain brethren to give, save by preaching Christ and Him crucified, and thus begetting in them a love of souls, and then they give liberally as the Lord has blessed them."

Life Constantly Narrowing.

If the rotaries of pleasure, on whom time hangs heavily, and who are ever devising expedients to relieve its tedium, could only comprehend the importance of life, and the vast issues involved in it, they would be startled effectually from their dreams. There is a depth of meaning in the following paragraphs from the *National Preacher*:

The narrow limit of the longest life is every day becoming narrower still. The story is told of an Italian State prisoner, who after some weeks confinement became suddenly aware that his apartment was becoming smaller. He watched, and saw, with horror, that a movable iron wall was gradually encroaching on the space, and that as the movement came on, it must soon crush him to death, and he could calculate it to a day! But you have not got that advantage. John Foster, yet more appropriately, resembles our time to a sealed reservoir, from which issues daily a certain small quantity of water, and when the reservoir is exhausted, we must perish of thirst; but we have no means of sounding it to ascertain how much it originally contained, nor whether there be enough remaining even for to-morrow.

Arguments for the Bible.

There are four grand arguments for the truth of the Bible. The first is the miracles on record; the second, the prophecies; the third the goodness of the doctrine; the fourth the moral character of the penmen. The miracles flow from Divine power; the prophecies, from Divine understanding; the excellence of the doctrine from goodness; the moral character of the penmen, from Divine purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the purity of God. The Bible must be one of these things: either an invention of good men or good angels; or bad men or bad angels; or a revelation from God. But it could not be the invention of good men, or angels; for they neither would nor could make a book telling lies, at the time saying "Thus saith the Lord," when they knew it all to be their invention. It could not be the invention of wicked men, or devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity. The conclusion is irresistible—the Bible must be given by Divine Inspiration.—*Bishop Simpson.*

A THOUSAND PRAYERS.—"Who ever offered so many?" You have, during the last year, if you have kept the resolution of the Psalmist: "Evening and morning, and at noon, will I pray." A thousand prayers! Have they all been answered? Were they all "the effectual, fervent prayer of the righteous," which avails? What reason have you to praise God, who enabled you to offer them?

Has your heart not been right with God, so that in these there has been only the form of prayer? Perhaps a parent, child, or friend has prayed so many times for you. Will you resist the Spirit of God, and sink unsanctified under the weight of so many prayers?

CHRISTIAN DILIGENCE.—When the Passover was instituted the Israelites were required to eat it, "with their loins girded, their shoes on their feet, and their staff in their hand." From this symbol of a holy "baste"—a purpose and desire to be on their way, so soon as the voice of the Lord summoned them out of Egypt—we may derive a lesson, with respect to the works, which lie awaiting us, one after another, along our path of life. Each Christian duty should be performed—not as if we would rest in even after it—but with eagerness to press forward toward all that must demand upon us before we reach the goal.

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DEAR BRO. DAWSON: My voice is not for war but peace; yet, as "A Legal Proprietor" calls upon me, as well as upon the editor of the Index, to say why a rule prescribed for the editor of the Index should not apply with equal force to "the President of Mercer University, the Faculty, the Board of Trustees, agents, missionaries, committees, &c., &c." I beg leave to say a few things in reply:

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The President, faculty, &c., &c., it appears to me, are equally bound by every principle of justice not to avail themselves of the trust reposed in them to blast the reputation and destroy the influence of those of their brethren with whom they may chance to differ in sentiment. I, for one, would rather see the Index office, and the college buildings in Pensfield, wrapped in flames than see them made so far subservient to a party as to be employed to put down every man or church that would not subscribe to the dogmas issued therefrom. Be it known to your correspondent, and to "all whom it may concern," that I am no more in favor of a partizan faculty, or a partizan college, than I am in favor of a partizan editor, or a partizan paper.

A paper or a college becomes a partizan institution, when it grants privileges to one party that it will not concede to another.

I contend that Landmark and anti-Landmark men, alias, affiliates and non-affiliates, should be entitled to equal privileges in the columns of the Index and in the halls of our Universities. If the doors are closed against one, let them be closed against the other also. To pursue a different course, in reference to contested matters, would tend inevitably to rend our denomination into a thousand fragments. "May God in his mercy save us from partizan editors and partizan teachers. Let the people say AMEN."

Your correspondent says, "No two-sided question can be discussed in the Index unless every proprietor is on one side." That is a *non sequitur*—it does not follow from anything affirmed in my letter to bro. Warren, or in his few accompanying remarks. On the contrary, I have contended for the very opposite, viz: That if one side of a mooted question be heard the other should be allowed a hearing also, according to Jno. vii. 61, Ex. xxii. 9, Matt. vii. 12, etc. That is most assuredly a partizan paper that will admit but one side into its columns. * * *

Your correspondent further says, "Nor has the editor any right to propagate his own opinions, unless they harmonize with the opinion of every other proprietor;"—another *non sequitur*—"If he does he cannot refuse to be a co-proprietor the right to oppose his views."—Here we agree. The editor is morally bound to allow his brethren to express their dissent to his views and to contest them, provided they will do so in a respectful and christian manner. * * *

The whole of your correspondent's article is based upon false assumptions; none of which I have exposed; his inferences, therefore, are but unsubstantial structures in the air—tiny specimens of aerial fabric. * * *

I have written enough; perhaps too much. I have neither time nor inclination to carry on a controversy with any one. May grace, mercy and peace be multiplied to you and to your correspondent. J. S. BAKER.

We are happy to see that our old friend and brother, of the *Mississippi Baptist*, is fully in favor of our Boards, as the following extract shows.

"Like many of our brethren, we have often looked about us to see if some plan might not be devised by which we might carry on our Foreign and general Domestic Missions differently from the present plan of Boards and Agencies. But a close investigation of the matter, for years, has fully satisfied us that the time is not yet that we can. It is idle and suicidal to battle down a system that works efficiently and successfully, with all its seeming objections, before we have provided a substitute, not in theory, (for every one can give us a theory,) but in practice. Our theories are all assented to by the churches, but in very few instances are carried into practice. Some churches do partially carry out the plan, but they are the exceptions and not the general rule. Destroy our present system, without a practical and working substitute, and these devoted men and women, whose souls are burning with zeal and whose lives have been mostly spent in preparing for the work, will have to leave the walls and come home, and here they will weep over our indiscreet actions and misguided zeal. We are not only sometimes great injury to our missionary interests. Until the churches come up to the work as one man and do as well as say, let our agents still work on, and let these devoted missionaries be supplied with all that they need, until they proclaim Christ and His

to the heathen world. Our agents cost something, it is true, but as ministers they do more preaching, exhortation and prayer, than any other class of ministers. They sacrifice more and are paid less in proportion to their labors. Let us not fire away with random shots at them, but direct our remarks and arguments to the churches and train them to their duty, and when they have come up to that point, then the necessity for agents will cease and fall away of itself as a system. But do not battle at the agents and make their profession, which is a hard one at best, hateful to the people while we have so many churches and ministers at their ease, more ready to complain of others than act themselves for Christ and His cause.—Whenever a church has adopted a methodical system of benevolent contributions, and carries it out effectually, let it notify the agent of the fact, and as a Christian man he will rejoice and pass on to seek other fields. What is an agent but a "messenger of the churches," directly or indirectly? And how does he constrain brethren to give, save by preaching Christ and Him crucified, and thus begetting in them a love of souls, and then they give liberally as the Lord has blessed them."

Life Constantly Narrowing.

If the rotaries of pleasure, on whom time hangs heavily, and who are ever devising expedients to relieve its tedium, could only comprehend the importance of life, and the vast issues involved in it, they would be startled effectually from their dreams. There is a depth of meaning in the following paragraphs from the *National Preacher*:

The narrow limit of the longest life is every day becoming narrower still. The story is told of an Italian State prisoner, who after some weeks confinement became suddenly aware that his apartment was becoming smaller. He watched, and saw, with horror, that a movable iron wall was gradually encroaching on the space, and that as the movement came on, it must soon crush him to death, and he could calculate it to a day! But you have not got that advantage. John Foster, yet more appropriately, resembles our time to a sealed reservoir, from which issues daily a certain small quantity of water, and when the reservoir is exhausted, we must perish of thirst; but we have no means of sounding it to ascertain how much it originally contained, nor whether there be enough remaining even for to-morrow.

Arguments for the Bible.

There are four grand arguments for the truth of the Bible. The first is the miracles on record; the second, the prophecies; the third the goodness of the doctrine; the fourth the moral character of the penmen. The miracles flow from Divine power; the prophecies, from Divine understanding; the excellence of the doctrine from goodness; the moral character of the penmen, from Divine purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the purity of God. The Bible must be one of these things: either an invention of good men or good angels; or bad men or bad angels; or a revelation from God. But it could not be the invention of good men, or angels; for they neither would nor could make a book telling lies, at the time saying "Thus saith the Lord," when they knew it all to be their invention. It could not be the invention of wicked men, or devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity. The conclusion is irresistible—the Bible must be given by Divine Inspiration.—*Bishop Simpson.*

A THOUSAND PRAYERS.—"Who ever offered so many?" You have, during the last year, if you have kept the resolution of the Psalmist: "Evening and morning, and at noon, will I pray." A thousand prayers! Have they all been answered? Were they all "the effectual, fervent prayer of the righteous," which avails? What reason have you to praise God, who enabled you to offer them?

Has your heart not been right with God, so that in these there has been only the form of prayer? Perhaps a parent, child, or friend has prayed so many times for you. Will you resist the Spirit of God, and sink unsanctified under the weight of so many prayers?

CHRISTIAN DILIGENCE.—When the Passover was instituted the Israelites were required to eat it, "with their loins girded, their shoes on their feet, and their staff in their hand." From this symbol of a holy "baste"—a purpose and desire to be on their way, so soon as the voice of the Lord summoned them out of Egypt—we may derive a lesson, with respect to the works, which lie awaiting us, one after another, along our path of life. Each Christian duty should be performed—not as if we would rest in even after it—but with eagerness to press forward toward all that must demand upon us before we reach the goal.

For the South Western Baptist,
Reply to "A Legal Proprietor."

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Commercial.
New York, Oct. 14, 1899.—The wheat market has been quiet and steady. The market closing quiet and steady. The market closing quiet and steady.

Items of News.
A Good Review.—The Richmond News says: "A lady of our acquaintance, who has sufficiently good judgment and sense not to make herself an object of particular attention by wearing immoderately large hoops, was passing up one of our principal thoroughfares, a few days since, when she was met by a young man full of bad whisky, who was laboring very strenuously to preserve his equilibrium, and prevent the discovery of his condition. In endeavoring to avoid a collision with the lady in question, he lost his balance and stepped on the sidewalk, where he was turned over by her and remarked by her as he lay on his back, 'Ho, that's a good one!'"

Self-Reliance Envelopes.—The Postoffice Department has been informed by the contractors for furnishing the improved self-reliance envelopes that they are now ready for the service of the post offices of the Union. The principal post offices of the Union will be supplied during the week, and probably by the close of the month of October, with the improved self-reliance envelopes. The experiment of introducing the patent envelopes will be in full force.

Confederation at Montgomery.—The Confederation announces that in pursuance of law, \$40,000 of the bills of the old State bank and treasury, were burned by the Government. The burning of the bills was required by the presence of the Governor, Secretary of State, Comptroller and Treasurer during the burning.

The New York correspondent of the Charleston Courier says there is now a lively movement of horses to the South. They are generally fine, and at high figures, and are destined to grace the stables of wealthy planters. The equine exodus to the South is uncommonly large this year.

A New York correspondent of the Charleston Courier writes: "A little three-year-old child died yesterday from eating a nut. This is the second fatal case from same cause since last September."

The tobacco inspectors of the three principal markets of Virginia for the year ending October 1, 1899, are as follows: Richmond 41,797 hhds., Lynchburg 1,621, and Norfolk 1,679, showing a decrease over last year of 1,311, or 1.2 per cent. The year 1897-1898, 16,079 hhds., a gain of 925 over the year before.

Ham hair varies from the 250th to 600th part of an inch in thickness. The fibre of the correct wool is about the 500th part of an inch in diameter. Silkwool is about the 5,000th part of an inch thick, but the spider's line is finer, and a single pound is sufficient to encompass the globe.

A CONFERENCE.—The Philological Society of London have in course of preparation a new dictionary of the English language, on a more comprehensive plan. It is intended to include every word occurring in the literature of the language with its meaning illustrated by appropriate citations. The most eminent talent of England and America is to be employed in its preparation. The Hon. George Murray, of Burlington, Vt., has been appointed Secretary for the United States.

Letters of instruction to the Surveyor-General of Florida, relative to the survey of a portion of the southern overland, are being prepared at the General Land Office. The deputy-surveyor, who was to survey the line of the proposed line of overland, is being prepared at the General Land Office.

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This charming volume will find its way to many a home, and will be a valuable addition to the library of every student of history. It is a collection of the most interesting and valuable historical facts, and is a valuable addition to the library of every student of history.

MORAL PHILOSOPHY. Including Theoretical and Practical Ethics. By Joseph Haven, D.D., late Prof. of Moral and Intellectual Philosophy in Amherst College, and now Prof. of Moral Philosophy in the University of Michigan. 12mo, cloth, \$1.00.
This volume is a valuable addition to the library of every student of moral philosophy. It is a collection of the most interesting and valuable historical facts, and is a valuable addition to the library of every student of moral philosophy.

PROFITABLE EMPLOYMENT.
PLEASE TO READ THIS.—Agents wanted for the sale of the "PROFITABLE EMPLOYMENT" book. The book is a valuable addition to the library of every student of moral philosophy. It is a collection of the most interesting and valuable historical facts, and is a valuable addition to the library of every student of moral philosophy.

Alabama Land for Sale.
This tract of land is situated in the county of Baldwin, and is a valuable addition to the library of every student of moral philosophy. It is a collection of the most interesting and valuable historical facts, and is a valuable addition to the library of every student of moral philosophy.

ADMINISTRATOR'S SALE.
By virtue of an order of the Probate Court of the county of Baldwin, Alabama, I have sold the following property: A tract of land situated in the county of Baldwin, and is a valuable addition to the library of every student of moral philosophy.

GREENWOOD & GRAY
Will continue their Warehouse and Commission Business at their old stand, near the Corner of Broad and Randolph Sts., Mobile, Ala.

REYNOLDS
This tract of land is situated in the county of Baldwin, and is a valuable addition to the library of every student of moral philosophy. It is a collection of the most interesting and valuable historical facts, and is a valuable addition to the library of every student of moral philosophy.

CARRIAGE & HARNESS ESTABLISHMENT.
CHARLESTON, S. C.
This establishment is situated in the county of Baldwin, and is a valuable addition to the library of every student of moral philosophy. It is a collection of the most interesting and valuable historical facts, and is a valuable addition to the library of every student of moral philosophy.

GLASS & BROTHER
WOULD respectfully announce to the citizens of Tuskegee and vicinity, that they are now opening, and will continue to receive, from New York, Extra fine and stylish OVERCOATS, Black, Brown and Blue Cloth COATS, Black and Fancy French, English and American Cassimere PANTS, Silk, Velvet, Cassimere and Flannel VESTS, (all styles), A general assortment of BOYS' CLOTHING, FURNISHING GOODS—an endless variety of styles and prices to please and at all Alexander's KID GLOVES, Water-proof, Double and Pump-sole BOOTS and SHOES, Silk, Cassimere and Wool HATS and CAPS—fine and fashionable assortment on hand, Sole Leather TRAVELING TRUNKS, VALISES and CARPET BAGS, of superior qualities, UMBRELLAS and WALKING CANES—a well selected stock from the best Manufacturers.

GLASS & BROTHER
In connection with this, we will shortly have an extra assortment of FINE CLOTHS, CASSIMERES, VESTINGS, &c., and a FASHIONABLE TAILOR. We would invite all who visit Tuskegee to call and examine our Stock, before purchasing elsewhere, as we can and will sell Goods at VERY LOW PRICES.

FELLS NEW BRICK STORE, next to Isbell, Amoss & Co.
October 22, 1899.
EAST ALABAMA FEMALE COLLEGE.
FACULTY.
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NECESSARY EXPENSES.
Primary Classes, \$1.00 per term.
Board, \$1.00 per term.
Washing, \$1.00 per term.
Modern Languages, per term, \$1.00.
Board, \$1.00 per term.
Washing, \$1.00 per term.

THE SECOND SESSION will commence on Monday, October 23, 1899, and on the first Wednesday in July, 1900. The first session will commence on Monday, October 23, 1899, and on the first Wednesday in July, 1900.

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THE GREAT AMERICAN REMEDY. For Purifying the Blood. In this purely vegetable preparation, the properties of an Antiseptic and a Blood Purifier are combined. It quickly removes from the blood the impurities of unwholesome secretions, and restores the system to its normal state.

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Under this triple influence is surprising. Each new case in which it is applied furnishes a new and interesting story. It is a purely vegetable preparation, and is a valuable addition to the library of every student of moral philosophy.

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This establishment is situated in the county of Baldwin, and is a valuable addition to the library of every student of moral philosophy. It is a collection of the most interesting and valuable historical facts, and is a valuable addition to the library of every student of moral philosophy.

SELECT SCHOOL.
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THE COURSE OF STUDY AND INSTRUCTION will be as thorough as in the best colleges, whilst the supervision will be as strict and constant as in a private school. The Faculty will be under the control of the President and Faculty. The Board of Trustees will be under the control of the President and Faculty.

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