

# South Western Baptist.

EDITORS SAM'L HENDERSON & J. M. WATT EDITORS.

DEVOTED TO RELIGION, TEMPERANCE, EDUCATION, MORALITY &C.

\$2.00 PER ANNUM INVARIABLY IN ADVANCE.

VOL. 6, NO. 48.

TUSKEGEE, ALABAMA, THURSDAY, APRIL 19, 1855.

50 NO. IN A VOL.

## ORIGINAL.

### Extracts from Letters.

From a lady subscriber: I feel deeply indebted to your paper. I am well with it, and I encourage all friends to enlarge the subscription as much as possible. So I enclose two dollars for — wishing to continue the S. W. Baptist to

From a brother at Richmond, Va.: I can't do without the Baptist and I have many papers and it is a good deal to take those near home, which I must take, I must be the Baptist.

From a brother in Perry county: I am truly sorry that the Baptist denomination of this State are so negligent of their true interest as a denomination, and especially as professed powers of Christ as to permit their denominational organ to thus suffer. While my heart would bleed to the S. W. Baptist stop being issued, there is nothing more evident to mind than that the Baptists of this State do not deserve its circulation. — what a difference there is between walk of Christ while upon earth that of his present followers. —

Savior was interested in the salvation of sinners and the spiritual comfort of his followers. We are abated in worldly pursuits, worshipping the god Mammon, and are so deluded by his deceptive charms that we forget whereunto we have been led or what is the true business of Christians upon earth.

From a brother in Coosa county: The discussion at Canton, Miss., excited much talk and doubtless I am very interesting. This is the second instance I now remember where Presbyterians have sought a Methodist to defend their views, McComb at Elam, Coosa Co., and Mr. Chapman the champion of the Methodists at Presbyterians of Canton. I should be very much pleased to be sent.

From Rev. J. M. Jackson Chambers: At the last session of the Tuskegee Association I promised to procure ten new subscribers or raise the requisite amount of money to pay for it, and now I have fulfilled my promise. Suffer me to ask you whether the brethren have fulfilled their promise made at the time above stated or not.

REMARKS.—In reply to Bro. Jackson's inquiry we must acknowledge that but few of those pledges have been redeemed yet, though we trust will be soon. We are under obligations to Bro. Jackson and others who have thus assisted us.

Eos.

### Associational Record.

Minutes of the Twelfth Annual Session of the FLORIDA BAPTIST ASSOCIATION, held with the Concord Church, Madison Co., Fla., November 18—21, 1854. The Introductory Sermon was delivered by Elder S. C. Craft, Elder Z. Arlis was elected Moderator and S. C. Craft Clerk. Two Churches were received. Number of Churches Baptized 216. Total membership 301. Contributions in cash and kind \$5657 77. 27 ministers became to the Churches within the bounds. Geo. Walker died during the Association year. Rev. W. B. Cooper is appointed to write out a history of the Baptist denomination in Florida. Proceedings of the FLORIDA BAPTIST CONVENTION organized at Concord, Madison Co., Florida, Nov. 20, 54. The Alabama, Florida, and West Florida Associations compose the body. The organization of the convention took place at the meeting of the Florida Association, and its proceedings are embraced in the same paper with the minutes of the Association.

Minutes of the Seventeenth Anniversary of the LIBERTY BAPTIST ASSOCIATION, held with Fellowship Church, Cooper Co., Miss., Sept. 16—18th, 54. The Introductory Sermon was delivered by Elder Wm. Thigpen who was elected Moderator, and Wm. S. Harris, Jr., Clerk. Three Churches were received. Number of Churches Baptized 218. Total membership 1060. — Ordained ministers 14. — Licensed ministers 3.

The following query from Concord Church was answered as follows: QUERY.—Is it right and in accordance with the Scriptures for a member of the Church to deal in lotteries. We answer, no.

We find also the following novel resolution adopted by the body: Resolved, That no individual shall be eligible to the office of Moderator in this Association more than three consecutive terms.

Minutes of the Third Annual Session of the SHELBY BAPTIST ASSOCIATION held at Beaver Creek Church, Shelby Co., Ala., 7—9th October, 54. The Introductory Sermon was delivered by Elder J. C. Hand. Elder P. Holcomb Moderator, A. A. Perret, Clerk. One Church received. Number of Churches 11. Baptized

20. Total 533. Contributions \$90 20. \$196 10 were collected during the year to sustain missionaries in their bounds, 10 ordained ministers. 3 licentiate.

Minutes of the GEORGIA BAPTIST ASSOCIATION, held with the Friendship Church, Wilkes Co., Ga., Oct. 6—9th, 1854. The Introductory Sermon was delivered by Elder R. Gunn, Elder V. R. Thornton Moderator, and Elder J. F. Dagg Clerk. Number of Churches 45. Baptized 343. Total membership 6850. Contributions \$2983 87.

Minutes of the LOUISIANA BAPTIST ASSOCIATION, held with Calvary Church at Bayou Chicot, La., Sept. 28th, 29th, and 30th, 1854. The Introductory Sermon was delivered by Elder D. D. Forman who was also elected Moderator. Elder Thomas Reed Jr. was elected Clerk. One Church was received. Number of Churches 13. Baptized 48. Total membership 869. Contributions for missions \$200 50. One minister deceased, Elder Joseph Willis.

The following resolution adopted: Resolved, That each member of this Association, now present make a box to be called MISSIONARY BOX, and keep and present it at such times and to such persons as he may see fit; said box to be nailed up and kept till the next meeting of this body—then to be handed in and opened, and its contents to be used for missionary purposes; and that the sisters each be requested to have a like box.

The circular letter on the Divinity of Christ is a short but comprehensive and well written article, worthy of preservation.

Minutes of the Thirteenth Annual Session of the CHEROKEE BAPTIST ASSOCIATION held with Lebanon Church, Cherokee Co., Ala., Sept. 15—19th, 1854. The Introductory Sermon was delivered by Elder W. C. Mynatt, who was also elected Moderator, and John Lawrence was elected Clerk. — Number of Churches 20. Baptized 159. Total membership of Churches that were represented 837.

Minutes of the Twenty-seventh Annual Session of the MOBILE BAPTIST ASSOCIATION held with the Ebenezer Church, Bibb Co., Ala., Sept. 23—25th, 1854. The Introductory Sermon was delivered by Elder Daniel Ward. D. M. Lloyd was elected Moderator and Wiley R. Grady Clerk. One Church was received back into membership. — Number of Churches 14. Baptized 81. Total membership 741.

For the South Western Baptist. Owe no man any thing. April 3d, 1855.

Brothers Henderson & Watt:

I was pleased, and I hope benefited by an article on the first page of your last issue, on the violation of contracts under "Owe no man any thing." It is recommended that churches and ministers attend to this matter. It set me to thinking. And I finally concluded, that nothing would be done until members and churches first become honest with God. For that is the sin, according to that old fashioned and plain spoken book, which calls them by their appropriate names. "Ye have robbed me, saith the Lord, even this whole nation. And they say wherein have we robbed thee? (God says) in tithes and burnt offerings." When we join ourselves to the house and people of God we come under a most solemn contract to sustain his cause to the utmost of our ability, as God prospers us. The poor saints, the contingent expenses of the church and the pastor, at home especially, and occasionally, according to the necessity of the case, to bear our part in sending the gospel to the heathen, are its pecuniary wants. Primitive Christians gave pecuniary support to all these. Now none ought to come out on the Lord's side unless they come into the churches as Bible Christians. The Bible fixes its own standard and never lowers it. The claim is on soul and body; talent and estate. Every Sabbath School child soon learns this. And every truly converted man and woman agreed to it on the day of his or her espousal to Christ. "Here I am with all I have." But alas! how few are punctual to this contract—this covenant. Here begins the evil. How few feel it in its true force. Well as are a majority of the members so will be the body, the church. Hence we see next, how easy the churches throw off their contracts or obligations. Am I told that I am bringing a false charge? I would to God I could have evidence of it, would, on my knees, ask pardon. But who does not see, that the cause of God is robbed to uphold pride and extravagance in various shapes. To make children rich or support them in idleness; to add house to house and field to field. Who has not learned that by fire or storm, pestilence or war visit the land, the cause of God, I mean the poor and the gospel have to bear most. As should be, the merchant, physician and government must be supported. Aye, and fine houses and furniture, costly apparel and feasting must go on. Now can we look for punctuality under a discipline so loose.

I am aware that the richer portion of the church are more honest to men than they are to God. that is they do after a time, pay up, for human law compels them. But God lets them alone often, as he did Ephraim. Some day however, he will reckon with them if they be his servants, and that in the flesh; and O! what a reckoning! How it will pierce their souls! These sainted idolaters generally are devoted to household gods and through them will torment come.

The poorer class of the church, generally, have to sustain the cause. I know however many exceptions. I have attended many business meetings and nothing is more common than for a member, worth as much perhaps as twenty others, to whom he proposes with considerable parade, "I will give \$5 if each of you will," when he ought according to the Bible rule, to have said I will give \$100, if each of you will give five. But no! To carry out his violation of his solemn vows, or to net out his covetousness he first proposes to raise a sum, perhaps for his Pastor, just one half what it ought to be, and then fleeces nearly all from the poor members. Brethren this is plain talk, but it is too true. These things have their miniature in too many churches in Alabama. And you may detect the whole, by attending conferences at certain seasons, or by being at missionary meetings in some very wealthy churches not a hundred miles from you. I ask in conclusion can the first evil be cured while the last exists? Can discipline consistently be enforced? WONDER.

### DR. CUMMING.

A correspondent of Zion's Advocate, thus gives a reliable and graphic sketch of this great pulpit orator in London.

"The only church I attend regularly is that of Dr. Cumming of the Established Church of Scotland. His reading and preaching are a continual treat, as you may well judge, when I tell you that I go nearly three miles every Sunday evening to hear him. The church is in Drury Lane, directly opposite the theatre, and surrounded by beer shops and gin palaces—one of the worst neighborhoods in London. It stands in a large court, which is often more crowded with people waiting admission, than the porticos of a theatre on a benefit night. The pew holders are admitted till the bell stops, when the strangers are allowed to enter, and they almost instantly cram the immense edifice, aisles and all, to its utmost capacity, and many go away without being able to get in.

Dr. Cumming is a man of average height, and about forty years of age, with black hair and dark eyes, and whiskers. His forehead is high, broad, and white, and the expression of his face intellectual and mild. His manner is quiet and gentlemanly, but earnest; no flourish, no strain after effect, no stopping to pick words, or to say fine things. Straight on to the mark it flows, a stream of learning, eloquence, and piety, such as I never knew to issue from any other human mouth. His delivery is extemporaneous from short notes hid in the small Testament or Bible, which he holds in his hand all the time, and the secret of his voluminous publications is, that he has a stenographer in the pew at the foot of the pulpit, who reports word for word, writes out, and then the doctor has only to revise and correct. This also accounts for the repetition of ideas and expressions in his published sermons. They are the actual sermons as delivered, and, of course, he must frequently repeat himself. He preaches in a stuff gown, kneels in prayer, into which he introduces, with great effect, large portions of the English liturgy; such a proceeding being highly gratifying to the many 'church' people who go to hear him. He uses the old version of the Psalms, which struck me as outlandish at first, but I now begin to find a real strength and solemnity in the close copy of the Scripture language, and in some of the inversions, which give me a better idea of the advantage afforded by that method of construction than I ever had before. The church is very large, and is twice as long as it is wide, the pulpit being in the middle of one of the long sides. Galleries, very deep and capacious, run around the three sides opposite the pulpit. The pulpit is of dark mahogany, trimmed with crimson velvet, and surmounted by a sounding board. The work of the pews, &c., is of black oak, varnished and polished; the rafters and beams of the roof being visible and highly finished; windows of stained glass are on either side of the pulpit. Collections are taken by persons who stand at the door with plates, and receive what you have to give as you retire. This is the universal custom in England, and much better it is than the pole and bag plan, or the jingling of six-pences for ten minutes in the midst of solemn services. In singing, the congregation stands, and kneels forward on hassocks at prayer. During the reading of the Scriptures every body turns to the chapter read, and after reading, Dr. Cumming expounds

the word in a discourse often as long as the sermon, and, if possible, more charming. He alludes to all the passing events of the day, and uses a latitude of remark and illustration which I never heard in the pulpit before. He quotes Shakespear and Byron, or the original of the classics, when he pleases, using the original first, and then translating. He has many notions with which I do not agree; but, altogether, he is so fresh and vigorous, and earnest, so suggestive, so instructive, so gentlemanly and simple, that he just suits my taste, and I only wish I could get a 'sitting,' and hear him all the time."

### From the Child's Paper.

The White Hyacinth. Little Willie B. — woke up one morning with his face red with the measles. He knew that he must be sick some time, and tears started in his eyes, but he remembered that it is God who sends sickness as well as health. One day he was more sick than he had been. He tossed about on his bed, and was very restless. His little hands were hot with the fever, and his mouth parched and dry. But his mother sat by him soothing him, and bidding him be cheerful, for she hoped soon to see him better. She told him too about the Savior, who suffered so much for sinners, little boys as well as grown people.

While he lay quietly, a friend came in to see him, and brought a beautiful white hyacinth in a pretty jar. She gave it to Willie, and told him it was to cheer him and make him happy while shut up in the dark room, so that he could not see the flowers in the garden. Willie was much pleased with the sweet flower and his mother placed it upon a small stand near his bed. It was a beautiful flower. Its delicate white blossoms were encircled by dark green leaves. A few of the leaves had fallen away from the rest, and drooped feebly over the edges of the jar, while the others, fresh and vigorous, stood erect around the beautiful flowers. — Willie looked long and intently at it. He seemed almost to have forgotten his pains and sickness in his admiration of the sweet flower by his side.

"Mamma," said he, in a soft weak voice, "what do you think my flower makes me think of?"

"I do not know, Willie," she answered.

"Well, I will tell you, mamma. It makes me think of Christ."

"How so, Willie?" said his mother.

"Because, mamma, I think those beautiful white flowers resembles Christ, and those bright green leaves that stand up so straight, and look so fresh, are like persons who get near to Christ, and trust in Him. They are bright and happy, you know, mamma. Those poor leaves that are almost dead, and hang down so sadly, are like the persons who are far away from Christ. — They can't be happy, you know, mamma, because they don't love Christ enough to get near to him."

"I am glad, my dear Willie," said his mother, "that your flower gives you such sweet thoughts of Christ."

"So am I, mamma; I shall love it more now, and it will help to make me happy all the time I am sick. I wonder if God sent me the flower because he knows I am sick?"

"God made it my dear, and gave Miss C. — the desire to make my little boy happy; so we can take it as a gift from him, Willie."

"I am glad of that, mamma. It will help me to love God."

"So ought all our blessings, Willie. They all come from Him. Let this sweet white hyacinth always remind you of the love of God; and when you get well, as I hope you soon will, you must take care of it, and preserve it a long while, to remind us of this happy conversation."

It was more than a week before he was well enough to go down stairs. — Every day he watched his beautiful flower with more pleasure and its fragrance cheered and refreshed him. —

"PITCH INTO NICOMEDUS!" — A celebrated character of the State of New York, holding a high post in the law, was lately taken ill and confined to his bed several days. His wife, who is an angel of a woman, (as wives generally are) proposed to read for him, to which he readily assented.

"My dear what shall I read?"

"Oh, I don't care much what, anything you please?"

"But have you no choice, dear?"

"None in the world, love; please yourself."

"Shall I read a chapter or two out of the Scripture?"

"Oh, yes, that'll do very well."

"But what part of the Scripture shall I read?"

"Any part you like, love."

"But, dear, you must have some choice, some little preference, we all have that."

"No, I have none in the world, dear, read any part you like best."

"But I would rather please you, dear John, and you surely have a preference."

"Well, well, dear, if you will please me, then pitch into Nicomedus!"

### From the Western Workman. Episcopal Methodism—Anti-American.

BY AN AMERICAN. "We are no Republicans, and never intend to be." J. WEAVER.

[The writer of the following pages has given some attention to the influence of ecclesiastical organizations on the political history of the world. — The conviction that ecclesiastical despotism is the most dangerous foe to political freedom, has induced him to pen the thoughts here presented. He is neither connected with the Protestant churches, nor with the Church of Rome. He writes simply as an American freeman and as a descendant of American patriots.]

There is at the present day a strong disposition manifested among the descendants of noble sires, to revive that spirit of patriotism and liberty so brilliantly exhibited by the fathers of American independence. An *ism* has appeared, new to those who have long studied civil and ecclesiastical history, which bids fair to win to its lofty principles all who are worthy the name of freemen! That *ism* is Americanism! Its fundamental tenets are—free and independent investigation—liberty to think, speak, and act for our country's good.

It encourages a spirit of inquiry into every thing that has a bearing, direct or remote, upon the principles of our government. It looks especially, with a jealous eye, upon those organizations which, under the cloak of religion, generate and disseminate principles subversive of man's inalienable rights, and directly hostile to the liberties of a free and independent people. Hence Romanism—that monster of despotism and oppression—has elicited its prompt attention and decided action. Another foe to human rights, exerting a paralyzing influence over freedom of thought and action, and directly hostile to the development of true Americanism, is found in Episcopal Methodism.

It is the object of the writer of these pages to attack no doctrine of the Church here named, to insinuate nothing against the piety of those who compose her membership; but, in the exercise of his independence as an American, to call attention to those features of her government, which fit the Methodist Episcopal Church to become, whenever circumstances may demand it, a powerful instrument to subvert and destroy the liberty now enjoyed by the sons and daughters of America! It is his design to show that her are the elements on which corrupt politicians may, at some future day, work with disastrous results; and that, after Americanism has vanquished the emissaries of Rome, she may have to fight the battle over again with Methodist Episcopacy.

The attention then, of Every American, is called to the following evidence of the truth of the proposition, viz: EPISCOPAL METHODISM IS ANTI-AMERICAN IN ITS SPIRIT AND TENDENCY, AND A DANGEROUS FOE TO REPUBLICANISM.

1. Episcopal Methodism was anti-American in its origin in this country. In 1784, three regularly ordained clergymen were sent over from England to this country, one of whom had been ordained a bishop. This bishop ordained one Francis Asbury as the bishop of the Methodist Episcopal Church in America. The first general conference was held in America. The first general conference was held in Baltimore, 1784. — This conference determined that the government of the Methodist church should be Episcopal; that is, a government of bishops. Those who composed this conference were ministers and only ministers, though there were then in the Methodist societies in the United States 14, 988 members! Now here we find that the people were never consulted at the organization of the Methodist Episcopal Church—they had no representatives present. But a few ministers of themselves framed a government without the consent of the people, and have held all legislative, judicial, and executive prerogatives under their own control ever since. — By virtue of this usurped authority, this body has imposed upon the people articles of faith, without either their advice or consent, and thus has violated the free exercise of conscience and the right of private judgment on the part of the laity, in respect to matter with which their personal salvation is inseparably connected. What more has the Papacy done in controlling the faith of its adherents? Now, let any one compare the above statement with the Declaration of Rights adopted by the Continental Congress, Oct. 14, 1774, and he will find that the very act of despotism of which our ancestors complained, and which led to the adoption of our glorious Declaration of Independence, were perpetrated by those originators of Methodist Episcopacy in the United States. Americanism

recognizes the right of the people to frame their own government. Episcopal Methodism violated this right in its origin. It is, therefore, anti-American in its origin.

2. Episcopal Methodism is anti-American in the support it gives to this unwarranted assumption of power. — The laws of the Methodist Episcopal Church are made by the General Conference. The General Conference is composed of traveling preachers. The members of the General Conference are appointed by the Annual Conferences the Annual Conference are composed exclusively of traveling preachers. No one can be elected a member of the General Conference but a traveling preacher. No one can vote for members of the General Conference but traveling preachers. The people have no representatives in the law-making department; the General Conference controls the entire Church, both in its faith and practice, and thus destroys the very foundation of all religious liberty and provides a basis for the most absolute despotism. Is not this anti-American?

Again, the bishops are appointed by the travelling preachers. They hold their office during life, unless removed for crime. The destiny of all the itinerant preachers is placed in the bishops' hands. From his decision they have no appeal; they must either go to their appointments or cease to be travelling preachers. This places the preachers in a state of dependence on Episcopal power. They can favor or oppress them in giving them good or bad appointments. They can keep them near home or send them far off. From these circumstances the bishops acquire unlimited power over the preachers and people. Now, let it be remembered that this power is assumed—not delegated by the people; they have no representative—no voice—in the government of the Church or in the election of the bishops who are the head of the Church; and yet by their money and influence they support this assumed power. Such support is anti-American.

3. Methodist Episcopacy is anti-American, because the assumed power which it supports is frequently exercised in an oppressive manner, and may at all times be so exercised. The bishops possess unlimited power over the preachers and the people. No appeal can be made from the bishop's designation of a preacher to his field of labor. The preacher may not wish to go to the field assigned, and the Church may not desire to have the preacher who is sent to them; but there is no appeal. Go he must, and have him the people must, or they are both liable to excommunication from the Methodist Episcopal Church. An instance or two will illustrate this point.

"At the session of the New York Conference, in 1830, it was in some way intimated to the Washington Street Church, in Brooklyn, Long Island, that the Rev. B. Griffin was to be appointed to that charge. The Church accordingly, through a committee appointed for the purpose, presented itself before the bishop and remonstrated against Mr. Griffin's being sent to them as their pastor. But the remonstrance was disregarded, and Mr. Griffin was stationed at Washington Street."

"At the session of the New England Conference, in 1841, both of the large societies in Lowell, Mass., petitioned for particular preachers; but they were told that they should not have the men they asked for. One of the churches (St. Paul's) then requested to be left without a supply by the bishop—having made arrangements to employ a local preacher. But the bishop regarded not the request, but forced a preacher upon them. In both these cases, the preachers petitioned for also added their request the voice of the Churches, so that the wishes of both preachers and people were disregarded.

"The other Church, after being denied the preacher they wanted, selected some four or five others, and stated to the bishop that they would be satisfied with either of them. But no; they must not have either; and to cap the climax of insult, the very man was sent them to whom they had objected. In consequence of rejecting their preachers and electing others, they were publicly declared to be without the pale of the Church. This alarming step of excommunicating whole churches without the form of a trial, develops another of the anti-American features of Episcopal Methodism—especially when it is considered that the subject was carried up to the bishop, and he approved of it, and pronounced it Methodism."

I might multiply instances of this kind, but the limits of this tract will not permit. The simple fact, that the power thus assumed by Methodist bishops, and countenanced and supported by the E. Church, may, at any time, be exercised oppressively, is sufficient to prove that this system is anti-American; for Americanism makes no provision for the exercise of oppression, but constantly guards against the abuse

even of delegated power. Episcopal Methodism, on the contrary, countenances and supports the oppressive exercise of assumed power. It is therefore anti-American.

4. Episcopal Methodism is anti-American in its direct tendency to suppress freedom of speech and of the press. That this is its tendency, no one acquainted with the system can consistently deny. Let a number of members of an Episcopal Methodist Society express their conviction that the government of their Church might be bettered—let them print their views and circulate their opinions, and excommunication is the penalty at once—either for orally discussing the matter, or printing their views. Suppose the press was under the control of Episcopal Methodism, it could not utter a sentiment at variance with the "discipline" without being placed under interdiction. A Methodist preacher cannot, dare not publish a book that shall encourage free inquiry into Episcopacy, or that will induce discussion of its merits, without the fear of Exclusion. Now how does Rome prevent the freedom of the press where she has not political power? By this bugbear of excommunication. Place the free press of America under the control of Methodist Episcopal bishops, and there could be no free discussion—Republicanism would be strangled and the car of liberty rolled backward. The Methodist Episcopal press now is under the control of the bishops the editors of all the papers, magazines, books, tracts etc., are appointed by the Conference with the approbation of the presiding bishop.

If I am an American I must forget it in becoming an Episcopal Methodist. If I love republicanism, I must not express my preference for it in the government of the Church of which I am a member. Freedom of speech is denied me on pain of exclusion. To speak of republicanism in Church government is to "sow dissension," and that is to be punished with excommunication. Americanism, encourages freedom of speech; Episcopal Methodism suppresses it; it is, therefore, anti-American.

5. Episcopal Methodism is anti-American in supporting the assumption of temporal power by its bishops. — Why is it that we fear Romanism? — Not simply because the votaries of the Pope yield assent to the ridiculous superstitions of their deluding religion. Not simply because their priest and bishops exercise oppressively an assumed power. This last feature is anti-American in Romanism as well as Episcopal Methodism; but this does not trouble us. If Romanists or Methodists chose to degrade themselves by submission to priests or bishops, and voluntarily sacrifice that liberty which as freemen they have a right to enjoy, it is their own fault. But the supporting of assumptions to temporal power, is just cause of alarm. The effort of Romish Bishops to gain the control of all the Catholic Church property, has been loudly decreed, and some noble instances have occurred where even Roman Catholic congregations have determined, in the exercise of their freedom as American citizens, to resist those arrogant demands. But it seems to be forgotten that Episcopal Methodist bishops make the same demand, and this demand is submitted to without a murmur by American Methodists. Who hold the deeds for every inch of ground, and every Episcopal Methodist church in the land? The Conference, alias the Bishops. Where is the Methodist Episcopal congregation that has dared to follow the example of the Roman Catholic congregations above alluded to, in opposing this arrogant assumption of temporal power? Let Americans in the Episcopal Methodist Church blush, to be told that with all their boasted intelligence and freedom they fear excommunication from their bishops more than Roman Catholics feared the Pope's nuncio, or the fells of Pio Nono himself.

A vast amount of property is thus held under the control of Methodist bishops. A lay member of the church has no voice in the disposition of funds which he himself aided to raise. The preachers can dispose of it only by suggesting the way in which it may be appropriated. The bishops control it, and may designate it as they see fit.

Now, is there no danger to American liberty from a hierarchy possessing such ample pecuniary resources as these? Are the bishops of the Episcopal Methodist Church so immaculately pure as to be beyond reach of selfish and sectarian preferences? — May the time not arrive when they will consider it to be their duty to use their vast influence and assumed power in politics? May they not conclude that

\* Discipline, Part III., chap. vi., sec. 21.

† Any travelling preacher who may publish any work or book of his own, shall be responsible to his Conference for any discussion matter of doctrine therein contained. Compare these facts with the following in the Declaration of Rights—Resolved: That the people have a right peaceably to assemble, consider of their grievances, and petition the King; and that all prosecutions, prohibitory, regulations, and commitments for the same are illegal.

\* Discipline, Part I., chap. i., sec. 1.  
† Declaration of Rights—Resolved, that the foundation of English liberty, and of all free government, is a right to the people to participate in their legislative council.

\* Discipline, Part I., chap. iii., sec. 2 and 3, para. 1.  
† Book for the times, pp. 114—116.



WEST-WEAVER BAPTIST.

THE S. W. BAPTIST.

MONROE, ALA.

VOL. 6. NO. 48.

THURSDAY, APR. 19, 1885.

Regular Contributors for 1885.

Agents for the S. W. Baptist.

Agents in Alabama.

For the Alabama Bible Society.

For the Tallahassee Church Building.

For the La Fayette Female College.

For the Bible Revision Association.

Special Notice.

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

We have received a very interesting letter from Sister Crawford, in China.

Mr. G. W. Beatty of the Montgomery Advertiser & Gazette.

We would also mention that one of the Agents of the Alabama Journal is here.

The question recurs—shall it go down?

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

esteem the cause of one Heavenly Father above all other interests.

I cannot believe that such is the determination of the brethren.

Now brethren, the proposition is before you.

Another word, and I close.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

It cannot be expected that every one will be pleased with every article.

The Montgomery Mail.

We had the pleasure of welcoming to our columns this week Mr. P. A. Krumm.

We need hardly say that we had previously formed a high opinion of the conductors of that paper.

Orchard's History of Foreign Baptists, from A. D. 33 to 1840.

We think the Baptists of this country are under great obligations to Graves and Marks.

We are aware that there is a kind of effeminate, sentimental sympathy betrayed by some of our ministers.

Another peculiarity in this work of Prof. Stuart is struck us with great force.

When members of a Church apostatize themselves to indulge a railing spirit.

A proper defence for the opinions of our pastor will lead us, before we oppose him publicly.

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

We have received a very interesting letter from Sister Crawford, in China.

Mr. G. W. Beatty of the Montgomery Advertiser & Gazette.

We would also mention that one of the Agents of the Alabama Journal is here.

The question recurs—shall it go down?

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

Ref. our brethren Graves and Marks, two of the most distinguished Baptists of the age.

This work of Prof. Stuart is rather an anomaly in sacred literature.

Another peculiarity in this work of Prof. Stuart is struck us with great force.

When members of a Church apostatize themselves to indulge a railing spirit.

A proper defence for the opinions of our pastor will lead us, before we oppose him publicly.

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

We have received a very interesting letter from Sister Crawford, in China.

Mr. G. W. Beatty of the Montgomery Advertiser & Gazette.

We would also mention that one of the Agents of the Alabama Journal is here.

The question recurs—shall it go down?

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

For the South Western Baptist.

A Pastor's Claims.—No. 4.

A pastor has a right to expect that a becoming deference will be paid to his views of Scriptural truth.

I do not say that we should receive implicitly all that our pastor teaches.

When members of a Church apostatize themselves to indulge a railing spirit.

A proper defence for the opinions of our pastor will lead us, before we oppose him publicly.

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

We have received a very interesting letter from Sister Crawford, in China.

Mr. G. W. Beatty of the Montgomery Advertiser & Gazette.

We would also mention that one of the Agents of the Alabama Journal is here.

The question recurs—shall it go down?

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

For the South Western Baptist.

Dr. Rice on Infant Baptism—Its Advantages.

This is a subject of no little interest to us, since we have long been curious to know the real object of infant baptism.

I do not say that we should receive implicitly all that our pastor teaches.

When members of a Church apostatize themselves to indulge a railing spirit.

A proper defence for the opinions of our pastor will lead us, before we oppose him publicly.

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

We have received a very interesting letter from Sister Crawford, in China.

Mr. G. W. Beatty of the Montgomery Advertiser & Gazette.

We would also mention that one of the Agents of the Alabama Journal is here.

The question recurs—shall it go down?

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

missionary. I did promise however that I would carry on the school until the close of the session.

The charge my brethren has been a heavy burden to me, as I have the charge of three native Churches.

This is a subject of no little interest to us, since we have long been curious to know the real object of infant baptism.

I do not say that we should receive implicitly all that our pastor teaches.

When members of a Church apostatize themselves to indulge a railing spirit.

A proper defence for the opinions of our pastor will lead us, before we oppose him publicly.

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

We have received a very interesting letter from Sister Crawford, in China.

Mr. G. W. Beatty of the Montgomery Advertiser & Gazette.

We would also mention that one of the Agents of the Alabama Journal is here.

The question recurs—shall it go down?

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

COMMUNICATIONS.

For the South Western Baptist.

The Signs of the Times.

The remark has often been made, that "we live in eventful times."

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

We have received a very interesting letter from Sister Crawford, in China.

For the South Western Baptist.

The Foreign Missionary Board.

To the Church of Alabama—Dear Brethren.

I am truly gratified to find from Bro. Poindecker's statements.

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

We have received a very interesting letter from Sister Crawford, in China.

For the South Western Baptist.

To All Whom It May Concern.

Amosnoy Academy, March 27th, 1885.

And surely it ought to concern all the friends of the Redeemer.

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

We have received a very interesting letter from Sister Crawford, in China.

For the South Western Baptist.

Sabbath Schools.—No. 8.

First, the susceptibility of the youthful mind.

It is a matter of much astonishment.

It is well known when the press was removed.

Some of the brethren thought the paper was too high.

The proprietors were not only losing all interest upon the large sum paid out.

Now brethren, I have a word for you.

I need not speak of the power of the press as an instrument for the accomplishment of good.

The Georgia Baptist Convention convenes in Newnan on Friday next.

We have received a very interesting letter from Sister Crawford, in China.

Mr. G. W. Beatty of the Montgomery Advertiser & Gazette.



every town and city. The crowd is swelling...

The world needs young men of untimbered...

How we close this series of essays, hoping...

For the South Western Baptist...

My friend and brother will, I know, par-

My friend and brother will, I know, par-

My friend and brother will, I know, par-

My friend and brother will, I know, par-

My friend and brother will, I know, par-

GENERAL INTELLIGENCE.

The arrival of the Steamship Washington at...

FOREIGN NEWS. A correspondent of the New-York Commercial...

The two first points have been settled by the...

The preparations at Constantinople for the...

France, according to the London Morning...

The Vienna Conference has met with a...

COLLEGE MEETING AT MARION, ALA.—We find...

RELIGIOUS INTELLIGENCE.—More than usual...

APPROPRIATIONS.—During the session of...

MY ANNIVERSARIES.

Southern Baptist Convention. The Church at Montgomery with which...

Alabama Baptist Convention. The thirty-second Anniversary of the Ala...

Southern Baptist Convention. The next Session of the Southern Baptist...

American Indian Mission Ass'n. The American Indian Mission Association...

Bible Revision Meeting at Montgomery, Ala. During the meeting of the Southern...

Minister's and Deacons' Meetings. At the instance of several brethren...

The Tuscaloosa Union. The next meeting of the "Tuscaloosa Union"...

Minutes Wanted. We wish copies of the Minutes of 1854...

The Home and Foreign Journal. Subscribers to the Home & Foreign Journal...

THE COTTON MARKET.

CHARLESTON, April 14. Good Middling 92...

APRIL 18, 1855. Flour per barrel 10 00 11 00 12 00...

PORTER, ISBELL & CO. RESPECTFULLY invite attention to their...

PORTER, ISBELL & CO'S LADIES' AND GENTLEMEN'S...

Blanks for Sale. AT THIS OFFICE. DEEDS to land, and APPLICATIONS...

Christian Repository and Literary Review. A MONTHLY of sixty-two pages, published...

"FATHER CLARK" Or, the Pioneer Preacher. BY AN OLD PIONEER.

TRUST SALE. BY virtue of a Deed of Trust executed to the...

COPARTNERSHIP. ON the 1st of January inst., Dr. Thos P. Gary...

Election Notices.

We are authorized to announce ROBERT A. JOHNSON, Esq.,...

We are authorized to announce SAMUEL LANIER's...

We are authorized to announce the name of ABNER A. BUCKELEW, as a candidate...

Look out for Counterfeits. The public are cautioned against another...

For sale by Leonard & Jones, Tuskegee: Messrs...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

BOARDSMAN & GRAY. GRAND ACTION PIANO FORTES.

DOLBE COMPANY ATTACHED. THESE PIANOS have acquired a superior...

BAPTIST WATER CURE.

This Establishment, located in the pleasant...

AGRICULTURE. THE ARRIVAL OF THE STEAMSHIP WASHINGTON...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

AGRICULTURE.

THE ARRIVAL OF THE STEAMSHIP WASHINGTON...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

AGRICULTURE.

THE ARRIVAL OF THE STEAMSHIP WASHINGTON...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...

LA FAYETTE FENAL COLLEGE. Located at La Fayette, Chambers...



(Continued from first page.) They will be doing God service by using their influence to induce political action which will favor Episcopal Methodism?

I have shown beyond dispute that it is an ecclesiastical despotism. Any one who will carefully examine the system, will perceive that Republicanism and Episcopal Methodism are perfect antagonists.

I might go on and indefinitely exhibit the features of antagonism between the two. But will not these suffice for any unprejudiced, independent American?

This is the direct tendency of Episcopal Methodism. For if despotism be right in the church, it is right in the State—if it be wrong in the State, it is wrong in the church.

I have thus briefly shown that Episcopal Methodism is anti-American in its spirit and tendency, and that it is a dangerous foe to republicanism. I have shown that it has its origin in usurpation that its very organization provides for the support and extension of assumed power, and that this power may be oppressively exercised without restriction.

any more sinful or dangerous in the Romish church than in the Methodist? Oh! then be Americans—be free men—throw off your ecclesiastical chains, and then you will be prepared consistently to aid your fellow-countrymen in breaking the yoke of ecclesiastical despotism with which Rome has bound her ignorant and degraded subjects?

From Minutes of Louisiana Association. Ed. Joseph Willis. Your Committee on an Obituary Notice, of Elder Joseph Willis, would report the following: Your fathers, where are they: and the prophets, do they live forever?

After he had travelled and preached for several years as a licensed preacher, he found at this place a little band, that wished to be constituted into a Church.—In 1812 he induced Elders Moses Hadley and David Cooper to come and constitute the Calvary Church.

Although not a man of brilliant talents, or of much education, his preaching was instructive, and his faithful zeal was blessed to the conversion of many; numbers of whom have preceded him in passing over Jordan.—Although he came here in circumstances of competence, the last twenty years of his life were embittered by poverty and privation; which were borne with martyr-like patience; and to the last, his reliance on God was unshaken; and, when he failed to remember the names of his brethren, with whom he had long labored in the ministry, he could be roused to ecstasies at the mention of his Savior.

The prayers of Joseph Willis "are ended." At the advanced age of ninety-two, he has gone to his reward. May the mantle of the ascended prophet fall on some of those called to labor, where he has labored in the Gospel field. He died Sept. 14th., 1854.

CRITICISM ON RELIGIOUS PAPERS.—The greater number of professedly religious journals are too much given up to correspondence, which being the passing observations and impressions of travellers, naturally partakes largely of the purely secular element.

The majority of our large religious papers at the present day would seem to have met the secular press half way—traded half their religious character to the political and literary press for the same amount of the secular element.

Having assented to a system of doctrines, we fancy we know almost the whole that is to be known upon this subject, and have nothing more to do than to hold them fast against the errors of the times, and take heed that we do not dishonor them by inconsistency of conduct.

When a company of Christians meet together, and feel a wish for improving conversation, let one of them take a Bible and read and as he reads, let him frequently pause, and let any one who can make a remark, or ask a serious question, so as upon the whole to promote the understanding of what is read.

MISCELLANY. It is said that in New York city thirteen newspapers are published in foreign languages, viz: seven German, three Spanish, two French and one Italian.

In the United States there is one child attending school to every five, in Denmark one to every four, in Sweden one to five, in Prussia one to six, in Norway one to eight, in France one to ten, in Austria one to thirteen, in Holland and Ireland one to fourteen, in Greece one to eighteen, in Russia one to fifty, in Portugal one to eighty.

The fashions of N. York city recently had a calico party, at which each lady appeared in a dress of calico of American Manufacture. The morning after the party they were sent to Rev. Mr. Pease, at the Five points Mission to be distributed among the poor.

VALUE OF SABBATH SCHOOLS.—It was lately ascertained that out of 900 convicts in the New York penitentiary only 47 have ever been in a Sabbath school and that of these only 17 had ever been regular scholars.

The meeting of the Board of the AMERICAN BAPTIST MISSIONARY UNION, commenced a session in New York on the 13th March, which continued seven days and its proceedings filled some twenty five columns in the N. Y. Recorder.

The meeting of the Board of the AMERICAN BAPTIST MISSIONARY UNION, commenced a session in New York on the 13th March, which continued seven days and its proceedings filled some twenty five columns in the N. Y. Recorder.

Having associated themselves in the practice of the Law, will attend to all business intrusted to their care, in the counties comprising the 9th Judicial Circuit; also, in St. Clair, Shelby and Coosa. They will also practice in the Supreme Court at Montgomery. Office in the building, over Morton and Stevens' Store.

DR. WITHERSPOO'S BIBLE.—A report has gone the rounds of the papers that Dr. Witherspoon of Alabama has a bible a thousand years old which is in Manuscript written out and divided into chapters and verses.

At the late council in Burke N. Y., when they were considering the feasibility of erecting a new house upon the ashes of the old, a good farmer suggests that the new house be built on a "corner of his farm."

At the late council in Burke N. Y., when they were considering the feasibility of erecting a new house upon the ashes of the old, a good farmer suggests that the new house be built on a "corner of his farm."

At the late council in Burke N. Y., when they were considering the feasibility of erecting a new house upon the ashes of the old, a good farmer suggests that the new house be built on a "corner of his farm."

At the late council in Burke N. Y., when they were considering the feasibility of erecting a new house upon the ashes of the old, a good farmer suggests that the new house be built on a "corner of his farm."

At the late council in Burke N. Y., when they were considering the feasibility of erecting a new house upon the ashes of the old, a good farmer suggests that the new house be built on a "corner of his farm."

At the late council in Burke N. Y., when they were considering the feasibility of erecting a new house upon the ashes of the old, a good farmer suggests that the new house be built on a "corner of his farm."

BUSINESS CARDS. BELSER & MAYS. Attorneys at Law and Solicitors in Chancery. TUSKEGEE, ALA.

Office over the Jewelry Shop. JAMES E. BELSER, RENT L. MAYS, Montgomery, Ala. Tuskegee, Ala.

MORGAN, MARTIN & CHILTON, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY. SELMA, ALABAMA.

THOMAS S. HOWARD, Attorney at Law and Solicitor in Chancery. TUSKEGEE, ALABAMA.

MARQUIS & BATTLE, ATTORNEYS AT LAW. WILL practice in the various Courts of Macon, Montgomery, Pike, Barbour, Russell, and Tallapoosa counties, in the Supreme Court of Alabama, and the United States District Court at Montgomery.

LEALS & COX Attorneys at Law, and Solicitors in Chancery. WILL practice in the counties of Barbour, Pike, Macon, and Russell, and in the Supreme Court.

GEORGE W. GUNN, ATTORNEY AT LAW, and Solicitor in Equity. WILL practice in the Courts of Macon, Pike, Barbour, Russell, and Tallapoosa, and in the Supreme Court of the State, and the United States District Court at Montgomery.

HENDERSON & MCGEE. HAVING associated themselves in the practice of the Law, will attend to all business intrusted to their care, in the counties comprising the 9th Judicial Circuit; also, in St. Clair, Shelby and Coosa.

DRS. HOBNET & NICKOLLS. HAVING associated themselves in the practice of Medicine and its collateral branches, would respectfully offer their services to the citizens of Tuskegee and vicinity.

ELAM, STAMPS & ROBERTS. JOEL ELAM PROPRIETOR. Brick Fire-proof Livery Stables, HORSES, SECURIES, CARRIAGES AND HACKS.

At the Shortest Notice, In connection with the Tallapoosa Hotel. P. A. STAMPS & CO. Wm. F. Roberts, one mile East from the Court House, is prepared with lots for drivers of every description of Carriage, Fodder, Oats and Hay always on hand.

DRS. PURYEAR & SIMMONS, Surgeon and Dentists. Office above stairs over the Post-office.

DR. H. A. HOWARD, TUSKEGEE, ALA. Office north corner of the public square. February 8, 1855. [S39Jy]

MONTGOMERY HALL, Montgomery, Ala. Formerly of the LANTER HOUSE, Macon Ga. Aug. 17, 1854.—[f]

SAWYER, ANDERSON & ROBERTS, DENTISTS. And Manufacturers of Incomparable TEETH. TUSKEGEE, ALABAMA.

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

WILSON SAWYER, TUSKEGEE, ALA. ANDERSON & ROBERTS, TUSKEGEE, GA. February 8, 1855. [f] (1855)

I take this occasion to express thanks for the very liberal patronage bestowed during the past year on my office, and to inform my friends that I have removed to the new building on the corner of the public square, where I am prepared to execute all work pertaining to Mechanical Dentistry.

W. C. GRAY, J. A. HENNING, W. A. BERRY, J. S. STEWART. STEWART, GRAY & CO. WAREHOUSE, GROCERY & COMMISSION MERCHANTS. COLUMBUS, GA.

LIBERAL advances made on Cotton, either in store or on consignment. Particular attention paid to filling orders for goods, and to the forwarding business. [65]

W. M. R. JONES & CO. Chemists and Apothecaries, Auburn, Ala. For sale by Fowler & Gary, Tuskegee; T. H. Broadhead & Co., Auburn; Green & Phillips, Lumbago; Johnson & DeBorde, Newburg; Warren Turner, E. Jones & Esch, Warrior Stand; B. R. Jones & Co., and G. W. Cole, Montgomery; and by druggists generally. Goods wanted in every village, town and city in the South. March 1, 1855. [66-17]

TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE. The Seventh Annual Session of this Institution will commence on the first Monday in September 1855, and close on Thursday, the 21st of June 1856.

Rates of Tuition per Term. For Spelling, Reading, Writing and Mental Arithmetic, \$12.50. The photos, with Modern Geography, the fundamental Rules of written Arithmetic, and the Natural History of Birds and Quadrupeds, \$15.00.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

General Regulations. In this age of steam, electric telegraphic, clairvoyance, and spiritual communications, it may be expected that we will present some new and novel method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers.

Baptist Male High School, VALLADGE, ALABAMA. Just Received and for Sale the NEW MUSIC BOOK, THE CASSETT, SACRED MELODIES FOR SOCIAL AND PUBLIC WORSHIP.

THE Annual Session of this Institution begins on the first Monday in September next. Its object is to afford the youth of our country the best advantages for obtaining a sound and thorough education.

The healthfulness of Talladega, the means of easy access, together with the superior educational advantages it possesses, present great inducements for the patronage of the public.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

Just Received and for Sale the NEW MUSIC BOOK, THE CASSETT, SACRED MELODIES FOR SOCIAL AND PUBLIC WORSHIP.

THE Annual Session of this Institution begins on the first Monday in September next. Its object is to afford the youth of our country the best advantages for obtaining a sound and thorough education.

The healthfulness of Talladega, the means of easy access, together with the superior educational advantages it possesses, present great inducements for the patronage of the public.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.

From these books the various specimens of devotional songs are selected. The latter work includes in its headings, references to the appropriate music in the Cassett, suitable for the expression of the sentiment of each hymn.