

THE S. W. BAPTIST.

TUSKEGEE, ALA.: THURSDAY, OCTOBER 2, 1856.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, who have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of such of our subscribers as may not promptly pay in advance, per year, and then, if still delinquent, we shall strike them from the list.

We have just received a box of Spurgeon's Sermons, which we will sell at \$1.00 at our office, \$1.20 sent by mail.

"JAMES," in reply to "KENT," is received, and shall appear next week.

On our first page will be found three able Reports from the pen of three of our gifted brethren, taken from the Minutes of the late Coosa River Association. Two causes which we shall love long as life lasts, are ably pleaded; Domestic Missions by Elder J. A. Collins; Alabama Baptist Bible Society by a Lay member whose modesty would not allow him to append his name, whom we know and love; a brief biographical sketch of our dear brother Acher, upon whose head these unworthy hands were laid at his ordination, upon whose head now, blessed be God! the crown of Glory rests, was written by Elder McCain.

Our affections will ever linger in the Coosa River Association, the place of our ministry for twenty years.

The attention of the churches of the Alabama Association, is called to the communication of Brother STUBBS, in another column.

We republish Elder WILKES' proposition in favor of Howard College. The proposition can be easily met; and we trust our brethren will respond to it immediately.

In the hurried manner of receiving payments for our paper, at the Tuskegee Association, we may have forgotten to credit some. Should any who paid us at that time, see their names not received in our paper, they will please inform us, and the name of the person to whom payment was made.

A Plea for the Bible Board, by A. C. Dayton, is just received; a copy of which, in a few days, will be sent to all our subscribers.

Tuskegee Schools.

Tuskegee Classical and Scientific Institute, Prof. Johns, Principal, has opened with 40 or 50 students, with a good prospect of an immediate increase.

East Alabama Female College (Baptist) Prof. H. H. Bacon, President, commences with 130 or 140, and students are constantly arriving.

Tuskegee Female College (Methodist) Dr. Lipscomb, President, has about 130, and a good prospect for a large school.

Deacon Todd being an old Baptist, and well acquainted with the usages of Baptists of old, what does he think of the somewhat late practice of asking applicants for admission into our Churches a few leading questions instead of allowing them to tell their own experience?

We Start Them.

Brother I. W. LAWLER, of Columbiana, says: "It frequently happens that when the subscribers in this community call at the P. O. for the S. W. Baptist, it has not come."

That complaint often reaches us. And we mention it, to again assure our subscribers that, every week we mail their papers to every Post Office, and give them the proper direction. We are utterly helpless—cannot remedy the evil. We regret it, we suppose, worse than our subscribers.

Brother STUBBS, of Carlowville, makes the same complaint. Anything that we can say in our paper does no good; for it is never seen by those who neglect their duty. We assure our brethren that we mail their papers regularly.

We always sympathize with an injured man. Our brother SHANKS, of Pike County, has passed through a fiery trial triumphantly, and we publish the following testimony of his acquittal, from the Independent American, of Troy, Ala., of September, 24th:

REV. W. H. SHANKS.—The gentleman whose name heads this article is extensively known, and for some time has been lying under a serious charge effecting his moral and religious standing. A prosecution for perjury was set on foot a few cents back, against him, and on the trial of the cause last week, it was manifest to every one that the whole matter originated in mistake.—So palpable was it, that the Attorney General after making every effort to fix guilt upon him, abandoned the prosecution and the court sent him hence, declaring it "found no fault in the man." Almost irreparable injury is not infrequently done to the character of good men, through the action of Grand Jurors. They find true bills on too slight evidence, or by acting on the evidence of some malicious witness. We have thought proper to say this much of his innocence, since the tongue of slander has been busy trumpeting his disgrace.

Tuskegee Association.

Delegates from the various Churches, composing this body of the disciples of Christ met at Pine Level, near Loachapoka, Macon County, Ala., on Friday, September 19th; and after the Introductory Sermon by Elder Z. G. Henderson, of Tallahassee, organized by the election of Elder D. B. Culbertson, Moderator, C. A. Battle, Clerk, and J. W. Echols, Treasurer.

The Churches were well represented; and, though not so many received by baptism as in former Associational years, yet the letters furnished abundant evidence that they were in a healthy, spiritual state. All the benevolent enterprises that characterize the age, received a good share of attention, and met a hearty response from the heart and the pocket. But no enterprise in which this Association is engaged, received more attention than her Domestic Mission, mostly to the colored people. The venerable and laborious Elder F. Calloway, has labored for 8 months, mostly among the blacks, to the satisfaction of the Executive Committee and the Association. The fruits of his labors as preacher and Colporteur, will only be seen and known in eternity. The mission will be continued, with additional means to make it more efficient.

The Session was harmonious, and peaceful. We had the pleasure of listening to many good discourses—to hear many fervent prayers—to greet many warm hearts near home, and from other sections. The Session will long be remembered by all who enjoyed its privileges. We have not space to speak of it lengthily. The kindness of Pine Level Church, Loachapoka, and the community will be gratefully remembered.

The next Session will be held with the Philadelphia Church, Russell County, Ala., Friday before the 3d Sabbath in September, 1857.

Kindly Admonished.

A good brother kindly admonishes us for applying the word "Primitive" to the Anti-Missionary Baptists, in our late notice of the "Lone Star," a paper of theirs lately started in Elba, Coffee County. We have high authority for conceding to people what they assume. The Savior said to the captious Pharisees, "the whole need not a physician." "I came not to call the righteous," &c. He did not mean that the Pharisees were whole, or that they were righteous, but it was what they assumed, and he admitted it for the sake of reaching a point in teaching them the way more perfectly.

We did not intend to be understood that we conceded Primitivism to our Anti-Missionary Baptist friends. They assumed it, and we granted it without arguing the question with them, in noticing their paper. If we believed they were what they avow, the Baptists of the New Testament, it would be our duty to join them. But we are as far from believing their assumptions to antiquity, as our correspondent.

Though we do not believe them to be but little over a quarter of a century old, yet we have great respect for them, in many things. They are a part of the great Baptist family, and we love them, notwithstanding we are quite conscious they are wrong on some points. We are further satisfied that some of our Missionary Baptist brethren are too strongly prejudiced against them. We are gratified to see them publishing papers; for it is light they need, (if they are wrong, and we believe they are,) and there is nothing better calculated to impart light than Religious papers. We, therefore, hailed their "Lone Star" with pleasure.

We are satisfied that, when the division occurred, on doctrinal matters, both parties were on the extreme; and we will encourage any advances towards a re-union. We have penned these lines, not because we think our correspondent was hurt with us, but to express ourselves a little farther in regard to that people.

If all our correspondents who differ with us, would admonish us as kindly as our good brother of Mt. H—, it would save us from much pain.

Associational.

Central Association, Ga., was held with the Ramoth Church, Putnam County, Aug. 23d, 25th, and 26th, 1856.—Opening sermon by S. G. Daniel; after which it was organized by electing L. M. Wilson, Moderator, and S. G. Daniel, Clerk. Baptized during the Associational year, 114; whole number 2209.

This Association, though it has a net increase of but 34 members, is doing a great work in Home and Foreign evangelization. Figures tell in their peculiar way, the liberality of a Church or Association. The Reports of this body are brief and terse, but the figures, by which you can count dollars and cents are there. That is the way with working men; they say but little, and do much in action. May the Central Association ever flourish, to bless the territory in which it is located, and the world!

We request those who continue to assert, that Baptists believe that Baptism is essential to salvation; to read the following from Winslow's Inquirer Directed, and they will see the untruthfulness of the charge. Dr. Winslow is an English Baptist minister, and the extract is a fair exposition of Baptist views upon that subject. Instead of being guilty of teaching Baptismal Regeneration, we are clearer of it than any other denomination on earth, as our articles of faith and published Theology will prove. Our oral teaching is equally clear of the dogma. The charge is wholly gratuitous and unfounded.

Baptismal Regeneration.

Let it be observed—Regeneration is not an act of grace conferred upon an individual in the external rite or ordinance of baptism. An error so untenable on Scriptural grounds and so fatal to the spiritual interests of the soul, we could scarcely believe would find an advocate professing to be taught by the Spirit, in this gospel-illuminated age. And yet from the pulpit and from the press, both professing to be the guardians of evangelical truth, this doctrine is zealously propagated; and thousands receive it as a divinely revealed truth, and live and die in the fatal delusion. Oh did every professed minister of Christ but study the third chapter of John's Gospel, with earnest prayer for the teaching of the spirit, before he attempted to expound to others the way of salvation, how soon would the heresy of baptismal regeneration be exploded from our pulpits, and be banished from the land! Let us endeavor to pour the light of Divine truth upon this dark and fatal error.

We observed that the application of water in any mode, as a sacramental rite, is utterly impotent in the production of this mighty change in man. It cannot impart spiritual life to a soul "dead in trespasses and sins." The following are some of the strong and emphatic expressions, which the word of God employs in describing the new birth: "Born again," "born of the Spirit," "quickened by the Spirit," "created anew in Christ Jesus," "made alive," "new creature." Now that the external application of water, even as a sacred rite, could effect the great change implied in these phrases, is to a spiritual and reflecting mind, utterly incredible.

To regard the ordinance of baptism as a vehicle by which the Spirit of God operates on the heart, is equally unscriptural and dangerous. As a means of grace, it cannot be relied upon. If regeneration, has not transpired in the soul before the act of baptism, we are nowhere in the Scriptures of truth, authorized to believe that mere submission to the external ceremony confers spiritual life upon the subject. The ordinances both of baptism and the Lord's supper are to be considered, as far as they relate to the receiver, but as mere sources of spiritual nourishment and comfort to the grace already implanted in the soul, through the omnipotent and effectual operation of the Spirit of God. The one may more properly be regarded as a witness to the grace that is there—the other as a divinely instituted source of nourishment to that grace. If it were not so—if this setting aside the two ordinances of Christ's Church as causes of spiritual life, were not scriptural and proper, then it must follow, that all who have submitted to these external institutions, were actually regenerated; and so, in reference to the departed into eternity of the avowed unbeliever, on the ground that baptismal regeneration be true, death was to him the birthday of a glorious immortality! If this be not a most lawful inference properly and legitimately drawn from the error we have stated, we know not what is. The advocate of baptismal regeneration cannot evade it. It is a fair, legitimate, and logical conclusion deduced from his own premises. If all those who have ever been baptized were, in the act, made the subjects of renewing grace, then thousands are now shut up in the regions of hopeless despair who ought not to be there. They were baptized and yet, they lived in open rebellion against God, and died as the record of many testifies, with the "terrors of the Lord" already in their consciences.—And if baptism is a rite essential to salvation, it must follow that vast numbers are now in glory, who never having submitted to that institution, are admitted there on other grounds than the mere observance of an external ceremony. We cite from among many, the case of the thief upon the cross, as illustrating our idea. There is no record of his having received christian baptism, either in the early part of his life, for he was a pagan, or at the period of his death. And yet here is presented to us the wondrous spectacle of a heathen malefactor, passing from spiritual death into spiritual life, at the very extremity of his iniquitous existence; and without having washed in the laver of baptism, going from the cross, to receive a kingdom and a crown. If water baptism be essential to salvation, let the advocate of the doctrine explain to us the nature and cause of this remarkable conversion, and this triumphant death.

OUR WITH IT.—The Journal & Messenger, Cincinnati, Ohio, baiting its Abolitionism, is one of the best papers in any section, when speaking of the course of Southern Editors on the slavery question, in alluding to us, never mentions our name. We are satisfied he intended kindness; for which he has our thanks. But we assure him, if there is either blame or merit in the matter, we are willing to bear it. So our Brother of the Messenger, when he has before his mind in his strictures, the S. W. Baptist, he may write it down, and we will not take it amiss. We love an open, generous, frank opponent.

We always hail with pleasure our Cincinnati friend, ably edited by Elder Bechelder, none the less so now.

Slavery in Africa.

Intelligent travelers state that the population of Africa is about fifty millions, of whom forty-three millions are slaves. Their slavery is of the most degrading and horrid kind. The masters are cruel and barbarous in the extreme, and, in most instances, have the power of life and death over the slaves. Upon the death of a chief, some two or three hundred of the slaves are put to death and buried in the same grave with him. The negro king of Dahomy, has his court yard paved with the skulls of slaves, and graced with the pyramids of the same material.

Three Sons of Noah left the Ark at the foot of Mt. Arrarat—Shem, Ham and Japheth, and peopled the world.—All had an equal chance. The negroes descended from Ham, and what have they done for the spiritual, moral, and intellectual elevation of themselves and others? The above is the result, since the flood.

Observe, also, it is in their own Continent where no foreign nation has ever enervated there. There is not now on earth as bright a spot in Ham's posterity as the Southern States. Liberia! It was peopled by slaves freed from this country; and it is the white influence from this country that gives them governmental existence. Let those who believe that the race of Ham is capable of great mental elevation, tell us why his descendants have not kept pace in the Arts and Sciences with Shem and Japheth. What little advance Ham's posterity has ever made in human elevation, has been in regions contiguous to Shem and Japheth. If one wishes to know what Ham's descendants can do, when isolated from Shem and Japheth, let him read the above.

And Northern "Freedom Shriekers," would have the South free her Negroes, send them to Africa, to be treated as stated in our extract. Can such people be the friend of the Black Man? Jehovah has said it, and if each Abolitionist had as many mouths and tongues as one of the angels Mohamet* saw, they cannot revise it, that "Ham shall be a servant of servants to his brethren." And this is said without limitation of time.

*Mohamet tells us that he ascended to heaven once on an "animal being a male ass," and among the great lights he saw, was an "angel with 70,000 heads, each head had 70,000 mouths, each mouth had 70,000 tongues, each tongue had 70,000 voices."

Recantation of the Apostles.

In this latitudinarian age, when "sincerity" is regarded as a higher law than truth, the following from the pen of J. G. Fuller, of England, shows the absurdity of deviating from the word of God to suit the whims and caprices of men, and to compromise with errorists. We commend it to all latitudinarian Baptists, especially to those few who are disposed to "open Communion." In what follows, Mr. Fuller supposes the Apostles recanting what they had written in the New Testament, and issue a new Circular to the Churches of the nineteenth Century, and urges them to adapt themselves to a more liberal policy. But take the extract and read it: To the Churches of the Nineteenth and successive Centuries, the Apostles, in their Epistle Extraordinary, send greeting:

Whereas it has come to our knowledge, that in these latter days, there are certain Christians, who are conscientiously of opinion, that, though they cannot discover a single scripture precept or example of infant sprinkling, yet they are, for certain other reasons, justified in substituting that ceremony for a Christian ordinance, which they acknowledge is commanded, and of which numerous examples are recorded in the New Testament.

And whereas it has also come to our knowledge, that certain other Christians, under a pretence of adherence to the Christian commission, and of imitating our example, and keeping the ordinances as we delivered them to the primitive churches—(thereby calculating upon our commendation!)—do pertinaciously refuse to unite with their erroneous, though confessedly Christian brethren, in church fellowship:

This is to certify, that when we commend the churches for keeping the ordinances as they were delivered, and enjoined on them an exact imitation of our uniform obedience to the Christian commission, and exhorted them to be followers of us, as we had followed Christ—we did not intend to regulate the conduct of churches in successive ages of the world; but only the affairs of those which were planted by our own instrumentality, or which existed during our personal ministry. Our authority, (except in granting dispensations, and rebuking "schismatics," and "narrow minded bigots") terminated with our lives.

Be it therefore known to you, that in future, the law of Christ is to be accommodated to "circumstances," to "new forms of error," and "new modes of aberration from the paths of rectitude and truth" and that, henceforth, no church is under an obligation to require obedience to the laws of Christ, if any Christian, applying for admission, be conscientiously of opinion, either that he has obeyed them, or that it is not his duty to obey them; although it shall be clear to such a church that he has not, and that such obedience is his duty. THAT IS TO SAY, Your conduct as a church, as well as his individually, must be regulated, not by your own views—(whether of faith, of baptism, or of church fellowship)—but by his; and consequently, (to apply this "general rule," this "broad principle," this "maxim of universal application," to a particular case,) if he be-

lieve he is baptized, though you believe he is not, not only is he at liberty to think and act for himself, without being amenable to you—(a position, we believe, which you never disputed,)—but you, in deference to his sincerity, must receive him to church fellowship without baptism—his alleged unconscious obedience being equivalent to actual obedience. True, we never acted on this principle except in relation to matters of indifference: but what then? We were inspired, and we could work miracles. How strange, then, it is, that it should never have occurred to you—and that now your brethren suggest so rational a position, you will not believe—that, no sooner did any doubt arise in the mind of any convert, on the subject of baptism, than, wherever either party might have been an hour before, we were instantly "at hand," to solve every difficulty, and remove every doubt! Before, therefore, you presume to imitate the letter of our example, even in our punctilious obedience to our Lord's commission, do take into serious consideration the prodigious difference of circumstances, in that age and this.

Now, therefore, the errors of Christians, not only in relation to abrogated Jewish rites, and things indifferent, as aforesaid, but also in relation to a perpetual law of Christ, must be accommodated; and you must relax the rigid, bigoted, and intolerant customs of your forefathers, and also of your own selves; and adopt the mild, and gentle, and persuasive law of liberality and candor. The Christian commission was not intended to be kept inviolably: it is to be obeyed or not, just as "weak brethren" may decide. Sincerity is every thing. In future, therefore, you must not be so strict in requiring men to believe and obey the truth: it is quite sufficient that they practice what they believe. And if what they practice be in their judgment right, on whatever evidence they have come to that conclusion, or if without evidence—still, not only will God receive them, who is not subject to any law; but you also, who have a rule of church fellowship, must receive them, just as if that rule had been burnt, and its ashes scattered by the four winds of heaven, at the destruction of Jerusalem—conscientious error being equivalent to truth, and a practice founded on that error, equivalent to Christian obedience.

Now, therefore, we commend, not those who keep the ordinances as we delivered them; but those who, in compliance to sincere error, are willing occasionally to invert the "natural and prescribed order of the Christian sacraments." And we solemnly warn the rigid, strict adherents to the letter of our former injunctions, henceforward to pay no manner of deference whatever, either to our practice, or to the law on which that practice was founded, whenever such attention to either shall appear, to any respectable individual, "harsh and libelous."

We, therefore, publish to all the Churches,—herely revoking our former injunctions, save and except as shall be hereafter excepted—that, in future, our directions to keep the ordinances as they were delivered, are not binding. And—(not now to provide for other innumerable diversities, from Popery downward)—we recommend, for the sake of consistency, the publication of three editions of the New Testament: One for the use of the Strict Communion Pedobaptists, with such inferences and improvements as may be required; Another with suitable variations, for the use of Mixed Communion Baptists: And a third, for the use of the Strict Communion Baptists, verbatim et literatim: for upon them individually, the law of Christ and our former injunctions are still binding; because they believe so. But Baptist churches are exhorted to conform to "the genius of the age;" to receive to their communion, without baptism, all good men, of every faith; and thus show, to an admiring world, with what unparalleled generosity they can sacrifice their very existence as a community, in amiable condescension to the diversified "aberrations" of their sincere "weak brethren." THAT IS TO SAY, Every individual of every church is to do right in his own eyes: but every church, as such, must agree to observe or to abandon, as circumstances may dictate, the regulations confessedly "prescribed" by their Sovereign Lord.

If any professed Christian apply for admission into your churches, whatever he may practice, or whatever he may neglect, so that he be sincere, you must receive him.

Seeing, therefore, that none of all the various kinds of professed Christians impose upon you any of their erroneous practices; and seeing that, whatever differences exist between you, you are of one mind with them in that identical particular in which they request to unite with you, you must receive them all—THEY ARE ALL CONSCIENTIOUS.

This to continue in force, until some "genius of the age," still more remote from the letter of the ancient precedent, may render it expedient to procure a new and more liberal dispensation. It will be seen from the following letter that brother PRIEST, and his co-laborers are on the "Highway of Nations," to their field of labor in Central Africa. Let the prayers of Christians ascend to the glorified Lord Jesus for their success. Southern Churches must give the Gospel to Africa. They understand negro character, and know how to teach them. In this, the providence of God is as plain as if he had given us a revelation in words and sentences. And we are gratified to see the South sending her devoted sons to teach them the way of life. We trust Alabama will not be behind any Southern State in the glorious cause of African and Indian Missions. We shall all hail and publish with pleasure the affectionate and spiritual letters of our dear brother PRIEST: BARK HERMITAGE, Sept. 19, 1856. To the readers of the S. W. Baptist. DEAR BRETHREN: I send a line to you

through the South Western Baptist.—We are now just off Sandy Hook. And as our Pilot leaves us soon, I can send a line. We are all well except Sister Trimble and Mrs. Priest. They are both quite sea sick this morning. Our Captain, Mr. Roberts, seems to be much of a gentleman. I asked of him permission, last night, to have singing and prayers. He replied, certainly, I am not more fond of any thing than of singing. We all anticipate quite a pleasant voyage. Sister Cason could not eat much this morning; I guess she will soon be as sick as the other ladies. I spent about one hour in prayer and serious thought this morning, from 4 to 5 o'clock. I first felt some fears, but soon I felt quite comfortable. I know not when I have had stronger confidence in the Lord. O, Brethren, remember us and poor benighted Africa in your prayers. I feel confident that the good Lord will do all for his glory. We can see the morning is dawning on those dark people who long have been borne down under the horrors of heathenism. But I must close; I intended writing more, and better. But we were ordered aboard yesterday at one hour's notice. Mrs. P. joins in sending love. FAREWELL. R. W. PRIEST.

Revival Intelligence.

As our Pastors and Evangelists in Alabama have not reported all their revivals, we extract from our exchanges, a few only, of the many precious revivals in our country.

Seventy-five persons, chiefly in Hart County, Kentucky, have recently professed faith in Christ—twenty-five at New Hope, Clay County, Missouri—thirty at Suck Spring, Bedford County, Virginia—thirty-four at Friendship, Georgia—forty at New Bethel, Garrard County, Kentucky—thirty-seven at Concord, Caroline County, Virginia—thirty-four at the first African Church Richmond, Virginia—sixteen at the second.

New Liberty, Mo. seventy by baptism. Prosperity Church, Mo. twenty baptized. Bairds Baptist Church, Ga., thirty-four baptized. Flat Creek Church, Ga., nineteen baptized. Grove Church, Ga., fourteen baptized.

The Biblical Recorder reports revivals at the following places in North Carolina: Lee's Chapel, Nash County; Limestone church, Duplin county; Joyner's Chapel and Robert's Chapel, Northampton county, Spring Hill, Lancaster county, S. C. Also at Pigeon Creek; Mount Zion church; Ft. Williams church and Helicon, Alabama. The number of converts at these several points—most of whom were baptized—is 530.

Boyd's Creek Church, Tenn. 53 baptized. Lee's Chapel, N. C., forty baptized.

Georgia.—Belulah, August 11th., 16 baptized. Hendry's Church, Hart Co., 38, August 15th. Shiloh, Randolph Co., 58 baptized.—There were 6 blacks, 1 blind lady, and 2 households among the number.

Elam Baptist Church, 20 conversions, Bethel, 22 baptized. Hawkinsville, Pulaski Co., 62 baptized. Bethlehem Chatoga Co., 12. Fayetteville, 28 baptized. Shady Grove, Harris Co., 14. The Christian Index contains accounts of revivals in several other places in Georgia.

KENTUCKY.—Cane Run church, 9 baptized. Buck Eye, Garrard Co., 20 conversions. Mt. Zion, Grant Co., 32.—Wilmingon, Kent Co., 20.

MISSOURI.—Salena, Dent Co., 15 conversions, and forty in a destitute neighborhood, 10 miles from Salem.

A meeting is in progress in Gainesville, says the Independent; six have been baptized.

Revival.

PLEASANT HILL, BARBOUR CO., ALA., Sept. 24, 1856. BRETHREN EDITORS: I have to-day closed a meeting of twelve days' continuance, in which we have experienced a gracious outpouring of the Divine Spirit. There were added during the meeting 18 members by baptism; one by letter.

We had the efficient labors of Bro. A. Vanhoush, of Enfauka, a part of the time, whose labors were much blessed. To the great Head of the Church be all the praise. JAMES O. CUMBIE.

Revival in Clark County.

MESSRS. EDITORS.—A protracted meeting commenced at the Ulecnush Baptist Church, Clark Co., Alabama, Saturday before the second Sabbath of September. It continued nine days, the blessed Savior was with us from the commencement. Through the entire meeting the congregation was large, attentive, hospitable and kind, and increased in interest to the close. Elder J. Rieves of Dallas Co., Ala., J. May of Sumter Co. Ala., W. Campbell of Chocklaw Ala., and brother Webster from Marion, Ala., were the ministers that labored with me. Forty-three were added; forty-one by experience; two restored. Yours in haste, J. G. WILLIAMS.

Communications.

Uncle Zeek!—God Made the Bible Just that Way. Uncle Zeek!, as was formerly the name of Howard Collier, was one of the first of our countrymen who had been thrown into the midst of a whole faculty at Princeton in 1820. He would have disturbed them with his perplexing questions as Jno. Randolph said, "like a knife sharpened on a brickbat."

On one occasion when he had been pretty successful in his efforts, he was blamed by some pious-baptists rather harshly, "for disturbing the minds, and drawing them off to Churches where they had been up, and in which their parents and were." He stoutly denied ever to use his expression, "any such thing," "Oh, but you have done it," he promptly replied, "For I can mention very persons." There is Mr. W. and Mr. M—, and Mrs. I—, two daughters, and I don't know many more.

But, says the old man, "I want done it. I could not do a thing, for God made the bible that way." Now, if he'd wanted to go to Boston, from the brig in his house he stepped up and down the stairs, he rushed out, he don't come here quarling along with about it. If God made the bible that way, how can I help that? Yes, father, you stay quiet in the Methodist church myself, where I were born and bred, but the bible would not let me. The bible made all them air-bred men, with that you talk about, Baptists, he price more I help that? Go along then, with your money, I didn't make the bible; nor I don't care over it; nor I warn't never means it was made. Go long then, and as "Notes, di why he made the bible a Baptist here are no money and Association. The old genedly cool on rose in it. I say, Jol little more. Let us see the Indian terribles: One from the Church of wher Lier Thuse an Pastor, and one from the remanid Testame of the Association at large. "Let I It is also known, that the Mount with a curse ery Church has become responsible! The last w the support of Bro. Buckner, and tre a benedict five brethren have become responsior Jesus C for the support of one more men."

I write this for the purpose of the last w ing those brethren (and sister scension ar who are not connected with ether am with y the others, to remember the one. Often the am endeavoring to raise the support of mercy from the Association generally, reaching t send the amount, however larg ave seen small, by their delegates to the stammy ses session of the body. man who has moistenin C. F. STUBBS have often

Will the pastors do me the last me to read this notice to the congress. It selfdom and state that they will forward done by amount that may be contributed. Is to repent amount needed, is \$100, and there's The last upwards of 31 Churches. If each the very les do a little, the amount will be easiness to raised; but if each says, it can't. On Tru down without my efforts—it will be ruction failure, small as the amount is. He is not od's way

At the session of the Tuskegee By God will ist Association, held with the Pine Lemptation el Baptist Church, commencing on the 19th inst., the following resolutions, or f were passed, and ordered to be published: ed in the S. W. Baptist: A Christi

WHEREAS, The Moderator of this Assemblies, as gard, association, Elder D. B. Culbertson, is gurd, as guard removing to the West; and when if you fo as, he has labored most successfully; mpter pro our midst for the last twenty years, uie Spirit, is endeared to our hearts by many r ove a co netting der christian ties; therefore, Resolved, That parting with our Goezms erable father in the Gospel, we do house out with many regrets, and with a sime sent the prayer that his labors may be as abo on far it dantly blessed in his new field of labor, significant as they have amongst us. is the

Resolved, That we commend our bld. T ther to the christian confidence of those; the Hel among whom his lot may be cast as a Pook m able minister of the New Testament, st, being Resolved, That the able and imparial is neck, manner in which he has presided over and that the deliberations of this body, command u dash our highest respect. one! Y Also, the following resolution was on g ordered to be published: one rocks Resolved, That we recommend to the ml is y Churches composing this body, the ob o, they s servance of Thursday before the third week of Lord's day in October next, as a day of not. T humiliation and prayer, that God would f convic avert the calamity which now threatens a his bus the disruption of our National Confes: his bus eracy. C. A. BATTLE, nly too Cpk of Association.

Secular Intelligence.

BY TELEGRAPH. ADVICES FROM EUROPE. THREE DAYS LATER! ARRIVAL OF THE CANADA.

HALIFAX, Sept. 24.—The steam ship Canada, Capt. W. J. Laver, of the British and North American Royal Mail Steam Ship Line, has arrived at this port, on her way to Boston, with advices from Liverpool to the 13 inst., of which an abstract is given below.

Commercial Intelligence.

LIVERPOOL COTTON MARKET.—The week ended in this report opened actively, and closed quietly but without change. The sales of this week beginning with the 6th, are 50,000 bales of which 7,500 are set down to speculators and 42,500 to the market at closing are: Orleans middling, 6 1/2; Orleans fair 7 1/2; Mobile middling, 6 1/2; Mobile fair 6 1/2; Uplands middling, 6 1/2; Uplands fair 6 1/2.

General Intelligence.

THE BULLION in the Bank of England shows a further increase. The gold and silver bullion, together with the coinage, is valued at £10,000,000. The gold bullion is valued at £8,000,000, and the silver bullion at £2,000,000.

Business Department.

Table with columns: Paid to Volume No., Amount. Lists various names and amounts, such as J.C. Phillips, J. F. & A. D. Badgett, Rev. J. C. Watson, etc.

General Intelligence.

ALGERIA demands a large reinforcement of troops from France. The Spanish Government has assumed a quiet state, and the Spanish Minister to Washington has asked permission to resign his post.

NEW GOODS.

THE undersigned takes pleasure in announcing to their friends and the public generally, that they have, on the 1st day of October, opened a new and extensive stock of goods, consisting of all the latest styles of clothing, hats, shoes, etc.

LE GRAND & JONES, MONTGOMERY, ALA.

WE have just received the following PAINTS, OILS, & CEMENTS, which will sell low for cash, or on punctual orders. WHITE LEAD, RED LEAD, BLUE LEAD, etc.

THOS. S. WAYNE & SON, SAVANNAH, GEORGIA.

WE give strict and prompt attention to receiving and forwarding Merchandise of every description, and to the sale of all kinds of goods, such as Groceries, Dry Goods, etc.

DR. E. W. & U. R. JONES.

WE inform our friends that they have associated themselves in the practice of medicine and the collection of prescriptions, and respectfully offer their professional services.

LEGAL NOTICES.

THE STATE OF ALABAMA—MAYOR COUNTY. THIS DAY came Mary Willis, administratrix of the estate of John W. Willis, deceased, and filed her petition for the purpose of settling her accounts.

ADMINISTRATOR'S SALE.

BY virtue of an order of the Probate Court of Mason county, Ala., I will offer for sale at public outcry to the highest bidder, at the late residence of Boling H. Thompson, deceased, Saturday the 27th day of October, 1856, a certain tract of land, containing about 100 acres.

EXECUTOR'S NOTICE.

I, JAMES W. WILSON, Executor of the will of JOHN W. WILLIS, deceased, do hereby give notice that I have taken and qualified myself as Executor of said will, and will receive and pay all debts due to and by the estate of said deceased.

ASSOCIATIONAL MEETINGS IN ALABAMA, FOR 1856.

UNION, Fellowship Church, Pickens county, Saturday, September 27th. SALEM, Helicon, Lowndes county, Saturday, October 4th. ALABAMA, Mt. Gilcard, near Benton, Lowndes county, Friday, October 10th.

JUDSON FEMALE INSTITUTE, FACULTY.

S. S. SHERMAN, M. A., Principal and Professor of Ancient Languages and of Mental and Moral Sciences. S. I. C. SWEZEY, Professor of Mathematics, and Natural Science. JULIUS BRICKSON, A. M., Professor of Vocal and Instrumental Music.

RATES OF TUITION, &c.

Primary Department, 1st Division, \$20 24. Preparatory Department, and all English studies, through the college course, 20 00. Music on Piano, Guitar, Violin, (each), 20 00.

NEW FURNISHING GOODS.

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EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, MACON CO., ALA.

LOCATED in Tuskegee, a village far famed for its beautiful climate and rich soil, is a large and commodious Female College, situated on the East and West by the Montgomery and West Point Railroad, which passes at the distance of four miles, and from the upper and lower courses by excellent roads.

OFFICERS.

LITERARY DEPARTMENT. HENRY H. BACON, A. M., President. MENTAL AND MORAL SCIENCE. GEORGE W. THOMAS, A. M., President. MATHEMATICS AND ANGLED LANGUAGES. GUSTAVUS A. HULL, A. B., President.

MUSICAL DEPARTMENT.

DR. S. S. SHERMAN, Principal. DR. GUSTAVUS GIESLER, Assistant. MISS LUCY A. ROOT, Assistant.

CALENDAR.

POST TERM, from September 24th, to December 24th, inclusive. VISITING TEACHERS, from December 24th, to January 7th, inclusive. SEVENTH TERM, from January 7th, to April 27th, inclusive.

NECESSARY EXPENSES.

Private Classes, per session, \$7 00. D. & C. B., per session, 10 00. A. & C. B., per session, 15 00. Board and washing, per session, 30 00. Books, Stationery, Materials, etc., furnished at low prices.

EXTRA EXPENSES.

Modern Languages, per session, \$7 00. WORK, per session, 9 00. WATER COURSE, per term, 10 00. ON PAPER, per term, 15 00. USE OF INSTRUMENTS for lessons and practice, per term, 2 50. Use of including use of instrument per term, 25 00.

NEW FRENCH SCHOOL.

A language is the means of expressing our ideas, and it is essential that we should be able to express ourselves in French. We have a French School, where we teach the French language, and the modern French literature.

ALL ABOARD! NOTICE!

THE subscribers have purchased the LIVERY STABLE, formerly kept by Long & Bond, in Tuskegee, and will continue to run an Omnibus Line between Tuskegee and the Railroad Depot at Cahoon, on Wednesdays, Saturdays, and Sundays, for the purpose of conveying passengers to and from the depot.

BIBLE & BOOK DEPOSITORY.

"Alabama Baptist and Colp. Society," SELMA, Ala. Bibles and Bibles, selected from the public American Baptist Publishing Society and the American Bible Society, and other valuable works, for sale at low prices.

COLEMAN HOUSE, BY LANIER & EADY, Knoxville, Tennessee.

THE UNDERSIGNED having taken charge of this House and Commodious Hotel, respectfully call attention to the fact that it is now open, and will be kept in the most comfortable and convenient manner, with a view to the convenience and satisfaction of the public.

DRUGS, MEDICINES, &c. LEGRAND & JONES, WHOLESALE AND RETAIL DRUGGISTS, MONTGOMERY, ALA.

WE pay strict attention to the receipt and shipping goods to any part of the State, and would be happy to receive orders from our friends.

BACK AGAIN TO THE OLD STAND.

I would take this method of informing my numerous friends and patrons, that I have at length completed my new and commodious Hotel, and will be kept in the most comfortable and convenient manner, with a view to the convenience and satisfaction of the public.

DR. W. D. COZ.

LOCATED at Florioville, Pickens county, Alabama, a fine and commodious Hotel, where I will be kept in the most comfortable and convenient manner, with a view to the convenience and satisfaction of the public.

FARRIS MILLINERY.

HAVE OPENED at Nashville, a well selected stock of FRESH & FASHIONABLE MILLINERY, and will be kept in the most comfortable and convenient manner, with a view to the convenience and satisfaction of the public.

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The Family Circle

The little parish of Yellowdale farmers had long been without a minister. One day the Rev. Mr. Surely visited the village, and was asked to stay over Sunday and preach to them.

The Art of Silence

The art of silence, if it be not one of the fine, is certainly one of the useful arts. How seldom do we meet with a man who speaks only when he ought to say!

The Last Half Dollar

There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. It was the last half dollar, the only money in the world that I could call my own.

A MARVELOUS REMEDY !!

FOR A MARVELOUS AGE!! Religious Publications. SOUTHWESTERN PUBLISHING HOUSE, Nashville, Tenn.

HOLLOWAY'S OINTMENT.

The Great External Remedy. BY THE aid of a microscope, we see millions of little organisms on the skin. Through their pores, they enter the system, and are carried to every organ.

Piles and Fistulas.

These and other distressing complaints can be effectually cured if the ointment be rubbed in over the part affected, and by otherwise following the printed directions.

Both the Ointment and the Pills should be used in the following cases:

Itch of the skin, Chapped hands, Chills, Pustules, Gout, Lumbago, Rheumatism, Swelling of the joints, Salt Rheum, Skin Diseases, Sore Legs, Sore Breasts, Scalds, Sores, Ulcers, Sprains, Swellings, Scalds, Swelled Glands, Venereal Ulcers, Venereal Swellings, etc.

Religious Publications.

SOUTHWESTERN PUBLISHING HOUSE, Nashville, Tenn. J. R. GRAVES, Nashville, Tenn. Editor of the "SOUTHWESTERN PUBLISHING HOUSE."

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Business Cards.

CHILTON, MORGAN & McIVER, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY, Tuskegee, Macon Co., Ala.

GUNN & STRANGE

Attorneys at Law and Solicitors in Equity. WILL practice in the Courts of Macon, Chatham, Wilcox, and Taliaferro Counties.

N. W. COCKE

ATTORNEY AT LAW. MONTGOMERY, ALABAMA. Office, next to the Telephone Office.

WILLIAM DOUGHERTY, JR.

COUNSELLOR AND ATTORNEY AT LAW, AND SOLICITOR IN CHANCERY, TUSKEGEE, ALA.

JOSEPH HENDERSON,

Attorney at Law & Solicitor in Chancery. Will practice in the various Courts of Wilcox, Monroe, Butler, Geneva, Dallas, and Marengo.

HALL, MOSES & ROBERTS,

Dealers in Hardware and Iron. HALL, MOSES & ROBERTS, DEALERS IN HARDWARE AND IRON, 100 N. 2nd St., Montgomery, Ala.

FAMILY GROCERY.

JOHN H. BISHOP & CO., Family Grocers. 100 N. 2nd St., Montgomery, Ala.

NEW GROCERY STORE.

BELSHAW & TATUM. At the Store formerly occupied by R. T. Thom Esq. opposite the Exchange Hotel.

ANDREW CAMERON,

Wholesale and Retail Groceries. (Commerce Street), Montgomery, Ala.

C. FOWLER,

DEALER IN Drugs, Medicines, Chemicals, Paints, Oils, Glass, Brushes, Perfumery, Fancy Articles, &c., &c. TUSKEGEE, ALABAMA.

EDWARD H. FLETCHER,

Publisher, Bookseller and Stationer, NEW YORK.

EADY HOUSE,

TUSKEGEE, ALABAMA. THE undersigned respectfully informs the citizens of Macon Co. and the public generally that the above-mentioned and commodious house, situated in the central part of the city, is now open for the reception of guests.

CHOLERA.

A Certain Cure for this Disease may be found in the use of PERRY DAVIS' VEGETABLE PAIN KILLER!

THE GREATEST DISCOVERY

THEIR astonishing and unequalled preparation, known as PERRY DAVIS' VEGETABLE PAIN KILLER, is a certain cure for all the most distressing and dangerous diseases of the human system.

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Finally, it will enable us to follow the example of Christ.

He was ever affable and ready to communicate instruction, but no useless utterances escaped his lips. Let us labour to attain this art, and our speech may always be with grace.

A Simple Fact.

A little girl, some ten years of age, had her mind deeply impressed with the truth of God in the Sunday school.

An Editor writing of his position,

thus remarks; I conducted, for sixteen consecutive years, a newspaper which had a very wide circulation, and considerable influence.

But the good woman had often been in prayer to God for her child.

God heard and answered her. During the same night, in the same room, by witnessing the melting scene: the servant girl was also hopefully converted, and in a few days the father became a Christian.

Beautiful.

There is a sentiment as beautiful as just in the following lines: "He who forgets the fountain from which he drank, and the tree under whose shade he gambled in the days of his youth, is a stranger to the sweetest and most beautiful impressions of the human heart."

Whatever the sentiment of right comes in, it takes precedence of everything else.

I have noticed that tomb-stones say "Here he lies," which no doubt is often the truth; and if men could see the epitaphs their friends sometimes write, they would believe they had got into the wrong grave.

Love is a heavenly feast, which none but the sincere and honest partake.

It is as impossible for any dishonest man truly to love, as for a hypocrite to go to heaven.

Man may command thee but God may condemn thee,

He who gives himself airs of importance exhibits the credentials of importance.

The parting hour.

The hour is coming—and it is a fearful and solemn hour, even to the wisest and best—the hour is coming when we must bid adieu to the scenes which please us, to the families we love, to the friends we esteem.

Wm. Johns, Principal.

WILLIAM JOHNS, PRINCIPAL. Institute of Mathematics, Elocution, Moral and Intellectual Philosophy.

EDWARD H. DICKSON,

Instructor in Ancient Literature, the Physical Sciences, and Comparative Philology.

G. A. BULL,

Instructor in the Latin Language, and English Literature.

LEALIS LAW,

Instructor in French, Penmanship, and Primary English Branches.

THE BEST TEXT BOOKS ISSUED.

NORMAL SERIES OF SCHOOL BOOKS. SHELDON, BLAKEMAN & CO., 151 Nassau St., New York.

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