

The S. W. Baptist.

TUSKEGEE, ALA.

THURSDAY, JUNE 18, 1857.

Elder Z. G. HENDERSON, is agent for Howard College for 1857. He is also authorized to act as agent for the S. W. Baptist.

East Ala. Female College.

It is with devout gratitude to God we can say, that the health of the young ladies in this institution has never been better than at present. Indeed, if we except the several cases of measles that occurred this spring, there has been as little sickness during the entire term, as within any like period in its past history. We make this statement for the reason, that many false rumors are afloat in the country prejudicial to the institution. Now, be it known to all whom it may concern, that the President, Professors, and pupils, are all actively pursuing their respective callings preparatory to the examination and commencement exercises, which occur the first week in July. We hope to see many friends present on that occasion.

The many false reports retailed through the country, demands that we shall state some facts in regard to the E. A. F. College, for the satisfaction especially of our distant friends. This we shall do without any intention to disparage any other similar institution. As a friend of this College, we claim for it just that consideration in the public mind, which the facts in its past history may warrant. True magnanimity will accord to it thus much—and its friends ask no more.

The College has been in operation now nearly seven years. From the commencement, it has always enjoyed a very high degree of prosperity. The boarding department has always been pretty nearly filled—indeed the present year it has been fuller than usual there having been something over a hundred boarders at one time in the College buildings. Now, let it be borne in mind, that there has occurred but one death in the institution since its establishment among its regular boarders and that was about two years since. And let it also be borne in mind, that among all the day scholars, (more by half upon an average than were boarding in the institution,) there have occurred but three deaths. Thus, within seven years, or nearly so, with an attendance as large as that of any other institution of equal age, but four deaths have occurred in term time, either in or out of the College. Not a single death has occurred in the College within two years. We doubt if thus much can be said of any other similar institution in the United States.

We should ask madam rumor to accept of the above facts and trumpet them forth with her hundred tongues, but have understood that the old gossips mostly upon what a certain poet calls, "the blood of reputation." It is useless therefore to appeal to her.

N. B. Since writing the above, we have received the following card from the Board of Trustees, which we hasten to lay before our readers:

East Alabama Female (Baptist) College.
The undersigned, Board of Trustees of this College, having learned, with much regret, that reports have gone abroad calculated to prejudice the institution and to alarm its patrons, to the effect that sickness is prevailing in the College, beg leave to assure the public that the pupils were never more healthy. That, with the exception of some cases of measles, which occurred about two months since, there has been no serious sickness in the College, and not a single death has occurred during the year. Indeed, we can say, with becoming gratitude to God, that for the seven years the College has been in operation, during which time the boarding department has been generally well filled, but one death has occurred among its inmates, and this more than two years ago. The Trustees assure the public that not a single case of sickness exists in the College; that it was never in a more healthy or prosperous condition, at this season of the year; and there is not the slightest ground for alarm or apprehension for the health of the young ladies.

It is reported, also, that scarlet fever is in Tuskegee. There has not been a case of this disease during this year in the village, so far as we are informed.

In conclusion, we would urge upon the friends and patrons of the College, to attend the Commencement Exercises, which will take place from the 5th to the 8th July, inclusive.

W. P. CHILTON, Pres't of Board,
J. C. H. REID,
GEO. W. GUNN,
C. BATTLE,
JOHN SWANSON,
G. B. NUCKOLLS,
THOMAS S. TATE,
AMOS JONES,
H. S. HAYNES,
J. W. ECHOLS,
W. C. MEYER.

Tuskegee, June 18th, 1857.

Judson Female Institute.

We have met the report in various circles, that this institution has suspended on account of sickness. We are in the daily receipt of letters from Marion, in not one of which is there the most distant allusion to such an occurrence. We are almost confident that the rumor is false. The last account we had from the "Judson," was that the health of the teachers and pupils was as good as at any like time. Like most of our towns, and indeed the country generally, Marion has been afflicted with measles—but with that exception we have heard nothing that should excite the fears of the friends and patrons of that school. Strange! strange! that professed good people should wish to injure such institutions as the "Judson," erected at so much labor and expense, more than six, two years ago, for the common benefit of the country—the thorough education of our daugh-

ters!! We are tempted to direct the attention of such persons to Job 5: 2—"For wrath killeth the foolish man, and envy slayeth the silly one."

Slanders Refuted.

The Columbus Daily Sun, of June 16th, in an article on the sickness in Tuskegee makes some true statements; but the gist of the article is to make false impressions on the public mind, and it is so constructed as to be a slander upon our town. As to what he says about the Methodist College, we suppose it is mainly correct; so, also when he informs his readers that there has been measles, and a good deal of sickness in Tuskegee and in the country adjacent. This we acknowledge, and suppose everybody, in the region where the Sun circulates, knew it.

But when the Editor takes it upon himself, like a man paid to do anything, to accuse the citizens of Tuskegee of endeavoring to keep the facts of the case concealed, to "mislead," to practice "deception" upon the public, he lies most gratuitously. The apology made in the Montgomery Mail, by a young physician, will not do him. No! he thirsts to blacken the reputation of Tuskegee, for health. He is not as charitable as Falstaff, who admitted that there were two honest men in England; the Sun will have but one in Tuskegee. He says: "Dr. LIPSCOMB deserves much credit for his wisdom in the matter," alluding to the suspension of the Methodist College. The inference, then, is quite plain that President BACON, of the Baptist College, deserves no credit, because he did not suspend the Baptist College. Mr. BACON would have been a fit subject for the asylum to have dismissed his school when there was not a single case of sickness in it; and, at this present time there is not a case of sickness in the Baptist College.

We deplore the suspension of the Methodist College; but the Sun, nor any other paper, shall pull down the Baptist College; which, if we mistake not, is the main effort of his article. In proof of this we clip a precious morsel of gratuitous advice from him, which only can be appropriate to the Baptist College, as the Methodist College was suspended when he wrote it. He says:

"Our advice to parents is to take their daughters home till fall, when we are sure they may return with safety."

Now will not Baptist parents thank the editor of the Sun for his timely advice? Neither President BACON nor the editors of the S. W. Baptist would tell them the truth about the bad health of Tuskegee, so in great mercy to them, he, living forty miles from the place, volunteers his services. But he suspects that his uncalculated advice will not set well upon the citizens of Tuskegee, he gives them the following valorous and modest hint:

"Our remarks may not please many friends in Tuskegee; we do not set out for that purpose. When they shall have time to reflect, they will accord to us the meed, at least, of discretion."

He appears, then, to think that he will please a few of our citizens. If he is correct, he is welcome to the consolation; but the many will regard this discredited man as an impertinent, officious meddler, bearing false witness against his neighboring town. We now take leave of the Sun, cap in hand, reminding him that Baptists, at least, will believe the statements of President BACON and the Board of Trustees of East Alabama Female College, in regard to the health of the College and the town of Tuskegee, as soon as they will that officious sheet.

Howard College—The Special Meeting of July 1st—Come One, Come All!

When there is an abiding conviction upon the minds of a large, intelligent, pious, wealthy community—that a certain thing ought to be done, and must be done, it would seem to be a dictate of wisdom, that the sooner it is done the better. We have been struggling for about sixteen years to establish a first class College in Alabama, and God has so far blessed our efforts that it is only necessary now to make one more united and vigorous effort, and all our wishes will be crowned with success. Brethren! are we not all more than anxious to lay this great work completed?—It can be done within the next six months just as easily as within the next six years. Only think with what ease our Methodist brethren, whose membership in this State is not superior to ours in any sense of the term, raised between two and three hundred thousand dollars for building and endowing a College within the Alabama Conference. And this has all been done within the last two years. Or if you prefer it, let your own brethren "provoke you to love and to good works." The Kentucky Baptists have raised for their institution, (Georgetown College,) within the last eight or ten months about One Hundred Thousand Dollars! Alabama Baptists can do the same thing in the same time, if the right effort is made. Why should we be protracting an agony year after year, when it can be ended in as many months? The Baptists of Alabama WILL endow the Howard. There is nothing more certain in all these occurrences of the future which depend at all upon human agency. Now, brethren, we ask you, Why not do it NOW? Do this, and you can command just such additions to the faculty as you want. But let this exigency pass, and you dwarf the institution, you know how many years. Come, up, then, to the meeting, and let us take counsel together. The venerable Dr. MANLY, so long a resident of our State, and so eminently identified with

its educational interests, will be there, to give us the aid of his rich and varied experience. Many other able brethren are also expected. Let every friend of the College do that which he knows will promote the great object of the contemplated meeting, and we shall expect to see no ordinary gathering in Marion on the 1st day of July, 1857. It will be an epoch in the history of HOWARD COLLEGE!

We ask especial attention to an article in another column, entitled, "A Missionary Mass Meeting." The object contemplated is a noble one; and we are tempted to say much in its favor. But the plea of the Committee is so nobly made, that remarks from us are unnecessary. Read it.

Sensitive.

In our article on "Orthodoxy," it seems from the following that we "waked up a native":
MR. TALIAFERRO, SIR:—When you learn to speak of other denominations in a kind and Christian manner, and call them by their proper names, I shall be pleased to read your paper, until then I beg to be excused. Read Like 17: 2.

His paper was returned with the above. Now, be it known to all Anti-Baptists of every kindred, and every tongue, whether Campbellite, Hittite, Hivite, Kadmoneite, Jababite or any other, from Dan to Beersheba, that we are a man of our own head, and shall not cease to call men, sects and things by their legitimate names, at the risk of more than the discontinuance of subscribers. Will not our friends send us on some new names, making "good measure" for the loss of our sensitive friend? We will see.

ORDINATION.—We learn through Elder Z. G. HENDERSON that J. R. WEBSTER was ordained pastor of Clinton Baptist Church, Greene county, Ala., on the 3d Sabbath in May, by Presbyters TALBIRD, MATTISON and Z. G. HENDERSON.

The following from Elder A. VAN HOOSE, of Enfield, Alabama:

I have just returned from Lumpkin, Ga., where I have been attending a protracted meeting. The good Lord was present and poured us out a blessing that there was not room enough to contain. There was 33 baptized and 3 lying over for baptism.

Many precious revivals are not reported in our papers. Some pastors and evangelists are not inclined to write for the press; and are often disgusted at the lengthy and bombastic reports of some revivalists, so that their success in the Gospel is not announced. Elder DAVID PEEBLES, of Lowndes county, Ala., adds in a business letter, under date of June 5th, the following good news:

We held a protracted meeting last August at Town Creek, Dallas county, some fifty or more persons have been received into the fellowship of said Church by experience and baptism, besides others, who have joined other Churches.

What an Old Minister Said.

A faithful, laborious and venerable minister of the Gospel called upon us the other day, and gave us an encouraging indication for coming good to the Church of Christ, that ministers were returning to the old method of preaching. To lead him out, "what is the old method of preaching?" we inquired.

He responded, "Total depravity; condemnation by law; redemption through Christ; the application of redemption by the Holy Spirit; justification by faith, without the deeds of the law; imputed righteousness; experimental religion, &c. Some have preached these precious doctrines all the time; others but partially. Those who have touched these doctrines, and kindred ones, such as election and predestination, but lightly, most of them now boldly proclaim them. They are not so stiff and formal as they were when they mixed up human, wisdom and science with their preaching; but the power is much greater. Their preaching begins now to turn you. It used to chill you. They preach now much about the Spirit of God in his quickening, converting and sanctifying power. Also about experimental religion. Under such preaching I shall soon expect to see the power of God among the people in the conversion of souls. The Holy Spirit will then be honored, the redemption of Jesus magnified, God will be glorified, and man will be saved in the day of the Lord Jesus."

Thus spake the old servant of Christ, with a tearful eye and a soul filled with a noble enthusiasm.

Jews in New York.

The New York Herald says, "The Jewish population of this city is estimated by many as high as 30,000. It is a common opinion among these that the Socinians of modern times assimilate closely to their belief, and would become Jews if it was not for the rite of circumcision." This is a pretty fair inference. If the Christ of the New Testament is not "God manifest in the flesh," he is not the Messiah of the Prophets of the Old Testament, and we must expect another. For Isaiah said of Messiah, that he would be "The mighty God, the everlasting Father, and the Prince of peace." And Micah testified that He who was to be born in Bethlehem, his "goings forth were of old, from everlasting." Now if the Messiah whom the Christians worship is nothing more than "the son of Joseph and Mary," as Socinians affirm, Judaism is equal to it, if not preferable. To say the least

of it, the Jews are more consistent; for both deny the Godhead of Jesus of Nazareth, the Jew, consequently, rejects the New Testament as an inspired work, while the Socinian receives it as such. We humbly suggest to the Socinian as he has so little affinity with the Trinitarian, that he attach himself to the Jewish Synagogue, submit to circumcision, and dissolve his connexion with the Christian Church.

For Reflection.

That Baptists are Scriptural in doctrinal theology, in their views of the subjects and action of Baptism, in their views of "Close Communion," their independent form of Church Government, &c., we fully believe. And we go further, and say, that we concur mainly, in their plans of procedure where there is no clearly defined law from the Master to direct their action. But we wish to direct the attention of Churches, to some customs among them which were adopted from necessity; and if that necessity no longer exists, we wish to suggest to them the adoption of a "more excellent way."

We propose now to speak of but one of those customs: that of monthly preaching. It is quite clear to a thoughtful and discerning mind, that this custom was created by the scarcity of ministers in this newly settled continent. To enjoy liberty of conscience—"soul liberty"—many came to this Continent; others were influenced by a pioneering spirit. They came, they saw, they conquered, and spread out east, west, north and south. They loved the Gospel, and must have preaching. But where are the preachers? They are scarce, here and there, one. They would be pleased to have him preach for them every Lord's-day; but if not rather than be without the Word, as other points must not suffer, once a month is better than no preaching. And as every Church must administer the disciplinary laws of the New Testament, and as that requires time, and as the Pastor can visit but once a month, Saturday is fixed upon as "Conference day," that the Sabbath may be wholly given to preaching and the administration of Baptism and the Lord's Supper. Thus one preacher became the pastor of four Churches.

The question now arises, ought this state of things to exist? Do the same necessities now exist so as to authorize its continuance? No one will argue that monthly meetings are Scriptural—the Apostolic appointment and example. Here is the law and the example upon that subject.

And upon the first day of the week, the disciples came together to break bread, Paul preached unto them. Acts 20: 7.

And he (Paul at Corinth) reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.—Acts 18: 4.

Now concerning the collection for the Saints, as I have given orders to the Churches of Galatia, so do ye. Upon the first day of the week let every one lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. 1: 1-2.

These passages are quoted, and others might be, to prove that it was the custom of the Churches in the Apostolic age, to meet every Lord's-day, for worship. And with this agrees early Church History. If, then, it was their practice, it should be ours. Baptists profess to have no guide but the Bible, and their practice in all things should accord with that blessed Book. Why not, then, abandon our monthly meetings, and meet on the first day of every week?

"But," says one, "we have not a sufficient number of preachers to supply the churches in that way." What if you have not? Can you not worship God without a preacher? Do you worship God by proxy? Can you not meet, sing, pray and read the Bible, and "exhort one another," as Paul commands you? Why not have a Sabbath School in each Church, and take your children to it every Sabbath, teach them the word of the Lord, and then have prayer and exhortation meetings? If you will do so, your conscience will be pure when compared with it after staying at home all day, sleeping and probably reading anything else but the Word of God.

And may not this monthly meeting custom be one of the causes why ministers are so scarce? On that plan there is but a poor opportunity for the exercise of "Gifts" among the members. "The preacher" now does all the work. If weekly meetings were instituted and no preacher present, the members would be compelled to take part, and that course would soon develop and encourage the gifts in each Church. And Sabbath Schools would have the same tendency. Let this subject be prayerfully considered. There is much coldness, barrenness and inefficiency in our Churches, growing out of this system, which should exist no longer. The private membership of the Churches must awake to personal duty, and to a feeling sense of personal obligation, before the work of God is greatly revived.

The ministers, under the present system are worked down, and are wearing out, while inefficient Churches multiply and most of the old ones are dragging out a miserable existence! Help Master!

Pulpit Influence.

There is a class of flippant theorists in the present age, who are wonderfully concerned about the power of the pulpit. They affect to see in its influence the remains of a "superstition" quite degrading to the good people living in the midst of the nineteenth century. If this charm could only be broken, and the world could be freed from its amazing incense. Why human nature would rise at once to the very pinnacle of human attainment. But alas! what can be done, while the "foolishness of preaching" is tolerated!!

But our business is not with these carpers and sneerers, but simply to offer a few thoughts in regard to the moral forces of this agency viewed in connection with its influence upon human character. Without speculating as to the rationale of the thing, it is a fact that the ear is the great inlet of that knowledge, human and divine, which moulds the character and determines the destiny of man. "Faith comes by hearing" in more senses than one.

That agency, then, which has the most immediate and unrestricted access to this medium, must, in the nature of things, exert a more commanding influence over every department of human nature, than any other. Taking the "Church Accommodations" as given in the last census of the United States as the data, it will be seen that more than one half of our entire population are brought under the stated administration of the Gospel, every Sabbath. Considered, therefore, in either a moral or intellectual point of view, it is impossible to estimate this vast and wide spread influence. There is a mass of thought thrown broad cast over the surface of society every week, which, providing kindred thought wherever it finds entrance, furnishes the great staple of the moral wealth of the people. The thoughts which mostly enrich the great body of mankind are not such as are written with the pen and issued from the press, though these are only less potent, but such as are spoken by the human voice.

But over and above the philosophical fact, that spoken truth is more effective than written truth, there is, so far as the pulpit is concerned, the additional consideration, that it is an agency of divine appointment, and looks for its success to a divine power. It looks to results which the eloquence and learning of this world cannot compass. Ability, faithfulness and zeal may accomplish much—but unless they be imbued with the Holy Spirit, they can accomplish nothing more than the mere secondary advantages of the ministerial office—the inculcation of a decent external morality. The Gospel, in order to accomplish its highest purposes, must pass through the mere outposts of the citadel of the human soul, and enter its secret chambers, and lay its consecrating hand upon the hidden springs of all moral and intellectual action. The agency that touches these, decides the destiny of the spirit for time and eternity.

The motives to which the pulpit appeals are as much above those recognized by any other agency, as the heavens are above the earth—the punishments and rewards of eternity! Summoning these motives to enforce the requisitions of the Gospel of Christ, it shuts the man up to the alternative of choosing life or death—heaven or hell. If the awful terrors, veiled in that region of "outer darkness," where there shall be weeping and gnashing of teeth, on the one hand cannot deter—and if that unspeakable bliss, "the inheritance of the saints in light," cannot allure—it were useless to resort to any other. The soul that is dead to these, would not be persuaded though one should rise from the dead. Having resisted the greater, it were hopeless to ply the less.

The pulpit, then, as an embodiment of those great moral forces which are most influential upon human conduct, must ever stand isolated in its own moral grandeur, over all other human agencies. Most truly has Cowper celebrated its potency in his "Task."

"The Pulpit,
"Must stand acknowledged, while the world shall stand,
"The most important and efficient guard,
"Support, and ornament of virtuous cause."
"There stands the mirror of truth; there stands
"The legate of the skies—his theme divine,
"His office sacred, his credentials clear,
"By him the violated law speaks out
"The numbers; and ye him, in strains as sweet
"As angels use, the gospel whippersnapper
"He establishes the strong, restores the weak,
"Reclaims the wanderer, binds the broken heart,
"And, armed himself in paucity complete
"By heavenly temper, furnishes with arms,
"Bright as his own, and trains by every rule
"Of holy discipline, to glorious war."
"The sacramental host of God's elect!"

A NEW BOOK.—HANFORD, or a Tale of Bacon's Rebellion. GEORGE M. WEST, Richmond, Va., is publisher, and St. George Tucker, of Virginia is the author. The whole work, incidents, characters, all are Southern. It is the production of no ordinary writer. The plan is well laid; the characters are ably drawn, and are well sustained throughout the whole work. Seldom do we see so neat a volume, and one so interesting. It can be procured at the Book Store of Mr. KESSEE, in this place.

Money Making.

Writers at the North are making money out of the abolition furor. Two writers have pocketed one hundred each, for Premium Tracts, recently. The latest production is entitled, "The Error and the Duty in regard to Slavery." It hails from Massachusetts, and is written by Rev. R. B. THURSTON. Well enough, we suppose, for some starved-out Parsons to get a few hundred from rich abolitionists. It enables the poor fellows to keep their jaws going, while their brain works to promote the glorious cause of "bleeding humanity." Yet it does not pay their cause; for it is hard kicking "against the goads."

Bunyan's Pilgrim's Progress, already translated into almost every language penetrated by Christian ideas, will soon be re-read in the Fajoe tongue, the wife of a Methodist Missionary having nearly completed the translation.

The American Home Missionary Society.

From an article furnished the Washington Union by a New York correspondent, we take the following extract: "The American Home Missionary Society has recently changed its line of action, and abandoned the ground it has assumed and acted on for thirty years. It has yielded to the abolition clamor, and has taken the stand that no church shall be aided which holds slaves. This mad policy has been opposed by some of the ablest men who have for years sustained it. The New York Evangelist, an able paper, has openly and manfully, and with great ability, stood against this proposed change.—The Third Presbytery of New York, has declared against this new action, and this is one of the largest and most influential bodies, and now one of the chief supporters of this Missionary Society. The New School church is in session at Cleveland Ohio. The question comes up: "Shall the new policy of the Home Missionary Society be sustained?" If yes, then that body is a disunited body; if nay, then the American Missionary Society will have passed upon it the sentence of death. You will see that the discussion of this matter will be hot and angry, and the end is not quite clear."

We publish the following with pleasure, sent us from Columbus, Ga. In our issue of June 4th, before we had seen any expression of disapprobation from any one, we took the same ground in regard to the late action of the American Tract Society. "Dignified silence" will not longer be allowed by the South. The Society must speak! In any way or on the other. But read the article.

The following decided expression of the views of Basil Manly, D. D., of Charleston, S. C., relative to the late action of the American Tract Society, was written in answer to a letter of inquiry addressed to him by a Life Director who resides in the city of Columbus. The consent of the writer has been obtained for its publication.

We heartily agree with this expression of opinion, as eminently wise, and worthy of the consideration of the parties interested. Self-respect, and a sense of duty, compel us to decline all cooperation with the American Tract Society, so long as the present suspicious attitude which it has assumed is maintained.

The old policy was satisfactory. The latitude now for the first time taken, a change not warranted by the constitution, or even dreamed of by the founders of the Society, is, in our estimation the initiative, of future contemplated aggressions, for which neither our funds nor our influence can be expected.

Nothing but the old policy of hands off from this subject, by the Society, will satisfy us, or our brethren in this vicinity.

J. H. DEVOTIE,
J. M. WATT,
J. K. REDD,
J. K. GRAY,
WM. C. SLADE,
THOS. B. SLADE,
A. M. WALKER,
A. L. BORDERS,
J. WHITTEN.

Columbus, Ga., June 8, 1857.

CHARLESTON, JUNE 3, 1857.

Rev. James H. Devotie, Columbus, Ga.:

MY DEAR BROTHER:—The late action of the American Tract Society will invite attention at the South. It is presumed that the course taken by the Society on the subject of slavery, hitherto, when its founders were alive and acting, was consistent with its constitution and design. This course has been satisfactory to the Southern people. That the society has done good, none can deny. Why not continue in this course? If the Society intend to pursue the same policy as heretofore, why not say so? Instead of preamble, statements, resolutions, why did not the committee report, or the Society declare, in a couple of lines, that they are satisfied with the course hitherto taken by the society on that subject, and recommend that it be faithfully and steadily adhered to? This would have still satisfied the Southern people.

That they have not said this, plainly shows that they assume the right to use the facilities they have, which the Southern people have helped to build up, in discussing the subject of slavery—at the exclusive discretion of people who claim that they have nothing to do with it. I cannot speak for my brethren, still less for the churches of Christ; but, for myself, I say, that nothing will satisfy me from that Society, but an unequivocal declaration that they intend to say and do nothing inconsistent with the policy hitherto pursued by them on that subject.

The Southern people are not unwilling to consider their duties before God, in the matter of slaveholding. They have studied the subject as it is—a matter of every day practical concern to them, and momentous in all its bearings and issues. If they have not yet learned their duties, they may still hope that the Creator will teach them, by methods they already enjoy. They have His Bible, and they have His promise—"In all thy ways acknowledge Him, and He shall direct thy paths." But God has not promised that He will teach a remote, unsympathizing people what are the separate and peculiar duties of other people, not circumstantiated as they are; nor has He directed any to apply to such for instruction. When, therefore, our Northern friends undertake to instruct us in a matter, on which they have nothing in common with us, we must reply—
"Non tali auxilio, nec defensoribus illis!"
We are entirely inaccessible to instruction, upon that subject, from that quarter: and it must not be attempted, in any form.

If we can have no part in the work of that Society, henceforward, be it so. The Southern people will pursue, apart from their quiet way of love and obedience to their Divine Master in accordance with his own encouraging word, Isa. 66-5—"Your brethren that hated you, and that cast you out for my name's sake, said, 'Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed.'"
Yours truly,
B. MANLY.

Communications.

For the South Western Baptist.

Howard College.

BRETHREN EDITORS:—I was truly gratified this morning in perusing my old friend the S. W. Baptist to see a notice of a meeting to be held by the friends of Howard College in Marion 1st day of July.

Now I do not suppose that the members who have made the appointment, are sufficient of themselves to easily give the College all the endowment it needs, but having fully tested the feasibility of the scheme, and there being no time to lose, availed themselves of all the advantages to be gained by letting their movements be known to all the brethren at once. If they had privately secured all the help needed, there would have been no good reason for their giving a public notice of it. If the Baptist of Alabama wish to build a noble enduring monument to their Christian benevolence and denominational enterprise let them as one man go up to that meeting. For my part I expect to go, although I am poor and can give but a little. Let me bear some humble part in a work fraught with so much good. Brethren in Christ. What is our mission? What are the responsibilities resting upon us? How much do we owe that Savior who so freely laid down life for us? How much ought we to do? How much can we do if we will cooperate, and work faithfully, prayerfully? Soon the dream of life will cease. Time with electric speed is bearing us on to eternity. Have we done all we desire to do for the cause of Christ on earth?

"The time is short." "Let us work while it is called to day for the night cometh when no man can work."

I trust that Bro. Z. G. Henderson and all the rest of the friends of Howard College, may have one grand jubilee of praise and thanksgiving to God on the 1st day of July in the certain knowledge that Howard College is simply and completely endowed.

To effect this brethren let us all go up to "Jerusalem" to make our offerings.

TRUST.

For the South Western Baptist.

A Missionary Mass Meeting.

Resolved, That, in our opinion, great good might be accomplished by holding a Missionary Mass Meeting in the bounds of our Association, and that we invite the brethren of the Enfield Assn. in particular, and all the friends of missions in general to meet with our Church in Enfield on Friday before the 5th Sabbath in August next for that purpose.

Resolved, That we appoint Brethren Van Hoose, John Gill Shorter, C. Rhodes, Wm. S. Paulin, and J. S. Callaway a Committee properly to present this subject to our brethren and affectionately to urge upon them to attend this meeting.

Done in Conference June 8th, 1857.
A. VAN HOOSE, Mod.
JAS. STRATTEN PAVLIN, C. C.

BRETHREN EDITORS:—The above resolutions sufficiently explain the object of this communication. Will you, therefore, be so kind as to permit us to speak to the brethren of our Assn. through your paper?

Dear Brethren!—We all profess to be Missionary Baptists and believe that it is our duty to send the gospel to those who have it not—that the commission "Go ye into all the world, and preach the gospel to every creature," was given unto the church, and that it is binding upon her now in all its apostolic force. We believe that the Bible is eminently a missionary book. Whether we examine the prayers, the commandments or the exhortations and encouragements contained in the Bible, we think they all breathe forth the missionary spirit. We believe that Christ, our great exemplar, was a missionary. When he left heaven to come to our world he came upon a foreign mission, and as he went about on earth preaching the gospel, and doing good to all men he was a domestic missionary. To possess, therefore, the missionary spirit is to possess the spirit of Christ. What is more like Christ than ardently to desire, and constantly to labor and pray for the salvation of the world? We say that we all believe these things; but are we such in practice? Have we done as much for our Redeemer as we ought to have done?

The action of our church in appointing this meeting and urging you to unite with us has been superinduced by a desire seriously and prayerfully to inquire what is required of us and whether we have been meeting the full measure of our responsibility in this regard? Is it not well, dear brethren, that we seriously consider this matter, and can we not very much aid each other by meeting together as above proposed? The object of this meeting, then, is not so much to raise money as to elicit information upon the missionary enterprise and excite and diffuse the missionary spirit among ourselves and brethren of our Association. All Christians feel that there is a great want of entire consecration to God among professors of religion, and of personal sacrifice, and individual effort for the conversion of the world. The meeting which we propose is, we think, calculated to do much towards bringing about this desirable state of things such efforts have succeeded in other States and countries. The brethren of Ga., have been trying them and

and them, religiously, among the most interesting meetings they have ever held. A fuller account of a great religious death which occurred at the Churches of England. All the means usually successful had been tried and failed to convert Christians. At length the question of missions was started, and their responsibilities to the world were freely discussed. This revival of religion was the consequence. We hope and pray it may be in our Association.

We hope, dear brethren, you will not regard as trifling in appointing this meeting, nor as trifling in leaving it here. The time was too short to call a meeting to arrange these things, and as after a prayerful consideration of this subject, we believe that such a meeting would result in good, we concluded, rather than have no meeting at all, and as we had no authority to appoint it anywhere else we appointed it here.

Whether, for some earnestly and affectionately invite all who can do so to come at that time. It is not expected that delegates will be appointed; but that all, both ministers and lay members, will feel themselves specially invited and authorized to attend. Several brethren of the churches have already promised to attend and we doubt not others from a distance will be present. Brethren, editors, cannot one or both of you attend? Do come if in your power.

We remain, dear brethren, in hope of eternal life.

A. V. HOSKINS,
JOHN G. SHORTER,
C. H. GIBBS,
W. S. P. L. L. L.,
J. S. CALDWELL,
ET ALIA, June 10, 1857.

The South Western Baptist.
The Mormons are Coming—One of the Twelve Apostles a prisoner—Secret Correspondence, &c.

The Mormons are passing my house every day on the Salt Lake from Texas. To day they are passing 1300 head of cattle, and it is reported by travellers that they are strong along the road all the way to Texas. The Indians have sentinels posted along the road to keep them from stealing their stock.

Under Parker alias P. Pratt, the chief of the twelve apostles was taken a prisoner by the U. S. Deputy Marshal the other day, and is now in Van Buren, Ark., to answer in Court to several charges; among others, in attempting to abduct the children of H. H. McLean from New Orleans. He had been passing himself in the Nation as a Mormon Missionary by the name of Parker. While P. Pratt was missionary in San Francisco, he "led captive" the wife of H. H. McLean—chief bookkeeper of the custom house, and a Baptist. Brother McLean sent his children, an interesting son and daughter, 10 and 12 years of age, to his wife's father in New Orleans. Mrs. McLean returned to N. O. all the way from Salt Lake and professed to her father that she had reported in that and asked for having joined the Mormons—that she had been deceived &c. The children were again committed to her trust by an intelligent and forgiving father. No sooner did she get charge of the children by these false professions, than she left again for Salt Lake, P. Pratt, in the mean time, went to New York, ostensibly to edit a Mormon paper, but really to aid in abducting the children of H. H. McLean. The latter pursued after his children, and after going to New York, New Orleans, St. Louis, Houston, &c., &c., he caught them the other day in a stony cave of his house. His wife and children were completely disarmed, each dressed contrary to sex, and in filthy coarse garments, and calling each other by assumed names. The husband came to my house one week previous and told me all the circumstances. He had interpreted several letters from Pratt to his wife, Pratt signing his name Parker, and backing the letters to Mrs. Lucy R. Parker, instead of to Eleanor McLean her true name. These letters, moreover, were written in a new alphabet invented by the Mormons and now used by all their elders (?) in writing letters. We made out every word by close application and hard study. From these letters we learned that Pratt was in the Creek Nation known as older Parker to all the Saints, (?) and that he was daily expecting Mrs. McLean to come with the Texas company. Several Mormons were stationed along the highway to assist in carrying out the plot, and to prevent McLean from rescuing his children. We told a few friends the circumstances to secure their sympathy and aid, but had to be very secretive. One of our friends went in disguise to the advance teams of the Texas train and succeeded in identifying the children, and found out the night they would camp at Mico.

McLean rescued his children one day, and the soldiers and Marshal took Pratt the next day on his way to meet his seventh concubine who is yet the lawful wife of McLean.

So much for the righteousness of latter day Saints.

H. P. BUCKNER,
Mico C. N., May 14, 1857.

For the South Western Baptist.

New Church Edifices.

The Columbus Baptist Mission house, a neat and substantial building for the benefit of the Factory people, was opened for divine service last Sabbath afternoon. An appropriate discourse was delivered by the Pastor of the church, Rev. J. H. McVie. A good congregation was in attendance.

The new meeting house of the Grand Baptist church will be dedicated on Sabbath 21st inst. A dedication sermon will be delivered by Bro. DeVoie also. The house is not quite completed, and some additional funds are needed to effect it.

An interesting meeting is in progress in the Methodist church in this city.

J. M. WATT,
Columbus, Geo., June 9, 1857.

The Albany Journal advocates the employment of the engines in quelling riots, in preference to the use of balls and bayonets. This, if followed, would certainly "throw cold water" upon the rage of a mob, and might save many lives. It is not, however, the throwing of fire-balls—only increase their fire.

Obituaries.

Died on 12th May, 1857, ROBT. C. ROBINSON, aged 1 year and 28 days—son of Maj. R. C. and Mrs. Maria H. Robinson, of Warrior Stand, Macon Co., Ala.

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NEW ORLEANS, June 12.—Cotton is unchanged. The sales of the week comprised 5,000 bales, and for the week 5,000 bales. The receipts at the port were 3,000 bales. The increase in receipts at the port was 3,000 bales. The increase in receipts at the port was 3,000 bales.

OPERATIONS OF THE UNITED STATES MINT.—The statement of the officers of the mint for the month of May shows that the mint has received 1,100,000 dollars of gold, and 1,100,000 dollars of silver, and 1,100,000 dollars of copper. The mint has received 1,100,000 dollars of gold, and 1,100,000 dollars of silver, and 1,100,000 dollars of copper.

APPOINTMENTS FOR REV. J. ROBERTSON.
At Patuxent Church, Saturday and Sabbath June 27th and 28th; Sunday night at Greenwood; Monday 29th June, at Mt. Carmel; Tuesday at Macedonia; Wednesday 1st July, at Liberty; Thursday 2nd July, at the church near New Church; Friday night 3rd, at Orion; Saturday night and Sunday morning 4th and 5th, at Fine Level; Monday at Liberty in Montgomery county; Tuesday 7th at Mt. Lebanon, Montgomery county; Wednesday 8th, at Bethesda; Thursday 9th, at Hickory Grove.

EXAMINATION
Of the Young Ladies of the Judson Female Institute.
The Exercises of the ANNUAL EXAMINATION will commence on Saturday, the 27th of June, and close on Thursday the second day of July.

Sabbath, the Commencement Sermon by Prof. A. J. BARRETT, of the University of Alabama.
Monday, Tuesday, and Wednesday, will be occupied in the examination of the Higher Classes; with Prize Reading, and the Junior Class, &c. &c. and to adopt the resolutions in English and French by the Senior Class. Public Exercises of Vocal and Instrumental Music, on Tuesday and Wednesday nights.

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SOUTH WESTERN BAPTIST.

Common Sense.
She came among the glittering crowd—
A maiden fair, without pretence
And when they asked her humble name,
She whispered mildly, "Common Sense."
Her modest garb drew every eye,
Her simple dress, her shoes of leather—
And when they asked her simple name,
"I dress according to the weather."
They argued long and reasoned loud,
In dubious Hindu phrase mysterious,
While she, poor child, could not devine
Why girls so young should be so serious.
They knew the length of Plato's beard,
And how the scholars wrote in Saturn—
She studied authors not so deep
And took the Bible for her pattern.
And so she said, "Excuse me, friends,
I find all have their proper places,
And Common Sense should stay at home,
With cheerful hearts and smiling faces."

The Family Circle.

Cheap School Teacher, and Economical School Committee.

SCENE FIRST.—Meeting of A B C and D. School Committee.

Mr. A. Well, gentlemen, I have called this meeting to consult respecting a school teacher this winter.

Mr. B. Wall, I've seen a feller, over to the tavern, just now, what wants to get a school. He's comin' in here, soon.

Mr. C. Do you think we can hire him cheap?

Mr. D. If we can't, I ain't goin' to vote for him, no how.

Mr. C. Nor I neither. I won't allow the people's money to be giv' to them lazy chaps, what comes out of the seminaries and colleges, and wants thirty or forty dollars a month, for workin' four or five hours a day.

Mr. B. That are is just my mind exactly. I can't earn but twelve dollars a month, and work all day, and every day in the week too.

Mr. A. But, gentlemen, our first question should be, is the young man competent to instruct our children?

Mr. D. Now, 'Squire, that's just like what you're allers a sayin', you want to get teachers what can learn the boys a lot of things, what ain't of no use to anybody.

Mr. C. Yes, that's a fact! Now, I say, if that are chap can learn my boys to read and write; it's learning enough. I don't see any good in this yere grammar, and jography, and 'rithmetic, and 'straction, and so on!

Mr. B. That are is my 'pinion too! I don't see as folks is any honestor, or knowinor, or gets money any faster for all this education, what the 'Squire talks so much about.

Mr. D. Well, it's no use talkin'! I'm determined to hev' a cheap teacher; and I shan't vote for any other kind no how.

A knock at the door; enter PETER (a rough awkward fellow, with a bundle, and an umbrella).

Peter (to B). Ah, how are you! Is this yere the School Committee meetin' you was a speakin' on?

Mr. B. (shaking hands with PETER). Gentlemen, this is Mr. Peter Pepperpod, from Connecticut. (Committee bows.)

Peter (hoarsely). How are you, gentlemen! Do you want to hire a feller to keep your school this winter?

Mr. C. How much do you ax a month?

Peter. Well, ah!—how much could you give a fellow. You see I call myself a first rate master. I can make the boys stand round like a lot o' trainers.

Mr. D. Well, Mr. Pepperpod, if you work for us, you'll hev' to do it cheap. We hain't got much money, and we don't believe in payin' schoolmasters high wages no how. It's a matter o' principle in our destrict—to hire cheap.

Peter. My name's Pepperpod, please your honor.

Mr. D. Oh! it is ha! Excuse me, Mr. Pepperpod.

Mr. A. Mr. Pepperpod, it is our custom to examine gentlemen as to their qualifications, before we make an engagement respecting the salary.

Mr. B. Well 'Squire, I don't think it's worth while to do that. Ef he won't come cheap we shan't hire him no how.

Mr. C. We've got to samine you know, or we can't git any of the public money.

Mr. D. Well, 'Squire, you can just ax a few questions—but it ain't of any use been too particular.

Peter. Wall, 'Squire, I believe it's the shape of the earth?

Mr. B. I don't believe that are young man, and you mustn't larn it to 'my children—nor none of the children.

Peter. Well, what do you think it's the shape of the earth?

Mr. B. Why it's flat like a pancake, you booby.

Mr. A. Mr. Pepperpod; what is the circumference of the earth?

Peter. That ere is a pretty tough word 'Squire. Can't you think o' some easier questions?

Mr. C. So I say;—what's the use of knowin' the circumf—what do you call it? of the earth? I want to know what he's a point to ax a month.

Mr. D. So I say—that's the point.

Mr. A. Gentlemen—this meeting is adjourned to next Wednesday evening—when we will consider this subject again. I hope we shall then have a full meeting of the committee and—

Mr. C. Oh yes—I know—and vote away the people's money to the college larn't feller what you want to put in for teacher—But you won't come it

'Squire—we'll get a majority what'll vote for a cheap master.—Educational Herald

Mechanical Teaching.
It is a great pity that the mechanical tendencies of the age should so often be visible in our schoolrooms. People imagine order and monotony to be synonymous terms, and, acting under the influence of this supposition, they convert their schoolrooms into beautifully-adjusted machines, moving with unexceptionable regularity on well-oiled axles; but then they are machines, and nothing more. The scholars learn books, it is true, but as far as teaching is concerned, an automaton that could read and speak would answer as well.

Mechanical teaching is easy for the teacher; it saves him the trouble of invention—it is easy for the scholar; it saves the trouble of thought—it is easy for the parent: every thing glides on smoothly without the trouble of interference. But both teacher and pupil are apt to grow mentally dyspeptic under the course of treatment. There is too much memorizing. The scholar is taught too much reliance on books, and too little on his own power of thought.

Children often fall, through this custom of memorizing, into the habit of bestowing more attention on words than on principles. They are encouraged to do so under the pretext that their memory is thus disciplined, and that the language of the author is more elegant and concise than their own would be. But facts and dates afford discipline enough to the memory, and the mind needs to be trained to habits of thorough analysis. The best memorizers are usually the most imperfect scholars when thrown by any chance off the beaten track, while the most fluent, ready-writers and speakers are found among those who have been taught to clothe their knowledge in their own words.

No teacher should ever enter a school-room, unless he can undertake his task, *cum amore*, feeling satisfied that it is his own peculiar vocation. It is to be regretted that necessity should force so many into the profession who have no natural love for teaching. One reason why we have so many lifeless, inefficient schools is, that the teachers do not put their hearts in their work. Another is, that they are forced by example and public opinion to become so mechanical in their teaching, that their own enthusiasm as well as that of their scholars, soon dies out for the lack of fuel, and they plod on, wearily and languidly, making of each day a perfect fact-simile of the last.

We must have more variety in our school rooms. Mental friction is requisite to prevent stagnation. The air soon loses its electricity amid a tiresome routine of unvarying tasks, and a fresh supply of oxygen is needed to purify the atmosphere.

All who are interested in the cause of Education should strive to free our schools from the incubus of mechanical training. Each day should have some speciality—something to distinguish it from all other days. Let us have lectures, conversations, experiments, illustrations—any thing whereby we may carve out a new path, and reach our journey's end without such tedious memories of the road by which we travelled. And each discoverer of such a path will be gratefully regarded by teachers and scholars as a new Columbus—a public benefactor.—Educational Herald.

How Some People Marry & Live.

A young man meets a pretty face in the ball-room, falls in love with it, courts it, marries it, goes to house-keeping with it, and boasts of having a home and a wife to grace it. The chances are nine to one he has neither. Her pretty face gets to be an old story, or becomes faded, or freckled, or fretted, and as the face was all he wanted all he paid attention to, and all he sat up with, all he bargained for, all he swore to love, honor and protect, he gets sick of his trade, knows a dozen faces which he likes better, gives up staying at home of evenings, consoles himself with segars, oysters, and politics, and looks upon his home as a very indifferent boarding-house. A family of children grow up about him! but neither he nor his 'face' knows any thing about training them, so they come up helter-skelter; made toys of when babies, drudges when young men and women; and so passes year after year, and not one quiet, happy, home-ly hour is known throughout the entire household.

Another young man becomes enamored of a "fortune." He waits upon it to parties, dances the polka with it, exchanges billet doux with it, pops the question to it, gets "yes" from it, takes it to the parson's, weds it, calls it "wife," carries it home, sets up an establishment with it; introduces it to his friends, and says (poor fellow!) that he too is married, and has got a home. It is false. He is not married, and has no home; and he soon finds it out. He is in the wrong box, but it is too late to get out of it. He might as well hope to escape from his coffin. Friends congratulate him, and he has to grin and bear it. They praise the house, the furniture, the cradle, the new Bible, the new baby, and then bids the "fortune" and he who has been doing good morning! As if he had known a good morning since he and that gilded fortune were falsely declared to be one!

Take another case. A young lady is smitten with a pair of whiskers—Curled hair never before had such

charms. She sets her cap for them; they take. The delighted whiskers make an offer, proffering themselves both in exchange for one heart. The dear miss is overcome with magnanimity, closes the bargain, carries home the prize, shows it to pa and ma, calls herself engaged to it, thinks there never was such a pair of whiskers before, and in a few weeks they are married. Married! yes, the world calls it so, and we will. What is the result? A short honeymoon, and then they un- luckily discover that they are unlike as chalk and cheese, and not to be made one, though all the priests in Christendom pronounce it so.—Var Haven Palladium.

CHAPTER ON POLITENESS.—French politeness is flattering. The Englishman is proud, trying in his politeness to assert a superiority; the Frenchman vain and indifferent to sincerity, is content if he can secure your approbation. Scotch politeness is servile—Irish politeness familiar, and not unfrequently impertinent. German politeness is rather old-fashioned, but warm-hearted, meditative, and honest. English politeness is frequently abrupt—often insolent—nearly always arrogant; it is displayed reluctantly, and shown grudgingly. An English lady receives your homage with a self-conscious exaction; a French lady with a gratitude as of humility. The one seems as if she had determined to enforce what she has so much difficulty in obtaining; the other, as if she had never before received a compliment, and a Frenchman seems gratified at an opportunity of being polite; and Englishman to regret the trouble that it costs him. An Englishman grows tired after the third bow, and looks vexed, sulky, or impatient; the Frenchman's desire to please seems to strengthen by habit. An American's politeness, unites all that is good in each, avoiding what is bad. It is known everywhere.

The Shadows of Childhood.

God bless the little children! We like their bright eyes, their happy faces, their winning ways, their rosy dreams! Nothing seems to weigh down their buoyant spirit long. Misfortune may fall to their lot, but the shadows it casts upon their life path are fleeting as the clouds that come and go in an April sky. Their future may perchance, appear dark to others, but to their fearless gaze it looms up brilliant and beautiful as the walls of a fairy palace. There is no tear which a mother's gentle hand cannot heal—no anguish which the sweet murmuring of her soft, low voice can not soothe. The warm generous impulses of their nature have not been fettered and cramped by the cold formalities of the world, they have not yet learned to veil a hollow heart with false smiles or hide the basest purposes beneath honeyed words. Neither are they constantly on the alert to search out our faults and fobles with Argus eyes, on the contrary, they exercise that blessed charity which "thinketh no evil."

LAUGHTER.—We can't endure a person who never laughs, or who thinks it a violation of the rules of propriety to do so. A person who habitually wears a long face we have reason to dislike. You may be sure he is devoid of the kindlier feelings of the soul.—His heart is a callosity. You'll find him hypocritical, self-conceited, and uncharitable. To such a person we always give a wide berth. We like him best a good way from us.

On the contrary, gives us one who believes in a good, hearty laugh. He is the man—true, open, frank, and kindly. Wit is the champagne of the soul, and laughter is the effervescence. Then give us a loud uncontrolled laugh. It does our soul good, and the one who gives it vent will feel the better for it, especially if he has just eaten a hearty dinner.

LOVE OF READING.—Hon. Rufus Choate, in an address, once said: "Happy is he who has laid up in youth, and held steadfast in all fortune, a genuine and passionate love of reading; true balm of hurt minds, of surer and more healthful charm than poppy or mandragora, or all the drowsy syrups of the world; by that single taste, by that single capacity, he may bound in a moment into the still regions of delightful study, and be at rest. * * * Well may we prize that endeared charm, so effectual and safe, without which this brain (placing his hand on his forehead) had long ago been chilled by paralysis, or set on fire by insanity."

How to be beautiful.—"I have often noticed this interesting phenomena, and have come to the conclusion if man, or woman either, wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes—by having something to do and something to live for which is worthy of humanity, and which, by extending the capacities of the soul, gives expansion and symmetry to the body which contains it."—Upham.

SUPERIOR COTTON GINS

MANUFACTURED BY DANIEL PRATT, PRATTVILLE, AUTAUGA COUNTY, ALA.

With an experience of twenty-six years in the gin business, during which time he has made and sold nearly Eleven Thousand Stands, together with a large Factory, thoroughly provided with new machinery, the best of material and good workmen, the undersigned feels confident that his Gins will be equal to stock the South.

His Gins are all THRESHING COTTON before leaving the Factory, and none sent away that will not perform well. He could produce many hundred certificates from planters in the cotton growing States, testifying to the superiority of his Gins, but they are so well known that he deems any further reference unnecessary.

Therefore, he has been his custom by traveling agents to sell Gins in different sections of the cotton growing States, but as it is attended by a very heavy expense, he has concluded to dispense in a great measure with such agencies, and rely upon Dealers, who will be disposed to patronize him, to order their Gins direct from the Factory. His facilities are ample for manufacturing 1500 Gins a year, and he can deliver them in all parts of the South, and forward orders only, so that there can be no danger of delay in delivering.

Those who order, are requested to be particular in stating the nature of their office address, on what Road their plantations are situated, and the distance and direction from the Court House.

The following Local Agents will be pleased to order for his Gins:

H. KENTALL CARTER & CO., Montgomery, Ala.;
ALLEN, RAGBY & CO., Houston, Texas;
H. P. COVILLAGE, Helena, Arkansas;
Geo. G. Segments and Bolls, and Mill Gearing will be furnished from his Foundry at short notice.

PRATTVILLE, ALA., March 5, 1857.—42-1y

THE GREIFENBERG MEDICINES

ARE well known and eagerly sought for throughout the whole Continent of America.

Never before have so many and varied ailments been cured by so simple and so easy a remedy, that was always to be relied on, and was within the reach of the poorest people.

Never before the Greifenberg Pills, could you obtain for 25c. a certain remedy for Bilious Disorders, Liver Complaints, Headache, and all other ailments, which they had not been cured by any other medicine.

Never before this Fever and Ague remedy, could you find a cure for all cases of Chills and Fever for 25c.

Never before the Green Mountain Ointment was so well known, and so much valued for Rheumatism, Sprains, Cuts, Burns, Erysipelas, and all other external or internal ailments.

Never before Marshall's Uterine Capsules were so well known, and so much valued for all ailments of the Female sex, such as Leucorrhoea, Menstrual Disorders, and all other ailments of the Female sex.

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ALL ABOARD!—NOTICE!

THE undersigned has purchased the LIVERY STABLE formerly kept by Mr. J. H. HARRIS, and has moved to the new building on the corner of the Main and Second Streets, in the city of Tuskegee, Ala.

He has a large number of fine horses, and a first class driver, and is prepared to furnish livery for all occasions, at the most reasonable rates.

He has also a large number of fine carriages, and is prepared to furnish carriages for all occasions, at the most reasonable rates.

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