

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, JULY 30, 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.

We thank brother J. J. HARRIS for "stirring up" the people in his travels to take our paper.

We learn from the Talladega papers and from private sources that the Baptist Male High School, in Talladega, under charge of Prof. Latham, is gaining constantly in public estimation.

We have received the annual catalogue of the Baptist Female College of South Western Georgia, for 1857. It has a faculty of six instructors, and numbers one hundred and twenty-five pupils. It is located in the vicinity of Cuthbert, and possesses many advantages, besides those of a healthy region and fine society.

Catalogue of Mississippi College (Baptist) for the year 1856-7 is received, and gives evidences of the prosperous condition of that institution. In the various courses of instruction adopted at this College, there are 128 students. They have a Faculty equal to the number of students.

Not Common.—Elder Wm. CROWELL, editor of the Western Watchman, St. Louis, Mo., had the good luck, or ill luck to have the degree of D. D., conferred on him at the last commencement of Rochester University, New York.—This not common for editors. Wonder how brother C. will bear his "blushing honors."

Expulsion.—The Trustees of Mississippi College (Baptist) at a late meeting expelled Dr. WAYLAND'S Moral Science from the Institution as one of its text books, on account of the anti-slavery sentiments it contains. We will never have an able work on Moral Science from a Southern pen till that work is expelled from Southern Schools.—Let it go overboard, and some gifted Southern author will supply its place.

The names of all who have contributed for the relief brother Hunter and Trenton Church, have been published except the following:

Rev. W. A. Hunter \$1; J. B. May \$2; Mrs. Dr. Battle \$5; R. Y. Woods \$3; J. P. Cross 50 cents; A. S. Armstrong 50 cents; F. Armstrong \$1; J. M. Anthony \$1; "F. M." Mobile, \$5; J. W. Wayne \$1.

An INTEREST.—The Mountain Messenger, of July 15th, Morgantown, Va., warns the public against an impostor who claims to be a Welshman and a Baptist Preacher, by the name of J. LAWRENCE. Watch him, for he will change his name, no doubt.

DR. CRAWFORD.—A correspondent of the Lexington Ky. Observer, states that at the late Commencement of Georgetown College, Ky, Dr. CRAWFORD, formerly of Ga., now of Miss., was elected one of its Professors. He states, also, that: Twelve young gentlemen graduated and received their Diplomas. The composition and delivery of the orations as a whole, we have seldom seen excelled on such occasions. The auditory was very large, and order was preserved to the last. The catalogue of the College exhibits an attendance on last year of 170 in College proper, and 87 in the Academic department, making 257 in all—and a Faculty of nine efficient and talented professors.

Churches of Tuskegee Association.

We are requested by the Executive Committee of this Association to remind them, that, at the approaching Session their Missionary and Colporteur, Elder CALLOWAY will have to be paid for his services. Remember this, brethren, in making up your contributions, "that nothing be wanting when the time arrives. Let each church contribute, and the sum will be easily made up.

Sabbath Visiting.

A Sabbath-keeping man emigrated West, and located in Ohio, where there were no religious privileges there. On the first Sabbath, some half a dozen men in the settlement, as it was a leisure day, called to express their feelings and bid him welcome. He had a heart to appreciate their kindness; but as soon as these amiable congratulations had been exchanged, he told them he understood there was no meeting in the neighborhood, and as there were so many of them together, he proposed that they should read a few chapters in the Bible. He handed each of them a Bible, and they all read around a verse each, remarking occasionally upon a text; and when they had thus read a few chapters, they repeated their good wishes and though they were afterwards still kind neighbors, they never disturbed him again on the Sabbath.

Our Trip.

We are at our post again, after a visit to our native "North State," much refreshed by the cool water of the mountains of Western Virginia and N. Carolina, and the bracing and salubrious air of those elevated sections. Getting rid of us with all the labors, anxieties and perplexities that cluster around that short word, and substituting I in its place, and being a mere correspondent, not a lengthy one to boot, did much towards our good state of health.

While we were correspondent of the S. W. B. our last letter was dated June 30th, from Surry Co., near the place where it pleased God to give us existence. Preaching the word, visiting and conversing with old friends and relations, kept us from continuing our correspondence.

Among the first things we did, was to visit the graveyard where lie our venerated father and mother. The feelings consequent upon such a sight are indescribable. There they sleep side by side after the conflict of life; their bodies slumber, while their spirits are active in doing God's will, in a new and holier existence. It is precious dust, watched over by Him who regards it as a part of that "purchased possession"—the result of His mission to earth, and the conflict of Calvary. But we must return from that consecrated spot, and not thrust our feelings upon the reader, and let the glorified Messiah watch over those bodies, made vile by death, till he shall bid them rise, arrayed in glorious light. We shall be pardoned for this allusion to our dear parents, for who has not dear honored parents now sleeping in earth?

There is no rest for the Minister of the Gospel as long as he is able to lift his voice to warn, invite and comfort. We were kept busy as strength would permit, in preaching "the unsearchable riches of Christ." And gladly, and with great readiness did they hear the word. Surry county, so far as Baptists are concerned, is under "Hardshell Baptists" influence, and that of the worst type. From this state of morals in that section can be easily judged.—There are very few "Missionary Baptist" in that county. "A good minister of Jesus Christ" could do great good in this community, but alas! the field is ripe, but where is the reaper?

Socially the people are honest, kind and hospitable. The country is poor and healthy, and so are the people.—They are far removed from commerce, their lands are poor, winters are long and dreary, exhausting all their provisions, hence they make but little money, and many are hard pushed to live. Yet they are cheerful, contented and happy. Any man further South would be vastly benefited by visiting their healthy region, inhaling their pure atmosphere, drinking from their cold gushing fountains, and sharing their generous hospitalities.

In some things the people have improved. They farm it better, and pay more attention to education. The poor, mainly through the instrumentality of Public Schools, secure a tolerable rudimentary education. They have in some places High Schools. In Mount Airy, a beautiful village ten miles from the Blue Ridge, on the Stage Road from Wythe and Carroll counties, Va., to Salem, N. C., there are two flourishing schools for young men and young ladies. The difference in that community where these educational influences are at work and other sections is strikingly apparent. We delivered three discourses in that place, to profit we hope. Among our hearers were the

SIAMSE TWINS.

They live within three miles of Mount Airy, and are among the best citizens of that community. We visited, and spent about two hours in conversation with them. We were kindly received, and can add to the common testimony of their neighbors, that they are much of gentlemen. They speak our language very fluently, and are very intelligent.

We are sorry that we cannot give our readers more information concerning them; they are often troubled by questions of prying curiosity, and we, out of respect for their feelings, did not question them, hence we may be incorrect in regard to some of our statements. They were born in Siam in 1811, and came to this country in their 18th year. For many years they exhibited themselves in various parts of the United States, and finally married two sisters in Wilkes Co. N. Carolina, lived a few years in that county, then removed and settled in Surry county, where they now reside. They are small men with Eastern complexion, and are connected by a ligature from the body sufficiently long for them to stand with some convenience side by side, and something like three inches broad. A sufficient number of physicians have decided that death would ensue upon cutting this ligament to prevent the attempt, hence they are doomed to inseparable companionship.

They own two farms, plentifully stocked with everything that pertains to Southern farmers. Their farms join,

and one of their wives live at each farm. They spend three days and a half at one farm and the same time at the other, punctual to an hour. In each family there are seven or eight handsome children, to whom they are giving a good education. They are very industrious, and do a good portion of the labor on their farms. They are punctual, honest men themselves, they have no use for a man that forfeits their confidence, either by evasion, or dishonesty.

When they settled in North Carolina, they petitioned the Legislature that they might adopt the name of "BUNKER," after a special friend of theirs, which was granted. They were CHANG and ENG before, they are now CHANG BUNKER and ENG BUNKER. They are pretty strong partisans, and almost invariably vote the Whig ticket.

But this article is sufficiently extended, and we close till next week.

H. E. T.

Gleanings from Letters.

Elder F. H. Moss, of Hardaway, Ala., sends us a subscriber in the place of that "Native" whom we "waked up" not long since. A Baptist editor never loses anything by maintaining fearlessly Baptist principles. Brother Moss says of the brother to whom he appealed:

When I read in his hearing the beautiful effusion of that "waked up native" who returned his papers so indignantly, and who by his scripture reference inferred the danger of your descending the deep with millstone velocity, he immediately subscribed for the S. W. B. to fill the mighty chasm produced by "native's" defection.

Here follows a pathetic story which we, unrequested, lay before our readers, hoping they will give them their prayers, and that preachers will visit and preach to them:

I am one with four others that constitute the male membership of a little church, known in the Cahaba Association as Mt. Hebron. We are without a Pastor for want of funds to pay them. Since the preached gospel has become so valuable, many poor churches are without it. In other days it was not so. The Bethel Church (about ten miles distant from ours) is also without a Pastor. Methodism, Anti-Slavery and worldlyism prevail to an alarming extent around us. But the weekly visits of the S. W. Baptist inform us that it is otherwise elsewhere, and gladdens our poor hearts to know that our Master's cause is a progressive one. In your prayers remember the poor churches, and do nothing Preachers.

Yours in love for the cause,

R. Y. Woods.

Such an extract as the following shows how highly religious newspapers are appreciated, by men who neglect, not intentionally, to make regular payments. Of course we "excuse" the brother as he requests, and will cheerfully excuse all who will do likewise.—He says:

I received a note from you concerning my arrearages for your paper. I hope you will receive this five dollars, and continue the paper. I would not be without it for five dollars a year. It has been neglected in me not paying before this. I hope you will look over it. I will do better for the future.

The following from brother Fox, of Uniontown, Ala., breathes the right spirit and expresses correct sentiments:

I baptized into the fellowship of this church, on last Lord's-day 28 souls, all colored, and I expect to baptize 20 odd at our next meeting. Our afternoon services have been very interesting ever since the spring set in. Is there a minister in the State who does not have separate services for the colored people? If there be, he ought to begin it immediately. I have long said, and still say, I will never preach for a white church that will not make arrangements for me to preach to their servants.—May God bless the poor colored man here and in his fatherland.

Churches Constituted.

A Baptist church was constituted at Salem, Mo., May 17th.

A Baptist church was constituted at West Milwaukee, Wis., June 8d.

A Baptist church was constituted at Edgerton, Rock county, Wis., June 11.

On the 2nd Lord's-day in June, a Baptist church was constituted at Putnam county, East Florida, comprising 14 whites and 33 colored members, to be known as Paran church.

A Baptist church was constituted at Socorro, New Mexico, March 6th.

A Baptist church was constituted at South Walton, N. Y., June 10th.

Seeking Forgiveness.

How many times have I gone mourning through the day for some hasty outburst of anger, and dared not lift my voice to God in prayer for forgiveness and peace of mind. I would feel that I had sinned, and had no longer an interest at the throne of grace. And yet as the day wore away, and whatever had caused those feelings of unhappiness had somewhat faded from memory, I have gone to God at last in real penitence and contrition, and confessed my sins and found mercy. But how much better would it have done then as my after experience has taught me to do—to go to God at once, and be relieved of my burden.

Communications.

For the South Western Baptist.

Doctorates.

BRETHREN EDITORS:—The United States is not the only country in the world where the desire for D. D., and L. L. D. prevails among ministers of the gospel. These titles seem to confer so much dignity and add so much importance to our brethren in the Eastern Hemisphere, that they are willing to pay liberal sums in order to become Doctors. Sympathizing deeply with this feeling, and moved by that disinterested philanthropy which characterizes Americans, some of our citizens have established Colleges and Universities for the especial purpose of conferring these degrees at certain rates upon the learned and distinguished men of the mother country. Pre-eminent among these Institutions stands the Rapensack University Arkansas, which in and around the city of London has made more L. L. D.'s than there formerly existed in all England. From the handsome fees which have been charged, I should suppose that this noble University, which has such a wide-spread reputation, must have, by this time, a Privately Endowed. But she does not monopolize the market. Another Institution equally liberal and philanthropic has been chartered in Illinois, as you will perceive from the following letter which the writer received a few weeks ago from a distinguished minister in England. Of course names are omitted, but the letter is authentic.

YORKSHIRE ENGLAND, May, 6 1857.

MY DEAR —: I shall feel obliged if you will be at the trouble of enquiring whether a diploma for L. L. D., sent me from Alton College, Illinois U. S., is a genuine one. It is deemed so by the American Consuls of this country; but there has been a Mr. Simpson in this country, who without proper authority has been distributing these honors, and the hoax has been found out and exposed. So that, although I very highly appreciate the honor (if conferred) and it would be of very great service to me in more ways than one, I am afraid to see it until I have ascertained its authenticity. The letter accompanying the diploma is signed John Griffiths, and demands £8 10s. (about \$42 50) being a third part of the usual matriculation fees, according to a law passed by the Senate of the College July 6th, 1826. The diploma is all in regular form and signed by the following gentleman and the seal of the College attached. Thomas Baily D. D., (and seven other names.)

The meeting of the Senatus Academicus at which it is said to be granted was held Jan. 20th, 1857. If you would be so kind as to ascertain the correctness of the Diplomas, I shall feel greatly obliged, and if correct will remit the £8 10s. directly after receiving a letter from you stating the fact.

Yours &c., &c.

J. S.

Immediately on receipt of this letter, a dispatch was forwarded to the "President of Alton College, Illinois," for the necessary information. The interval which elapsed before an answer was received was passed in deep suspense—an event of such importance as the Doctoring of my friend was well calculated to enkindle emotions of the deepest interest. To-day's mail brought the following:

"SHURLEFF COLLEGE UPPER ALTON, July 8d, 1857."

REV. W. HOWARD:—Yours of the 17th inst. is before me. In reply I have to say, that the Diploma you speak of from Alton College is a bare forgery. There is no Alton College. Some rascals are doing a big business in selling Diplomas in England. Your — is not only one who has been fooled. I hope he will ferret out the parties and bring them to justice.

Yours truly,

D. READ."

Alas! alas! How will this information destroy the anticipated dignity and importance of my English correspondent! He will not yet be called Doctor. This subject of ministerial titles has recently attracted considerable attention in some of our periodicals, and hence I thought the above would not be uninteresting to the editors and readers of the S. W. Baptist.

W. HOWARD.

GAINESVILLE, July 15th, 1857.

In a private note brother Howard adds, "The above letters are authentic—addressed to me—and no joke."

For the South Western Baptist.

Organize! Organize!!

DEAR BROTHER TALIAFERRO:—Allow me through your columns to say a few words to the brethren and Sisters.

Hardly any of us can form any adequate conception of the value of a well organized Sabbath School in any community, 'tis a power in the hands of the church, mighty in influence. A good Sabbath School is emphatically a church

nursery, and the seeds of knowledge there sown are not sown in vain.

Have you a Sabbath School in your midst? Cherish it, pray for its prosperity, labor for it, let there be a thorough systematic organization, pray and work and God will build it up and build you up, will give your children to you as alive from the dead, will add to his church intelligent and growing young Christians from the ranks of your school. Trust in the Lord—go to work and persevere.

Let me add a suggestion we are about putting in practice with us. We have a flourishing Sabbath School dear to our hearts and it is doing good, but we want to do more, we have not done all our duty as long as we can do better. We long to enlist our whole church in the cause more earnestly, and effect this desire to form Bible classes of the brethren and sisters, each class electing its own teacher. Can we do this? I think so. We will know no discouragement, for I could tell you of cheering evidences that God is with us in our Sabbath School work.

Such influence on the church itself is past estimating, and through the example thus set. Grown persons of the community can and will be induced to join those classes and thus may be led to Christ.

Brethren, Sisters, you who love God come up to this home mission work.—The church can thus be made useful indeed, every child of God can thus effectively preach to the young and those around.

Organize your Sabbath School, let the church set the example by entering it in Bible classes, let there be combined harmonious action, pray for unity and work with a will, thus your church may be active, built up and in fighting harness, and your ranks will be filling up by these young cadets preparing to enter the swelling hosts of God's elect. A mighty influence will go out on your community and many will rise up and call you blessed.

May God bless you and prepare you for vigorous and united effort.

In Christian love,

A. S. SCHOOL SUP'T.

For the South Western Baptist.

Southern Baptist Publication Society.

At a regular meeting of the Board of this Society, held in Charleston, June 15, 1857, a letter of resignation from the Rev. Platt Stout, General Agent for Alabama, was accepted with regret.—The Board feel bound to express their fraternal feelings and their confidence towards Bro. Stout; and they have embodied their sentiments in the following resolutions:

1. Resolved, That the Board learn with sincere regret, that Rev. Platt Stout, general agent for Ala., feels obliged from increasing physical inability, to discontinue his agency for the So. Bap. Publication Society.

2. Resolved, That as one of the earliest friends, and one of the most efficient agents in the cause of this Society, the Board feel that the Baptist denomination are greatly indebted to Bro. Stout, as instrumental in a large share of our present prosperity.

3. Resolved, That Bro. Stout be respectfully invited to offer such suggestions, or to afford any other service to the Board as his experience can furnish, or his future convenience may enable him to render.

4. Resolved, That the corresponding Secretary be requested to forward a copy of these resolutions to Bro. Stout, with the assurance of the fraternal feelings of the Board towards him.

The friends of the Publication Society in Alabama are entitled to know the action of the Board in the foregoing case.

J. P. TUSTIN, Cor. Sec.

CHARLESTON, July 21, 1857.

For the South Western Baptist.

LAFAYETTE, July 10th, 1857.

MESSRS. EDITORS:—The Board of Trustees of the LaFayette Female Baptist College, who witnessed the examination of the pupils of this institution, which took place on the 29th and 30th ultimo, desire to say through the columns of your paper, that the various classes from the primary to the collegiate, severally acquitted themselves in a manner that would have done credit to any Institution in our land.

The music department, also was well sustained, and the pupils did themselves and teacher much credit in the performance of their several pieces during the concert of the two evenings.

And we are happy to say to the public, that the exercises of this Institution will be resumed on the 3d Monday in August next, under the charge of our former able President, Rev. Otis Smith, formerly of Brownwood, LaGrange, Ga., assisted by Rev. John F. Bledsoe and Miss Sallie Smith, in the various literary departments; and Miss Verdery, an accomplished and well qualified teacher in the Music department. We bespeak for the Institution a liberal patronage, believing, as we do, that in point of healthfulness of location, and ability of teachers, no In-

stitution presents greater inducements to parents and Guardians, for the education of their daughters and wards, than the LaFayette Baptist Female College.

WAID HILL, Ch'n Board Trustees.

Mississippi Correspondence.

OXFORD, Miss., July 13, 1857.

BRETHREN: This village has a bright and pretty appearance. The surrounding country is poor and hilly, indicating a healthy locality. The University is one mile from the town, pleasantly situated. Improvements are rapidly progressing. The Mississippi central railroad is finished from the Charleston and Memphis road, nearly to this place; thus connecting Oxford with the whole network of Southern railroads.

On yesterday I preached the Commencement Sermon, in the presence of the Governor, the Faculty, the Trustees, the Students, and a large assembly of the citizens.

On last night, Dr. William S. Plumer, of Pennsylvania, a Presbyterian, preached to a large and attentive audience.—His person is tall, strait, and commanding. His beard is long, profuse, and with his head, is perfectly white. He used notes, to which he paid little attention. His manner is earnest. His gesticulation is expressive, incessant, and frequently rather theatrical. His voice is strong and sonorous. His intonations are greatly varied, sometimes vociferous, sometimes falling too low to be distinctly heard. His sermon possessed unity, perspicuity, and directness. His thoughts were good and evangelical, but not remarkable. His anecdotes were too numerous. His figures were illustrating rather than embellishing; and yet they embellished, from their obvious appropriateness. Expectation was high, and therefore he did not fully gratify it. The sermon was unambitious. It possessed the two great excellencies of preaching—gravity and warmth.

Yours truly

D. P. BESTOR.

OXFORD, Miss., July 15th, 1857.

BRETHREN:—On yesterday as a large and gay assembly was attending the exercises of the University, A. B. Longstreet, for several years President of the University, came into the hall. So soon as the students saw him they gave a thunder of applause.

He looks healthy, cheerful, and walks firm and erect, for a man nearly seventy. His head is gray, but not white or bald. His countenance wears a smile, and bears the indication of that talent for caricature, which, in the Georgia Scenes, has produced more hearty laughing than any other book which I remember. His conversation is exquisitely good, is unostentatious, full of good sense, with occasionally an anecdote, which bears a strong resemblance to his writings. He told me that he now had, in manuscript, a series of tales similar to the Georgia Scenes, the publication of which was under consideration.

Among other distinguished persons, I notice Mr. Featherston, ex-member of Congress. Mr. Brown Senator from this State. The latter gave us a political speech at the court house. He has reputation for talents; but who now can give interest or novelty to a speech about the North, the negroes, and Kansas. This place is the home of Mr. Thompson, now a member of the President's Cabinet.

Yours truly,

D. P. BESTOR.

For the South Western Baptist.

MARION, July 3, 1857.

At an adjourned meeting of the Board of Trustees of Howard College, the resignation of Rev. H. Talbird D. D., of the Presidency being under consideration, it was unanimously

Resolved, That in the opinion of this Board the resignation of Dr. Talbird at this time would be disastrous to the interests of the College.

Resolved, That we earnestly request Dr. Talbird to withdraw his resignation.

Resolved, That this Board has unabated confidence in the ability and fidelity of President Talbird, and that the zeal and self-sacrificing spirit with which he has labored to promote its welfare, entitle him to the gratitude of the friends and patrons of Howard College.

Resolved, That these resolutions be published in the South Western Baptist and Marion Commonwealth.

Wm. H. McINTOSH, Sec. pro tem.

For the South Western Baptist.

One Reason.

MESSRS. EDITORS:—In your columns we frequently see inquiries respecting irregularities of the South Western Baptist. "Why is it," asks a subscriber, "that I do not get my paper regularly?" The answer invariably is "the fault is not at the publication office—the paper is mailed each week to every subscriber."

Now how many reasons there may be for delay and total loss of papers in the mail, we know, but one reason for the loss of the South Western Baptist has been ascertained. It is that in some neighborhoods Methodist Postmasters fail or refuse, from some cause, to de-

liver it to your subscribers. Why this is I am unable to know, unless it be a desire to suppress the truth. Surely to the dignified Christian Spirit of your paper no reasonable Methodist ought to object. One or two instances are known in which names will be made public if things continue to go on as they are done.

Yours truly

F. M. L.

For the South Western Baptist.

THE CONEY.—The Coney is a little animal bearing some resemblance to the rabbit. Some writers however consider him the Jewish mountain rat. He is an inhabitant of eastern countries and is mentioned in the Scriptures as unclean to the children of Israel because while chewing the cud, he does not part the hoof. Lev. 11:5. He is found among the mountains and makes his refuge in the rocks. Psal. 104:8. The wise man says: The Conies are but a fable folk, yet make they their houses in the rocks. Prov. 30:26.

Their importance to defend themselves, their sagacity in making their holes in the rocks—and their extreme caution about venturing into danger, all present a model worthy the imitation of those who would be wise. What a lesson to the Christian, who is like a sheep amidst wolves, and whose refuge is in God, and whose safety depends upon his keeping near to Christ!

For the South Western Baptist.

A NOVEL SIGHT.—Reader what do you think I saw not long since? You cannot guess it; you try; so I will tell you. I saw a rich man that did not feel too poor to help his poor neighbors in time of need. I tell you that is a sight not often seen. When it is seen it deserves to be noted. Don't you think so? HARRIS.

We clip the following from a private correspondent, writing from Cairo, IL.

Along the route from Marietta to Chattanooga the corn and wheat crops are very particularly the latter—the crop of wheat being larger than has been known before many years, as I am informed; and certainly from my eyes did not very much deceive me, the supply from this quarter alone ought to be sufficient to supply several counties around. The truth is, much as I had heard of the great yield, of wheat, I could not believe it to be anything like as great as it appears to be, before seeing the fields laden with it in every direction as far as the eye could reach.

Well, beyond Chattanooga and Starnes for at least a hundred and fifty miles, on the Memphis and Charleston Railroad, the crop of wheat and corn are very fine—no having suffered at all for want of rain.—The wheat, of course, has been made—but much the larger portion is now stacked in the field, and it will yet require industry to save it from being injured by rain.

The Southern Baptist Review for July contains the following articles. 1. The History of Open Communion in the Baptist Church, by G. H. Orchard. 2. Philosophy of Religion, by W. C. Buck. 3. Review of African Missions, by J. M. Pendleton. 4. "The Baptism of Jesus in his fulfillment of Righteousness," by C. Buck. 5. The Communion of Saints, by J. L. Reynolds. 6. Our Lord's Great Prophecy, by J. R. Graves. Book Notices. Literary Intelligence.

Domestic Missions.

Receipts from the 29th May, to the 15th July 1857.

MISSISSIPPI.

Oct. 29th.—Rec'd of A. Friend, by Jas. Edmonds, \$20; of J. G. Sledge and friends subscriptions to Convention at Oxford, \$30; by J. G. Sledge, Yorkland church, Lafayette co., \$11; Mt. Gilead Church, Yalabushy co., \$1; Liberty Hill Church, Carroll co., \$30.

Total \$62 94.

ALABAMA.

June 4th.—Rec'd of Hon. J. L. M. Curry, legacy of William Hendrix Sen. dec'd., \$800; of St. Frances Street Baptist Church by draft to Rev. A. B. Couch, \$50.

Total \$850 00.

LOUISIANA.

June 5th.—Rec'd of W. B. Prather, Mt. Lebanon, \$10; W. A. Lane

For the South Western Baptist.

Lines.

BY WM. M. DAVIS.

There is a wish in the hearts of men—
A wish by mercy given—
And its voice is heard in the silent hour—
"O may I rest in heaven!"

The bloom of youth hath its thoughts of bliss,
In the days of early love—
And the aged ones have joyous dreams
Of the better land above.

There is a sweet, yet solemn voice,
That floats where'er we roam—
"Mortals! look upward—climb not to the earth,
For earth is not your home."

And the mighty stream of life rolls on,
Bearing earth's millions away—
While this mortal flesh floats in its current—
"Life lingers but for a day!"

There is but a single narrow path
That leads men to the skies;
But angels are sent to guard that path,
For such as seek to rise.

Each moment the golden gates above,
Yielding to a seraph's hand,
Open to receive another saint,
Of the approaching pilgrim band.

Then there's a way the redeemed ones sing;
"To glory we are come;
Our hopes of heaven are realized,
And here's our endless home!"

ALBANY, GA., June 17th, 1857.

The Little Ones.

A child when asked why a certain tree grew crooked, replied, "because the wind blows it, I suppose, when it is little."

He who checks a child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a grievous moral wrong.

Give it play, and never fear it;
Active life is no defect;
Never, never break its spirit;
Curb it only to direct.

Would you stop the flowing river,
Thinking it would cease to flow?
Ours must flow forever,
Better teach it how to go.

The Family Circle.

A Beautiful Little Story.

A few weeks since, in coming down the North river, I was seated in the cabin of the magnificent steamer, Isaac Newton, in conversation with some friends. It was becoming late in the evening, and one after another, seeking repose from the cares and toils of the day, made preparations to retire to their berths. Some, pulling off their boots and coats, lay themselves down to rest; others, in the attempt to make it seem as much like home as possible, threw off more of their clothing—each one as their comfort or apprehension of danger dictated.

I had noticed on deck a fine looking boy, of about six years of age, following around a man, evidently his father, whose appearance indicated him to be a foreigner, probably a German—a man of medium height, and respectable dress. The child was unusually fair and fine looking, handsomely featured, with an intelligent and affectionate expression of countenance; and from under his German cap, fell chestnut hair, in thick clustering curls.

After walking about the cabin for a time, the father and son stopped within a few feet of where we were seated, and began preparations for going to bed. I watched them. The father adjusted and arranged the bed the child was to occupy, which was an upper berth, while the little fellow was undressing himself. Having finished this, his father tied a handkerchief around his head to protect his curls, which looked as if the sunlight from his young happy heart, always rested there. This done, I looked for him to seek his resting place; but instead of this, he quietly knelt down upon the floor, put his little hands together, so beautifully childlike and simple, resting his arms on the lower berth, against which he knelt, he began his vesper prayer.

The father sat down by his side, and waited the conclusion. It was, for a child, a long prayer, but well understood. I could hear the murmuring of his sweet voice, but could not distinguish the words he spoke. There were men around him—Christian men retiring to rest without sufficient courage or piety to kneel down in a steamboat's cabin and before strangers, acknowledge the goodness of God, or ask his protecting love.

This was the training of some pious mother. Where was she now? How many times had her kind hand been laid on the sunny locks, as she had taught him to his prayers.

A beautiful sight it was, that child at prayer in the midst of the busy thoughtless throng. He, alone, of this worldly multitude, draws nigh to heaven. I thank the parental love that taught him to his evening prayer, whether Catholic or Protestant, whether dead or living, whether far off or nigh. I could scarce refrain from weeping then, nor can I now, as I see again that sweet child, in the crowded tumult of a steamboat's cabin, bending in devotion before his Maker.

But a little while before, I saw a crowd of admiring listeners gathering about a company of Italian singers in the upper saloon—a mother and two sons, with voice and harp, and violin; but no one heeded, no one cared for the child at prayer.

When the little boy had finished his evening devotion, he arose and kissed his father most affectionately, who put him into his berth to rest for the night. I felt a strong desire to speak to them but deferred it till morning. When morning came, the confusion of landing prevented me from seeing them again. But, if ever I meet that boy in his happy youth, in his declining years, I'll thank him for the influence and example of

that night's devotion, and bless the name of the mother that taught him. Scarcely and passing incident of my life ever made a deeper impression on my mind. I went to my room, and thanked God that I had witnessed it, and for its influence on my heart. Who prays on a steamboat? Who teach their children to pray, even at home?—Home Journal.

Which is the Best.

Charlie May and Richard Grant are cousins of mine, and of each other. They have lived in the same village, gone to the same church, school, and shared the same fortune all their lives, but they are unlike each other for all that; not in looks, not in temper, not even in tastes and pursuits, for there is a great harmony between them on all those points. The difference lies solely in the use of one little phrase—"no matter."

Charlie has a disagreeable task to do, but a playmate is waiting for him to join in a game of ball; so he says to himself—"No matter about the lesson, I can get that by-and-by when I can't play ball." And he forgets all about his task in the excitement of the game until all his time for preparing it has slipped by, and disgrace with his teacher is the inevitable result.

But Ritchie's way of saying "no matter" is something different. If his mother wants him to do a troublesome errand for her, when he would far rather do something else, he says cheerily—"No matter if it isn't a pleasant thing to do; mother has done a great many worse things for me. So, here goes!" And away he hurries to accomplish the work as quickly as possible. It is just so with everything else; if he is disappointed in anything, he says—"No matter." If he is cold, or tired or hurt, it is still no matter with him, and he always has something pleasant and hopeful to say in every trouble.

I couldn't begin to tell you the difference that this one habit makes between the two boys; only I must say that I can't feel feeling a much grater love and admiration for Ritchie than I do for Charlie. And I would just like to have you think about it, and tell yourself which way of saying "no matter" is the best.

M. E. B.

"Ma! May I go?"

"O, Ma! Mr. Lighthouse has come again, and he's going to hold a dancing school, and Jimmie Swift, and Fannie Flint, and Bell Nimble, and most all the girls on our row are going—Ma! may I go?"

"And who gave my daughter all this news, that seems to excite her so?" "Why, Carrie Pratt said that Mrs. Gadabout heard young Mrs. Worlly say so. Ma! may I go?"

"No, my precious, mother can not consent to your going."

"O! my Ma, why not? So many girls are going."

"Because, mother thinks that dancing schools lead to evil, and the good Lord will not be pleased if she allows her little daughter to run thoughtlessly into temptation."

"But, mother, Mr. Coldrove is going to send Julie, and you know he passes for a good Baptist."

"How do you know that, my darling? I hardly think that Brother Coldrove would be so inconsistent, for it was but the last Sabbath that I saw him at the communion table."

"Well, Lizzie Pert said that she and Julie Coldrove were going together, and that Mr. Winkitsin, our pastor, said that there was no more harm in girls dancing than jumping the rope. Now, Ma! may I go?"

"No, my child, you must not go—If faithless preachers, and cold hearted professors, and worldly minded mothers have no concern for the morals and virtue of their children, I must at least bring my daughter in the nature and admonition of the Lord. Mother will not deny her daughter any reasonable indulgence, but she can not allow her to attend dancing schools."—Christian Index.

Happiness.

A peasant boy once said he would be perfectly happy, if he had nothing to do all day but to swing on the gate and eat molasses.

The poet Gray is reported to have declared, that his highest conception of enjoyment, was to lie all day on a sofa and read romances.

Dr. Scudder, the great and good missionary, tells of one of his heathen pupils of seven years, that she said to her mother one day:

"Mother, I have found out how to be happy."

"How, my dear child?"

"By trying to do all I can to make others happy."

When a child of a dozen years has succeeded, after a long trial, in making and placing a marten box on a building near our honored father's dwelling. The twitters of this beautiful bird of a summer's morning, add no little life to the quiet of a country village. As vivid, as if it were yesterday, is the recollection of the feeling that he would be perfectly happy if the martens would only come to our box. Happy for us, if our after ambitions had been as innocent as that of our childhood's summer.

"My mother does not expect me to be out Sunday, riding," said a young clerk to a fellow-boarder.

"Never mind if she don't, you can go."

"Yes, I can go; but if I go, I shall fall below her expectations, and I shall try never to do that," was the noble reply.

How Do You Do.

National forms of salutation are sure indices of national character.—The whole history of a race may be found in the dictionary of its language. Words and phrases are the offspring of previously existing objects, thoughts and circumstances, and their paternity is easily traced.

Thus among all savage and warlike people the common salutation conveys a wish or a prayer that the persons saluted may enjoy peace, the greatest good of individuals and of nations, and the boon most frequently withheld in that phrase of life. Throughout the Bible this is the invariable blessing—shalom! and the wandering Badoins of the desert have, to this day, the same form of salutation. Another phrase of theirs, "God will thou art well," betrays the fatalism of the Islam.

"Peace be unto thee," says the fluent and facile Persian; "I make prayer for the greatness; may thy shadow never be less." This last form smacks of Summer and South. Such salutations would make a Northman. It shows, too, a great respect for fat—for a dignified, aldermanic rotundity.

The Greeks, a joyous people, full of the vigor and life of action, expressed their salutation in a single word—"Rejoice."

The commercial and enterprising Genoese of the middle ages used to say, *Suavetate gaudet*—"Health and gain"—than which no gain could be more characteristic.

In a similar spirit the "swaggering Hollander" salutes you with *How Var at's ge?*—"How fare you?"

The easy, phlegmatic German says, *Leben sie wohl!*—"They thou well?"

The Frenchman's *Comment vous portez vous?*—"How do you carry yourself?"—reveals the very soul of the French character. How is the formula, and not what. And the portez vous, how well it expresses the eager restlessness and vivacious manners of that nation. Comment ca-ba-t-il? is one of the same tone and character.

John Bull and brother Jonathan, in a hearty, but business like tone, greets you with a "How do you do?" What could be more characteristic of the great and potential Anglo-Saxon race? To do of course—of this there is no question, it is the all of life. "But how do you do?" "How are you?" This embraces all health, wealth, power and knowledge. What more could one say? here it is all in four words. "How do you do?" Again the answer is, "Well!"—do well! Reader, "How do you do?"—Life Illustrated.

WOMAN.—As the dove will clap its wings to its side, and cover and conceal the arrow that is preying on its vital, so it is the nature of women to hide from the world the pangs of wounded affection. With her the desire of the heart has failed. The great charm of existence is at an end. She neglects all the cheerful exercises that gladden the spirits, quicken the pulse, and send the tide of life in healthful currents through the veins. Her rest is broken, the sweet refreshments of sleep is poisoned by melancholy dreams, "dry sorrow drains her blood," until her feeble frame sinks under the last external assailant. Look for her after a little while, and you will find friendship weeping over her untimely grave, and wondering that one who but lately glowed with all the radiance of health and beauty, should now be brought to "darkness and the worm."

You will be told of some wintry child, some slight indisposition that laid her low, but no one knows the mental malady that previously sapped her strength, and made her so easy a prey to the spoiler.—Washington Irving.

Ten rules of Life.

The following rules for practical life were given by Mr. Jefferson in a letter of advice to his namesake Thomas Jefferson Smith, in 1817:

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others to do what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us much hunger, thirst, and cold.
6. We never repent of eating too little.
7. Nothing is troublesome that we do willingly.
8. How much pain those evils cost us which never happened.
9. Take things always by their smooth handle.
10. When angry, always count ten before you speak.

Philip Henry, a wise and holy minister, used to teach his children the following words:

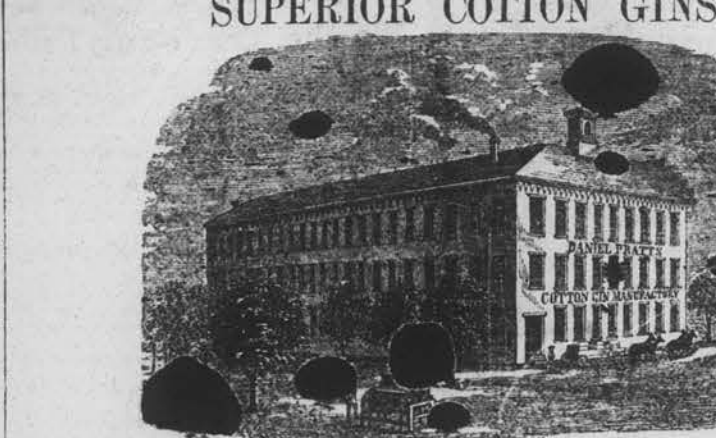
"I take God to be my chiefest good and highest end. I take Christ to be my Prince and Savior. I take the Holy Ghost, to be my Sanctifier, Teacher, Guide, and Comforter. I take the word of God to be my rule in all my actions, and the people of God to be my people in all conditions. I do likewise dedicate unto the Lord my whole self, all I am, all I have, and all I can do. And this I do deliberately, sincerely, freely, and forever."

Every Sabbath evening each of them slowly repeated these solemn words after their recitation in the catechism, he putting his amen to it, and sometimes adding, "So say and so do, and you are made for ever."

And never was there a family more lovely and distinguished for its piety.

Be an importunate beggar at the throne of grace.

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 new factory, thoroughly provided with new machinery, the best of material and good workmen, the undersigned feels no hesitancy in warranting his Gins to be equal in workmanship, and to perform as well with proper usage, as the best made by any manufacturer.

His Gins are made for the purpose of being used in the cotton growing States, and he can therefore fill all orders promptly. During the fall he will send persons out to see that his Gins do perform well. He solicits the patronage of all in want of Gins. Give him a trial, and he will not only be satisfied, but he will be no longer of delay in delivering.

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

The following lists Agents will send promptly to order for Gins:

H. KENDALL, CARTER & CO., New Orleans, La.; ALLEN, BAGBY & CO., Houston, Texas; H. P. COOLIDGE, Helena, Arkansas;

F. M. GILMER & CO., Montgomery, Ala.; E. M. APPERSON & CO., Memphis, Tenn.; HALE & MURDOCH, Columbus, Miss.

Gins Segments and Bolts, and Mill Gearing will be furnished from his Foundry at short notice.

PRATTVILLE, ALA., March 5, 1857.—421y

Dr. McLANE'S VERMIFUGE AND LIVER PILLS.

Two of the best Preparations of the Age.

THEY are not recommended as Universal Cereals, but simply for what their name imports.

THE VERMIFUGE, for expelling Worms from the human system, has also been administered with the most satisfactory results to various animals subject to Worms.

THE LIVER PILLS, for the cure of LIVER COMPLAINT, ALL BILIOUS DERANGEMENTS, SICK HEADACHE, &c.

Purchasers will please be particular to ask for Dr. McLANE'S Celebrated VERMIFUGE and LIVER PILLS, prepared by

DR. McLANE, Sole Proprietors, Pittsburgh, Pa., and to take no other, as there are other various preparations of this kind in the public, purporting to be Vermifuge and Liver Pills. All others, in comparison with Dr. McLANE'S, are worthless.

THE GENUINE McLANE'S Vermifuge and Liver Pills can now be had at all respectable Drug Stores.

For sale by C. FOWLER, Tuskegee, Ala.; W. A. SHERMAN, Tuskegee, Ala.; W. DIXON, Auburn; Z. P. WOOD, Cusseta; D. WATSON, Opelika; W. A. ALLEN, Oak Bowery; P. A. WISSE, Dudleyville; SCHUBERT & PAIGE, T. HATCHER, and Dr. McLANE, Dadeville, Ala.

K. HAWTHORN, Bookseller and Stationer, No. 37 DAUPHIN-STREET, MOBILE.

INVITES the attention of his friends and the public to the following facts:

1. That he will keep a general stock of Literature and Miscellaneous Books.

2. That he will keep a stock of Books, Pamphlets, Papers, Gold and Silver Pens, &c. All of which will be sold on the most reasonable terms.

3. That the Books of the American Sunday School Union will be kept constantly on hand, and sold at Publisher's price.

4. That the religious community in general, and particularly the Baptists of Mobile, have long felt the want of a Book Store in the City of Mobile, and as a result endeavor to supply the wants of Churches, Sabbath Schools, Bible Classes, and individuals, by forwarding Literature and Books in general. I earnestly solicit and hope to receive such patronage from my friends and the public as will enable me to continue the business acceptably to them and agreeable to myself.

K. HAWTHORN, No. 37 Dauphin Street, Mobile, June 11th, 1857.—42y

25 WITNESSES; OR, THE FORGER CONVICTED.

JOHN S. DYE is the Author, who has had 10 years experience as a Banker and Cashier of the Bank of England, and as a result of his long and successful career, he has written a series of Lectures on the Detection of Forgery, when, for 10 successive nights, over 50,000 People

Greeted him with the sound of Applause, while he exhibited the various signs and symptoms of Forgery, and the means of detecting them.

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ROBERT SEARS, Publisher, 40-60

No. 181 William Street, New York.

Cottage Mills.

THREE MILLS are situated two and three miles north of Tuskegee. The Corn Mill is new and now ready for business, and the Wheat Mill will be in a few weeks. Corn Meal from the best white Corn can be had at the Mills.

June 20th, 1857.

DR. GONEKE.

HAVING located in Tuskegee, offers his professional services to the citizens and adjoining country. He has had the advantage of ten years' experience in the western States. He may be found, not professionally engaged, at his office, one door east of the Union office.

June 20th, 1857.

THE GREENBERG MEDICINES.

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

Never before their introduction could any series of pills be so successful in curing all the diseases of the human system, as the Greenberg Pills, and were within the reach of the poorest people, and could be taken by the most delicate and feeble.

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