



# The Alabama Baptist.

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"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Ephesians ii, 20.

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## THE ALABAMA BAPTIST

TERMS. THE ALABAMA BAPTIST will be published every Saturday morning, on a legal sheet, with fair type, and furnished to subscribers on the following terms: \$2.00 if paid within six months from the date of subscribing, \$3.00 if paid at the expiration of the year, \$1.00 if payment is delayed beyond the expiration of the year. Any person obtaining five new subscribers will be entitled to a sixth copy gratis. Letters on business connected with the office, must be free of postage, or they will not be attended to. All Baptist Ministers are requested to act as Agents, and to send in the Names and Post Offices of subscribers at an early day. For the Alabama Baptist. ADDRESS Of the Board of Councilors of the Christian Alliance.

For nearly twenty-five centuries, the destinies of a great portion of the world have been involved with those of the Italian peninsula. The empire which arose out of the vicissitudes of the Roman Republic, which attained its height of grandeur under the Roman emperors, which decayed with the decay of ancient civilization, and which fell under the successive assaults of barbarian hordes, emerging from northern Europe and from central Asia, did not perish when it fell. Unlike those ephemeral empires which suddenly appear in history, and pass away as suddenly, the Roman empire, with its centuries of growth and centuries of slow decay, had taken too deep a hold upon the destinies of the world, to be swept away by any external overthrow. The spirit of departed empire lingered around "the eternal city," and soon embodied itself in other forms. Though the eagle of conquest and of dominion had taken her flight from the Capitol and from the Palatine mount, Rome was still the world's metropolis; and from her seven hills there went forth over the nations of barbarian conquerors, an influence that tempered their ferocity, checked the power of secular tyrants, maintained the ascendancy of one learned language, and constrained all Europe, divided into so many nations and languages, to acknowledge a common authority and to look to a common centre. The bishops of Rome appropriated to themselves the vacant sovereignty of the world, and the pretended successors of St. Peter became the actual successors of Caesar. Under the operation of the dominion which Rome thus established, placing the foot of her pontiffs on the necks of kings, and compelling them to execute with their secular power the decrees of her spiritual despotism, christianity—the christianity of the church as distinguished from that of the Bible, was robbed of that free spirit which it had in the beginning—the spirit which, recognizing, in matters of faith and worship, the doctrine of every man's individual and direct responsibility to God, asserts the corresponding right of individual judgment and action, and proclaims to all who would stand between God and the conscience, "whether it be right in the sight of God, Judge ye." Rome reigned over the domain of conscience, and priests were the executioners of her decrees. And when at length the nations of the earth revolted against Rome, and the empire of her pontiffs was rent by the protestant reformation, even then that implacable birth-right of the soul, freedom of faith and worship, was but faintly asserted in protestant countries, and governments claimed that command over the intercourse between the soul and its Maker, which had been exercised by Rome. It was only in a new world, over which the colossal shadow of Roman dominion never fell, that the great idea of the complete exclusion of government from all jurisdiction over religious faith could be realized. This idea, completely developed in all its applications, and every where established as a supreme and irreversible law of society, is destined to give to christianity the opportunity of reasserting its primitive simplicity and purity, and the primitive freedom and loftiness of its spirit.

At the present day, the destinies of a large part of the human race are dependent on the condition of Italy. The empire which the Roman pontiff holds in the world of thought and faith, is in the most intimate alliance, offensive and defensive, with systems of secular misgovernment. An intellectual and moral revolution in Italy, emancipating the minds of the masses there, and establishing the great principle of religious freedom in the conviction of the people, would speedily be felt wherever the See of Rome has influence. Let it become self-evident to the people of Italy, as it is to the people of America, that the State has nothing to do with the intercourse between man and God; and that every man has a right to determine for himself, under his responsibility to God, what teacher he will accept to enlighten and to guide his soul, and with whom he will associate himself for worship and religious communion; and ere long that great idea ascendant in the common mind, the idea of religious freedom, will work out for itself, by one process or another, under a merciful Providence, its practical development. The prevalence of the doctrine of religious liberty among the Italians would change all things in Italy. Even within "the patrimony of St. Peter," it would kindle the light of true and spiritual worship, and the monuments and numerous of superstition; it would arrest the progress of de-

solation, by removing the most effectual of the causes that have paralyzed the nerves of industry, and have spread blighting and decay over the face of nature itself; and by awakening in the common mind the consciousness of a spiritual emancipation, it would impart a new impulse to every department of thought and enterprise. The bishop of Rome, instead of being dishonored as the head of the worst governed state in christendom, would become simply the chief dignity of a great religious communion. That change would be felt throughout the world. The common mind of Italy, it is believed, is gradually tending towards such a change. The abortive attempts at political revolution, which have occurred within the past twenty-five years, and which have been put down immediately by Austrian bayonets, have taught Italian patriotism a valuable lesson. The patriotic minds of that glorious land, whether in exile or on their native soil, are understood to have abandoned the hope of liberating their country by insurrection and the sword. They see that there can be no hope of a new Italy, otherwise than by an intellectual and moral revolution that shall make the people new. They see that nothing desirable can be accomplished without the diffusion of new, quickening and elevating ideas among the masses of their countrymen. They see that Italy will have all necessary freedom whenever the common people, the gray unthinking peasantry of her villages, and the mechanics and shopkeepers of her towns, begin to become inquiring, thoughtful men; men accustomed to believe and act, not implicitly according to the dictation of others, but intelligently according to their own convictions. Many of them having been made acquainted, by years of exile, with what it is that constitutes the happiness of nations truly free, have become convinced that the great charter of such happiness is the Bible, and that the ideas which are to work out the true emancipation of their country, can never be awakened in the masses, but in connection with the teachings of that book. With such views, movements are already organized by Italians themselves to diffuse among their countrymen such knowledge as will tend to that intellectual and moral renovation without which all political changes will be of little value.

The Christian Alliance, for the promotion of religious freedom, has originated in the attention which gentlemen of various Christian denominations, in the city of New-York and elsewhere, have recently given to the present condition of Italy, and the relation between that country and the cause of religious freedom throughout the world. A door is open for the access of truth to the minds of the Italian people. Notwithstanding the most rigid censorship over the press and the importation of books; notwithstanding every regulation which the genius of despotism can devise to shut out knowledge and to suppress inquiry; notwithstanding the terrors of Austrian artillery and the inconveniences of a police swarming in every quarter; it is ascertained that to some extent papers, tracts, books, the Bible itself, can be introduced into Italy, and can be placed in the hands of those who will hardly fail to read and to profit by the reading. At the same time an ample field of effort is presented among the Italians out of Italy, between whom and their countrymen at home there is, and notwithstanding every possible regulation there must continue to be a constant intercourse. Even the slightest acquaintance with Italians in foreign countries shows that they are liberally disposed and ready to receive new ideas. From the Ionian islands, from France, from Great Britain, and from other countries, Italians are continually returning to Italy; and if, in the hands in which they sojourn for a season, their minds receive a quickening impulse, and they learn that "the Bible without a clasp" is the palladium of true liberty, they cannot but communicate to their countrymen around them something of the same impulse.

With reference to the field thus opened among the Italians, both in and out of Italy, the "Philo-Italian Society" was founded a few months ago, in the city of New-York. The correspondence of that Society, and the consultations which it has held with friends of the cause in other parts of the country, have resulted in some modification and enlargement of the plan; and thus has arisen the organization which now presents itself to the christian public. Our great object is the promotion of religious freedom; but still, as before, we propose to labor for that object, particularly and chiefly, by the diffusion of useful and religious knowledge among the Italians. It is upon Italy, with all its ancient and enduring influence upon the destinies of the world, it is upon the metropolis of that great spiritual despotism which has for ages overshadowed the nations, that our eyes are fixed. Our prayer shall be, and our hope, that the great Babylon may fall; and that the banner of primitive christian truth and freedom may float over the Vatican itself.

In pursuing this object, we do not expect to intrude upon the appropriate operations of any existing benevolent institution. On the contrary, our labor will be chiefly that of inquirers and pioneers, seeking to bring into action, in the particular field of our efforts, the various systems of benevolent enterprise which we find already organized. If we find it in our power to arrange in Italy, or among the Italians elsewhere, an agency for the distribution of Bibles, we shall call on the Bible Society to do that work. If we find openings for the distributions of such pamphlets and books in the Italian language as can be

consistently published by the American Tract Society, or by any of the publishing boards of the several religious communities with which we are connected, we shall not fail to devote our work upon those to whom it properly belongs. If we find opportunity for the employment of a living ministry, in the way of preaching the Gospel in the Italian language, there are institutions already in existence, on whose aid we shall rely, to send forth and sustain that living ministry. But at the same time there is much to be done, in our field and for our object, which cannot be brought within the scope of any existing institution other than our own. Inquiries are to be prosecuted; facts are to be collected, collated, and given to the world; agencies and correspondencies are to be established; tracts and books are to be prepared and issued in Italian, and perhaps in other languages; setting forth in a clear light, for popular apprehension, the great argument for religious freedom. In these particular efforts we must be aided by contributions to our treasury. And in reference to such efforts as these, we ask for the co-operation of all whose judgment shall approve our undertaking as important, and as likely to be conducted in a right spirit and with a suitable measure of sound discretion.

With questions properly political our association has nothing to do. We do not undertake to persuade the people of Italy, that their governments need reforming; that a republic is happier than a monarchy; or that an elective magistracy is better than a hereditary aristocracy. Whatever may be our judgment, it is as individuals, whatever our sympathies as American citizens, we are not political propagandists. We only assert the sacred right, the religious duty of every man to read the Scriptures for himself, and to worship God, not in blind submission to priests or potentates, but in the exercise of his own faculties, and according to his own convictions.

To us, it is an interesting feature of this enterprise that it has brought together, in free and friendly consultation, and in hearty co-operation, christians of various ecclesiastical connections. We hope that our CHRISTIAN ALLIANCE will be another rallying point for that large and catholic feeling which dwells ever in hearts that love the Savior. And while we invite our fellow disciples in all parts of the country, to unite with us, either singly or in auxiliary organizations, and thus to aid us with their contributions and their personal influence; we would yet more earnestly solicit their continual prayers for us, and for Italy. Let us also, making request, if by any means our enterprise may be prospered by the will of God, "that we may impart to them some spiritual gift;" and that thus the Gospel in which we rejoice, and which, as disciples of Christ and members of his universal church, we hold forth to the world, "may have fruit among them also, even as among other Gentiles."

LEONARD BACON, EDWIN HOLT, GEORGE B. CHEEVER, Corresponding Secretaries.

### LET OBEDIENCE BE ENFORCED BY RIGHT MOTIVES.

Many parents seem to imagine that if they obtain obedience from a child, it is enough, whatever may be the means by which it is gained. The child has executed their bidding—ergo, their authority is maintained, their government is not to be questioned. Too often, resort is had to terrible threatenings or downright bargaining, and the child obeys in order to avoid bodily suffering, or for some gratification which has been made the price of compliance. But this direct, barefaced mismanagement would be strongly condemned by many who virtuously practice the same. I have heard parents who would not think of saying, "if you be a good child, I will pay you for it"—yet resort to an appeal to the child's self-love, when other means of enforcing obedience failed.

James was sitting by his father at the dinner table, and not having anything else to do at the moment, commenced kicking the tablecloth. His father bade him cease, without effect, and stopped him by holding his feet; but the moment he removed his hand, the boy commenced again. The contest went on some time, until the father found that he could not conquer without other means, and seeming suddenly to recollect something which he supposed would be effectual, he said in an under tone to the child, "if you don't stop, I will not take you to see the soldiers this afternoon"—a gratification which had been promised to James, and for which he was impatiently waiting. He was immediately quiet.

I said to myself, that father not only is not forming in his child a spirit and habit of obedience, and is nursing his self-love, but he is directly strengthening his tendency to insubordination and the pertinacious adherence to his own will. The boy knew that he did not yield to his father's authority—was he then likely to do it more readily on the next occasion?—for it should be remembered that every instance in which the parent fails to obtain the obedience he demands, weakens his authority, and renders it less and less useful for him to assert it. Again, James knew, too, that he surrendered his determination to kick the table cloth only to secure a greater pleasure—his own pleasure was, therefore, both in disobeying and in yielding, his governing motive; and in a child thus managed, it is likely to continue to be so. Mary sees a desirable object, and asks for

it. She denied, and teased and cried, and is still denied. For some special reason, even her irascible mother is compelled to withhold it. But to stop the clamor, and gain Mary's acquiescence, she promises to get a larger and a better one, and the child yields to her demand. The fact that the article promised is a proper one for Mary to have, or even that the mother previously designed that she should have it, does not render the promise at this time, any less destructive to the principle of obedience. She did not deny, but consulted policy.

Now I maintain that the effect upon a child, of persuading him into external obedience to a command by improper motives, may be as injurious as that of permitting him to transgress it with impunity. And I wish to present in a strong light this truth—no child can be called obedient, who does not yield to his parent simply because he commands; nor has that parent discharged the duty imposed upon him by God, who can not enforce his command on this ground alone. An unreasonable, arbitrary exercise of authority is most assuredly to be deprecated; and kind, judicious parents will so demean themselves towards their children, as to convince them that they rule them for their good, not from the love of power. But the child must be made to feel that it is its duty to obey, without any stipulation or compromise.

The father of James ought to have ended the annoyance for the time, by sending him from the table, if he had not authority enough to make him obey promptly; if he would not leave the table without force or clamor; that should have been made a separate cause for discipline; and when the dinner was over, he should have punished him for disobedience. Then he might, if he thought proper, have made the punishment consist in not being carried to see the soldiers. And here I would say to parents that, lest a child should feel that you have broken your word, when, as a punishment, you deprive him from some promised gratification, such promises should be so made that he can not violate them. You can then obey the dictates of justice in individual cases, whether to deprive him of the anticipated pleasure as an act of discipline, or to manifest your forgiveness and generosity, in allowing him to enjoy it.

It may be thought that even an implied conditionality and good behavior and indulgences sought by children, involves the very evil I am condemning. But readily I admit that it is not possible nor desirable to disconnect happiness and obedience, nor to withhold the truth that the son is a reward for the other. These considerations, however, should be permitted to have a general and pervading influence, rather than be pled as the means of procuring a specific act of obedience, when the duty to obey ought to be effectually enforced.

It may be proper in some cases to tell a child that if he will forego a gratification which he now asks, or perform a certain act, or submit to a privation, he shall have a greater pleasure which you design for him; but this should be where no intrinsic right or wrong is involved. For instance, Fanny desires leave to join a companion to-day, in some scheme of pleasure not objectionable in itself—you can spare her, and are willing to gratify her in this way if it is the best way. But you have another scheme in view for her amusement for to-morrow—both can not be executed. There is no objection to stating all this to her fairly, telling her which you prefer of the two proposals, and leaving her to choose—that is, when nothing important is involved. Here your authority is not compromised; and children should have evidence that their wishes are never wantonly denied, or their highest happiness disregarded.

I have dwelt upon self-love or self-gratification as among the motives by which parents often endeavor to enforce their authority. But it is hoped that the illustrations here presented, will lead them to apply the views at which I have hinted to other practices of a similar character. Their own judgment and observation will inform them when they are appealing to low motives, and procuring nominal obedience from a child, which they tacitly admit that their own authorities insubordinate to command.

It is impossible to touch the subject of parental authority, without being reminded of the many points which require to be guarded and explained. Abounding abuses and misapprehensions and conflicting theories, each put its claim for attention on the ground of precluding a distorted view of the writer's sentiments. But other questions on this subject must be waved at present. Of some of them I have already expressed my own, or published the opinions of others. It is not the object of this article to show whether the attitude of direct command is the most suitable one for a parent to maintain, or whether his intermeddling with his children would more wisely be like that between friends possessing confidence and affection towards each other. Children must be in subordination to their parents; but whatever other means are resorted to, this end, let no resort ever be had in enforcing a command, to such motives as, while they join ostensible obedience, do in fact weaken authority and strengthen insubordination.

### SOME MEN HATE CHRIST.

Will it be questioned that the chief priests and the scribes and the Pharisees hated him eighteen hundred years ago? Did they contemplate with pleasure the evidences of his claims to their homage? Were they

gratified with beholding his wonderful works? Did his instructions soften and purify them? Did the meekness of his spirit, the fervor of his devotion, the consecration of his life to works of beneficence, and his tender compassion for a dying world, awaken in their bosoms emotions of delight? Nothing of this. Envy, jealousy, and revenge held the master over them, and lashed them on to foulest deeds of treachery and murder, attended with the deafening cry, "Away with him! Crucify him!" Such has been the character of millions, in every generation since. What other evidence of the fact can be demanded, than is met every day in the careless neglect or bold rejection of the authority he claims over the hearts and conduct of men? Neither infidelity nor gross irreligion are the only forms in which enmity to Christ appears. It is enough if the humiliation he requires be refused—if the duties he enjoins be not performed—if his commands be insolently be trodden under foot—and if his invitations and threatenings be treated with practical contempt. Such is the treatment he receives from the mass of mankind. They see no beauty in him wherefore they should desire him. He is a root out of dry ground—with-out form or comeliness—a stone of stumbling and a rock of offence. The great body of our fellow men are, then, enemies to Christ, and have no interest in his blood, and are urging their way to death eternal. Owe we no duties to them? Have we no voice to warn them, nor hand to pluck them as brands from the burning flame?—*Rest. Rev.*

### THE JUDGMENT OF MEN COMPARED WITH THE JUDGMENT OF GOD.

With me it is a very small thing that I should be judged of you, or of man's judgment;—he that judgeth me is the Lord.—1 Cor. iv. 3.

It is indeed a small matter to be judged of men's judgment. He who judges us is God. From this judgment there is no escape, and no hiding place. The testimony of our fellows will as little avail us in the day of judgment, as the help of our fellows will avail us in the hour of death.

We may as well think of seeking a refuge in the applause of men, from the condemnation of God, as we may think of seeking a refuge in the power or the skill of men, from the reprobation of God, that our breath shall depart from us. And have you never thought, when called to the chamber of the dying man—when you saw the warning of death upon his countenance, and how its symptoms gathered and grew, and got so near, and of human tenderness—when it every day became more visible that the patient was drawing to his close, and that nothing in the whole compass of art or any of its resources, could stay the advances of the sure and the last mortality—have you never thought, on seeing the bed of the sufferer surrounded by other sufferers than those of the Patriarch—when, from morning to night, and from night to morning, the wretched family sat at his couch, and guarded his broken slumbers, and interpreted all his signals, and tried to hide from his observation the tears which attested him to be the kindest of parents—when the sad anticipation spread its gloomy stillness over the household, and even set forth an air of seriousness and concern upon the men of other families—when you have witnessed the despair of friends, who could only turn them to cry at the spectacle of his last agonies, and had seen how little it was that weeping children and inquiring neighbors could do for him—when you have contrasted the unrelenting necessity of the grave with the feebleness of every surrounding endeavor towards it, has the thought never entered your mind, how sure and how resistless is the decree of God!

And on the day of the second death, will it be found, that it is not the imagination of man, but the sentence of God that shall stand. When the sound of the last trumpet awakens us from the grave, and the ensigns of the last day are seen on the canopy of heaven, and the tremor of the dissolving elements is felt upon the earth, and the Son of God with his mighty angels are placed around the judgment seat, and the men of all ages and of all nations are standing before it, and waiting the high decree of eternity—they will it be found, that as no power of man can save his fellow from going down to the grave of mortality, so no testimony of man can save his fellow from going down to the pit of condemnation. Each on that day will mourn apart. Each of those on the left hand, engrossed by his own separate contemplation, and overwhelmed by the dark and lowering futurity of his own existence, will not have a thought or a sympathy to spare for those who are around him. Each of those on the right hand will see and acquiesce in the righteousness of God, and be made to acknowledge that those things which are highly esteemed among men, are in his sight an abomination. When the Judge and his attendants shall come on the high crowd of this world's destinies, they will come from God—and the pure principle they shall bring along with them from the sanctuary of heaven, will be the entire subordination of the thing formed to him who formed it. In that praise which upon earthly feelings the creatures offer one to another, we behold no recognition of this principle whatever; and therefore it is that it is so very different from the praise which cometh from God only. And should any one of these creatures be made, on that day, to see his nakedness—should the question, what have you done for me? leave him speechless should at the muddy; and they should remember,

length, convicted of his sin, he turned against God, he try to find money. In the kindness that beamed from him upon his fellow mortals in the world—they will not be able to hide him from the coming wrath. In the face of all the tenderness they ever bore him, the severity of an unconciled law-giver must have upon him a resistless operation. They may all bear witness to the honor and the generosity of his doings among men, but there is not one of them who can justify him before God. Nor among all those who now yield him a ready testimony on earth, will he find a day's-man betwixt him and his Creator, who can lay his hand upon them both.—*Chalmers.*

### TO KEEP MINISTERS HUMBLE.

Once, at the close of an ordination, a prominent member of the church, addressed the minister, and said, "I hope God will keep you humble, and I intend to keep you poor." It seems his plan to keep the preacher humble was to keep him poor. There are many at this day who appear to think the only way for a minister to keep himself to be kept poor.

Another class seem to think that the way to keep humble is to continue ignorant. I judge thus because some speak of those of limited attainments as humble, and of those who labor to get knowledge, and to improve their minds, as being proud. If it were a correct mode of judging we should be compelled to call Paul proud, and set Moses down as proud, and a host of other worthies—Luther, Melancthon, Erasmus, Bean, Wesley, Whitefield, and all of the most useful men of the last four centuries. Limited knowledge cannot contribute to humility. Proper views and feelings make a man humble.

Another class are thought to be humble because they are clownish, and their manners are stiff and rustic. Those who judge thus can see no humility in the minister of refined manners, and dignified men. A man of easy and affable manners may be as humble, useful, and holy as one of very coarse and unpolished manners. Neither will prove a man either humble or proud.—Both may be proud, but it is neither the refinement of the one nor the rusticity of the other that produces it, or proves it.

### TRANSMISSION OF EVIL.

Besides an hereditary depravity which affects the whole race, there is often to be observed a striking transmission from father to son, of evil qualities, peculiar in such a sense, as to distinguish them from others.—Parsimony, incontinence, intemperance, disregard of truth, evil speaking, anger, and other singular traits are often known to characterize families for several generations. A native depravity being presupposed, these peculiar forms of its exhibition are, doubtless, dependent on the force of example, and the defects of education. The character of the son will naturally be assimilated more or less to that of the father, and the force of example will frequently prove more constraining and influential, than instruction communicated from other sources. The same fact may be accounted for on the principle of judicial inflection. God visits the iniquities of the fathers on the children to the third and fourth generations. Not that he makes the children morally accountable for the personal sins of the father, but the evil effects of the father's sins, are transmitted to his posterity. Thus physical evils which have originated in the sin of the parent, are often perpetuated by a hereditary transmission; and the same is true, unless divine grace interpose, is re-acted and continued as a family trait. How many families are there which, in all their past generations have been ungodly, and which bid fair to be ungodly in all future generations! History furnishes abundant examples of the kind. Herod Agrippa beheaded the Apostle James, who, for his zeal in the cause of Christ, was styled a son of thunder, and he was grandson of Herod the Great, who, to accomplish the destruction of the infant Christ, murdered by wholesale the infants of Bethlehem; and the nephew of Herod Antipater, who, in cold blood, cut off the head of John the Baptist, and the father of that King Agrippa, who judged the Apostle Paul, and was only almost persuaded to be a Christian! This fact for human blood seemed to be, in this instance, the family trait.

It is no small honor, as well as no common safety, to be the offspring of godly parents. The promise is unto you and your children, and although it is not an inviolable rule, that the seed of the righteous flow in the footsteps of their fathers; yet where the latter are faithful to their duty, all the probabilities are in favor of the idea that righteousness may characterize a family in its remotest generations. These thoughts should possess a most interesting interest for all. The children of pious parents are under a solemn obligation not to break up the pious succession, by neglecting the privilege they enjoy, and consorting with those who have the privilege to be proud, and they should remember,



'Starboard the helm.' Now, see how much may hang on one little word. The man at the helm mistook the word, and thought the captain said, 'starboard the helm.' So he turned it the wrong way.

In the new country—that is, in those new states where the great forests are not cut down, and where only a few people live—the fire sometimes, when it is dry in the autumn; gets into the woods.

At length, the wind blew a spark into the woods, and the dry leaves caught—they blazed—the whole woods were on fire. On the fire went, kindled into a great flame, raging and burning all before it.

When at a great distance, he saw the fire, and hastened home as fast as possible. But O, what a sight! The woods were all burned black.

'Coward! coward!' said James Lawton to Edward Wilkins, as he pointed his finger at him. Edward's face turned very red, and the tears started in his eyes, as he said, 'James Lawton, don't call me a coward.'

THE "SEX" IN CHINA. Let every Christian lady read this extract from Harris: "Of the Chinese women (Gutzlaff writes), they are the slaves and concubines of their masters, live and die in ignorance, and every attempt to raise themselves above the rank assigned them is regarded as impious arrogance.

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To repine, therefore, is to contend against his will. Whatever the outward appearance may be, every habitually discontented person is ill affected towards God; nay, though he may wish to conceal it from himself, he is a secret blasphemer.

Consider how little we deserve, and how much we enjoy. We came into the world without possessions, and surely have not done much since to merit anything. If we have the least comfort, it is quite as much as to be expected on the scene of deserts.

General Intelligence. Time.—Spend your time in nothing which you know must be repented of. Spend it in nothing on which you might not pray for the blessing of God.

An Amicable Dilemma.—Some caution is required in passing our opinion upon strangers; a caution, however, which few of us adopt. At a public levee, at the court of St. James, a gentleman said to Lord Chesterfield, "Pray, my Lord, who is that tall, awkward woman yonder?"

Directions for going out of Church.—The Cincinnati Sun has the following directions for going out of church—they mostly interest some persons in that quarter.

From the Christian Advocate and Journal. THE "SEX" IN CHINA. Let every Christian lady read this extract from Harris: "Of the Chinese women (Gutzlaff writes), they are the slaves and concubines of their masters, live and die in ignorance, and every attempt to raise themselves above the rank assigned them is regarded as impious arrogance.

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MELANCHOLY SUICIDE OF AN OFFICER OF THE NAVY.

Last night and early this morning Lieut. George C. Wyche, attached to the United States ship Ohio, was seen in the street at different times very much intoxicated, and having fallen down a cellar, was, on account of his helpless condition, taken by the watchmen and put into the watch house attached to the new court house.

The room being somewhat cold, officer Stratton had him taken about four o'clock, this morning, to the lock up in the same building, which was warmed by a stove funnel, and in which he would be more comfortable.

Between 8 and 9 o'clock this morning, officer Stratton repaired to the place and found him hanging lifeless from the grating over the door, having hung himself with his handkerchief. His body was warm, and the act must have been done about eight o'clock.

Lieut. Wyche was a young man about 28 or 30 years of age, was well dressed, having on a handsome black dress coat; dark pantaloons, a new pair of boots, &c. He was turned out one or two places in the course of the night, and this circumstance connected with the disgrace of being confined in the lock up on his returning to a sober state, doubtless led to the melancholy suicide.

Lieut. Wyche was formerly from Virginia, and lately attached to the U. States service at Portland, Me., and was lately at his station. His appearance was remarkably genteel and his deportment chivalrous.

This is another of the melancholy results of the use of ardent spirits, and the fact should speak to the public mind with a voice of solemn and impressive warning.

In this connection too, we would observe that some persons or acquaintances must have been deaf to the calls of humanity, or they would have taken charge of him before in his helpless state, and before he was consigned to the walls of the prison house.

An inquest was called by Coroner Pratt and holden about 11 o'clock, this forenoon, at which many of the officers of the Navy were present. A verdict was rendered conformably to the facts related by us above, touching the manner of the suicide, viz, hanging himself with his own handkerchief.

MURDER.

A horrid murder was committed in Philipston, Putnam co., N. Y. on Tuesday evening last, by a person named George Denny. It appears that he had an old grudge against Abraham Warner, an aged and respectable citizen. Denny went to the residence of Warner, and called him out; as soon as the old man made his appearance, he was shot dead. Denny is but 18 years of age. He was arrested.

From the Christian Reflector. EXPENSIVENESS OF WAR.

Our last war cost us nearly \$450,000,000; and if we reckon all the injury it did to the business and property of the nation, the sum total could not be much, if at all, less than \$500,000,000! And what did we gain by all this? Not so much as we might have secured by spending a single million in pacific measures for the redress of our wrongs, and the vindication of our rights.

Look at the question about our North-eastern boundary. Maine, in a fever of excitement, raised the war-cry, rallied her own forces upon the disputed territory, and summoned the whole nation to the contest. The nation came not, and her own war-phrenzy soon died away;—but that brief and feeble movement cost us alone between one and two millions; twice as much as the whole territory in dispute is worth, and a hundred times as much as it would have required; to gain the way of negotiation or reference, to gain all that we ever could gain in any way. It would puzzle any man to tell what good that movement did; but its evils, pecuniary, political, and moral, are obvious enough.

neglected, without violating consciences—and how can conscience be smothered without guilt? And so not only the ransellers, but those who encourage them, must be, more or less, implicated in the abomination of rum-selling.

In fact, the war in Florida was continued for the special benefit of those who were making out of it. Every body in the vicinity knows this; and it was asserted even in administration papers of the day, that men, thus interested in the continuance of that war, actually furnished the Indians with arms and ammunition to carry it on!

From the Baptist Advocate. GEORGETOWN COLLEGE, KY.

Surveying as we constantly do all parts of our country, we have been for some time highly gratified to mark the rising influence of this seminary. For ten or eleven years it seemed to exist but in name. Successive Presidents were called, but soon retired; and it was a college but in name—nor a class was ever graduated there till June, 1842.

The Glory of War.—Col. Morgan, the Texan Commissioner, in a letter to the editor of the New Orleans Tropic, says that of 11,000 Mexican troops sent to Campeachy, to subdue the Yucatanese, it has been clearly ascertained that only 4000 returned! There were 2,500 in the expedition against Merida—800 of that division are all that can be found to go back! Black vomit and other sickness thinned their ranks daily; and desertion, together with what were killed in the different engagements, must account for the balance.

GOOD ADVICE.

Let the business of every body else alone, and attend to your own; don't buy what you don't want; use every hour to advantage, and study to make even leisure hours useful; think twice before you throw away a shilling; remember you will have another to make for it; find recreation in looking after your business, and so your business will not be neglected in looking after recreation; buy low, sell fair, and take care of the profits; look over your books regularly, and if you find an error trace it out; should a stroke of misfortune come upon you in trade, retrench, work harder, but never fly the track; confront difficulties with unflinching perseverance, and they will disappear at last; though you should even fail in the struggle you will be honored, but shrink from the task and you will be despised.

Temperance.

THE LAST TOPER. The Portland True Washingtonian says that John Hawkins, when on his way to Portland last week, heard that there was one ingebriate left in South Berwick, and sought an interview with him. He found him, and they sat down together and talked the matter over. The man was half stoned, as the saying is, when he came across him. However he had to take heed as he could, and he urged him by all the incentives in his power to reform. He prevailed. Hawkins is a wonderful man—he always succeeds.

RUM'S DOINGS.

"To the rum-seller may be traced the most of the diabolical crimes that are daily committed, and which so rapidly and alarmingly increase, even in our midst. For without the instigation of rum, but few of these crimes would be committed, as is shown by the confession of those who committed them—for instance the subjoined account of the murder in Rochester. For how shall they get it to drink without the rum-seller—and how can he be licensed without public approbation—and how can he be approbated, without a violation of duty—and how can duty be

profess to be acting by his orders? How these commotions are finally to be settled I cannot imagine. Any arrangements the Nestorians may make with the army can prove only temporary. In the arrangement proposed by the English at this place, through their missionary and consul, which is to make the patriarch an independent governor of the Mountain Nestorians under the Porte, I have little confidence. Nor do I perceive any plan for the permanent peace and security of the Nestorians, which is best beset with great, if not insurmountable difficulties, in the present exceedingly jealous state of the Turkish Government, and all this remote point where they have so little power.

Missionary Department.

THE INVASION OF THE NESTORIANS.

The Missionary Herald for the present month contains extracts from several letters of Dr. Grant, detailing the history of the invasion and massacre of the Mountain Nestorians. It appears that the mother of the Patriarch, one of his brothers—priest Zador, who was the travelling companion of Dr. Grant in his tour of 1841—and a most promising lad who was set apart as his successor, are among the killed. Three of the Patriarch's brothers and a sister were taken prisoners. Of the household of the malek (or chief), of Diss—the district which was destroyed, and where the Patriarch and family resided—but one out of forty souls escaped. Dr. Grant considers the complete subjugation of the Nestorians as inevitable.

"The work of destruction," he says, in one of his letters, "is still going forward, and I have no hope of its ceasing, till this brave people are finally crushed, and their independence is gone. What will be the end of these things, no one can tell. The following is an extract of a letter from Dr. G. written at Mosul, on the 29th July:—

"Having completed the destruction of Diss, the army waited the arrival of a large expected reinforcement, under the bigoted chief of Buhhan and Khan Mahmood, from the district of Van; removing, in the meantime, the captives to the mountains of Buhhan. This large body united with the clans of the Hakary Koords, and led on by the sanguinary Badr-Khan Bey, they pushed forward towards Tryary, but not in the route anticipated by the Nestorians. Chibha, the seat of the chief malek, was among the first villages they attacked. The malek and most of the chief men of the place fell in the engagement. The malek's wife was among the captives. Several escaped across the Zab, and destroyed the bridge to prevent pursuit. The victorious Koords then pushed on, destroying every thing in their way.

The neighboring villages were sharing the fate of those which I have described when the patriarch left. Ashera was entirely deserted. The inhabitants had fled, with their families and flocks, and such effects as they could remove, to strong holds in the mountains. But whichever way they turned, danger was before them. An army of Turks from the pasha of Mosul was on the south; the Koordish army had possession of the north, and had also posted a strong force in the passes leading to the tribes on the east, which being cut off, and seeing the fate of their brethren of Diss and Tryary, they were negotiating terms of submission. A part of Tryary was hoping to save itself from total destruction in the same way.

The patriarch had no confidence in such an enemy. On receiving a message through his brother, till then in captivity, demanding the immediate surrender of his person, on the penalty of certain death, on being told that "nothing could save him wherever he should be found," he set out immediately for Mosul, accompanied by the brother who had thus escaped, and priest Abraham and family. He reached here in safety, day before yesterday, looking ten years older than when I last saw him; so much had his suffering and anxiety affected his appearance. The account which he gives of the state of things is most truly affecting, especially to me, as I am thus called to mourn the loss of very many of my warmest and most influential friends and acquaintances.

The captives, he reports, were to be doomed to the alternative of a change of religion or loss of life. Efforts will be made, through the Porte for the restoration of these suffering captives; both by the French and British consuls; but with what success, or whether in season to be of use, remains to be seen. The application of the latter to the pasha proved vain; it having been alleged in reply that Badr-Khan Bey, who headed the army, acted under orders from the pasha of Erzeroom, the immediate claimant of the Nestorian country. It is known that the above named chief has lately received a declaration of honor from the Porte; and it is thought by many that he has orders from the capital to do as he has done. He is nominally subject to the pasha of Mosul; and the latter is believed to maintain his present position only to beguile the Nestorians to submission; on the one hand professing a readiness to befriend them in case of submission, on the other menacing them with an army on their borders, which at any moment may act as a corps de reserve for the Koords, who

To Journeymen Printers.—WANTED at this office 2 or 3 good Journeymen Printers, to whom constant employment and good wages will be given. None need apply unless they are SOBER and industriously disposed, for we are determined to employ none who are in the habit of taking their 'preces.'

CUNNINGHAMS & CLOCK, Commission Merchants.

No. 60; Commerce Street, MOBILE, T. & J. Cunningham, Wm. R. Cunningham, D. Clock. Agents of the Augusta Insurance and Banking Company. Nov. 23, 1843.

HOWARD COLLEGIATE AND THEOLOGICAL INSTITUTION.

THE exercises of this institution will be resumed on THURSDAY, the 3d of October. The Trustees take pleasure in announcing the re-organization of the Literary Department. The Rev. Jesse Hartwell, who is well known in our churches as an able and sound Theologian, a devoted pious and efficient minister, will give his entire attention to young men studying for the ministry. The Literary Department will be found every advantage which able and experienced instructors, the most extensive Apparatus, Library, &c., can afford.

FACULTY. REV. JESSE HARTWELL, A. M. S. S. SHERMAN, A. M. REV. S. LINDSELY, A. M. REV. A. A. CONNELLA, A. M. STEWARD, WILLIAM HORNBuckle, Esq.

TUITION.—Per Session from \$12 to \$16.00. Preparatory Department, from \$5.00 to \$5.00. Advanced.

Positively, one half of the Tuition will be required in advance. Payment must be made to W. N. WATTS, Esq., Treasurer. Board in the Institution (including lodging, washing, fuel, and lights,) where the pupils will be under the special supervision and care of the Teachers, per month \$15.00. Payment one-half in advance. Board may be obtained in the most respectable private families in the town, including everything, at from \$12.00 to \$13.00 per month. For incidental expenses (fuel, &c.) \$1.00 per Session.

F. D. KING, Pres. of the Board. H. C. LEE, Secretary. Sep. 30, 1843.

RATICAN & GRIFFIN, WHOLESALE GROCERS.

31 Commerce and 31 Front Streets, MOBILE. MICH'L RATICAN, A. ARCH. M. GRIFFIN, Nov. 15, 1843; 11-3m.

Advances on Cotton.

E. L. ANDREWS & CO., COMMISSION MERCHANTS, MOBILE, ALA. WILL make liberal advances on Cotton to their consignments for sale in Mobile, or for shipment. Sept. 27, 1843. 4-1f

THO. CHILTON, ATTORNEY AT LAW

Solicitor in Chancery. HAVING made a permanent settlement at MARION, Perry County, I am prepared to engage in such Professional Business as may be tendered him. His Office is a front room in Mr. Cooke's Tavern, a few doors south of the Store of Messrs. Case, Wilson & Co. He promises the most faithful attention to all business confided to his management, and may regularly be found at his office. Marion, April 22, 1843. 34-ly.

HUGH DAVIS, ATTORNEY AT LAW.

PERRY G. H. ALAN. OFFICES IN THE CIRCUIT AND SUPREME COURTS OF THE STATE AND THE FEDERAL COURTS IN ALABAMA.

J. M. TURMAN, Commission Merchant, MOBILE.

HAVING permanently located in Mobile, during the business season, respectfully solicits the acquaintance of all our numerous friends and acquaintances from Mississippi and Alabama. During the past summer having spent considerable time in the Western country, where he has succeeded in making engagements with several heavy shippers and manufacturers of western produce to receive consignments regularly through the business season in Mobile, via New Orleans. All business from whatever source shall be conducted with fidelity and despatch. November 1, 1843. 9-2m.

EDWARD A. BLUNT & CO., DEALERS IN Staple and Fancy Dry Goods.

MARKS, WHOLESALE, READY-MADE CLOTHING, &c. &c. Marion, Ala. April 18, 1843.

Poetical Department.

THE MISSIONARY ANGEL.

BY F. P. SMITH.

Onward speed thy conquering flight; Angel, onward speed;

Onward speed thy conquering flight; Angel, onward speed;

Onward speed thy conquering flight; Angel, onward speed;

Miscellaneous Department.

OLD HABITS.

A gentleman one day overtook a traveler moving very slowly along under the great inconvenience of a heavy stone in his pocket.

'What! this stone in my pocket,' said he, 'I would not part with it for anything.'

'Here, in the first place,' said he, 'is the use of tobacco, chewing, smoking, taking snuff—old habits—of what use are they to me?'

A FATAL ERROR.

Messrs. Editors—I have recently had occasion to examine with painful accuracy a portion of my conduct in the exercise of parental authority.

My eldest son was of considerable talents. I educated him liberally, with an eye to his adopting one of the learned professions.

in the crowd, there was to his parents a great decline in that healthful flow of spirits, and those indescribable evidences by

which a parent can judge of the enjoyment and happiness of their son. I spoke to him of his dejection. I urged upon him the propriety of taking exercise, morning rides and evening rides.

'Dear Parents—Do not manifest so much anxiety about the rest of your children becoming great in the eyes of men, as you did about me. I die a victim to the over anxious solicitude of parents about my greatness.'

A TOUCHING NARRATIVE. Near the close of the late Home Missionary Meeting at Syracuse, N. Y., a minister made the following statement:

At the meeting of the late Home Missionary Meeting at Syracuse, N. Y., a minister made the following statement: A member of his church, when first commencing business in the world, had purchased a dairy farm, for which, by industry and economy, he had been able to pay all the purchase money.

Capt. James Ross, the great Arctic navigator, is about to proceed on another Government expedition to attempt a north-west passage, or at least a North Polar survey.

The Farmer.

Manure.—We find the following useful suggestions in a late English paper:

It is well known that in a close stable, where there are a good many horses, there is a very pungent smell, affecting the eyes and nose; more particularly when the stable is being cleaned out.

BRILLIANT WHITEWASH.

Many have heard of the brilliant stucco whitewash in the east of the President's house at Washington.

Take half a bushel of nice unslacked lime, slack it with boiling water, covering it during the process to keep in the steam.

When walls have been badly smoked, and you wish to have them a clean white, it is well to squeeze indigo plentifully through a bag into the water you use, before it is stirred in the whole mixture.

JUDSON FEMALE INSTITUTE.

COURSE OF STUDY. Primary Department.—Reading, Spelling, Writing, Child's Arithmetic, Child's Geography, Parley's History of Animals, First Lessons in Geometry, Child's Physiology.

REGULAR COURSE. Preparatory Department.—Reading, Spelling, Writing, Mental Arithmetic, Written Arithmetic (including Integers and Fractions), Grammar, Geography, History, Greek, History of Rome, Natural Philosophy, Botany.

RESIDENT GRADUATES. Young ladies who may desire to enjoy the advantages of the Institution after graduating, either to pursue at greater length, particular branches of study, or to perfect themselves in the French and Latin languages, shall be admitted to all the privileges of the Under-Graduates for one-half the customary tuition charge.

APPARATUS. The Institution is furnished with a valuable apparatus for illustration in Natural Philosophy, Chemistry, Astronomy, Geology, &c. It is also provided with a large collection of valuable Books, Maps, and Charts.

THE LIBRARY. Contains the most important works in Ancient, Classical and Modern English Literature, as also in History, Antiquities, Biography, &c.

THE SEMINARY EDIFICE. Is a splendid building, finished in a style of convenience, taste and elegance rarely surpassed, and furnishing accommodations for 150 or 200 pupils.

THE INSTRUCTION. In the various studies pursued is of the most thorough character. It is intended that the pupil shall fully understand every subject which engages her attention.

THE GOVERNMENT. Of the Institute is vested in the Principal, aided by his Associates in the faculty of instruction.

THE BOARDERS. The Boarders never leave the grounds of the Institute without special permission from the Principal.

PERMANENCY. One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, books, &c.

RATES OF TUITION.—PER TERM OF FIVE MONTHS. Regular Course, (English), \$20 00

RELIGIOUS DUTIES. Pupils attend Church once on the Sabbath, parents and guardians selecting the place of worship.

BOARD AND TUITION. Board and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the Term.

PROMOTION. To promote habits of economy and simplicity, a DIXON DRESS is prescribed; for winter, Green Circassian or Merino; for summer, Pink Calico, small figure, (Merrimack Print) for ordinary use, and White Muslin for Sabbath and holidays.

CLOTHING. Every article of clothing must be marked with the owner's name.

It is earnestly recommended to Parents and Guardians not to suffer bills to be made on credit, and not to pay bills unauthorised.

BOARDING IN THE INSTITUTE. It is desirable, that all young ladies whose friends do not reside in town, should board in the family of the Steward.

SESSIONS AND VACATIONS. There is but one session a year, in the Institute, and that of ten months, commencing always about the first of October.

THE NEXT SESSION WILL COMMENCE ON TUESDAY, the third day of October. It is of great importance to the pupils to be present at the opening of the session.

CIRCULAR. The Trustees deem this a fit opportunity to commend the Judson Institute anew to the confidence and patronage of an intelligent public.

STABILITY AND PERMANENCY. The stability and permanency of the Institute will also attract the attention of the patrons of learning.

ALABAMA READERS. The attention of Teachers and Parents are invited to the above Series of Readers.

Much Inconvenience Obviated. The subscriber will furnish any LAW, MEDICAL, THEOLOGICAL, and MISCELLANEOUS Books, that can be had in the Northern Market.

ALABAMA READERS. The attention of Teachers and Parents are invited to the above Series of Readers.

THE CAREFUL READER. The books forming this Series have been carefully revised, and freed from all objectionable pieces, and it is believed, that four readers better adapted to the capacities of the respective ages for which they are designed.

HUMPHRIES, WALSH & Co. Wholesale Dealers in Groceries and Western Produce.

PRIVATE BOARDING. MRS. R. STEVENS could accommodate several Young Ladies with board for the present session; also, one or two DAY BOARDERS.

Job Printing all descriptions executed with neatness despatch at this Office.

PROSPECTUS.

ALABAMA BAPTIST. It is proposed to publish in the town of Marion, Perry county, Alabama, a weekly Religious Paper, with the above title.

It will furnish a medium of inter-communication among the Churches and readers, will contain before them intelligence from individual Ministers, from Churches, District Meetings, Associations, and from the Executive Board of the Baptist State Convention.

THE ALABAMA BAPTIST will contain information respecting the operations of Bible, Missionary, Tract, Sabbath School and Temperance Societies. It is intended, also, that it shall present such views of Christian Education, General Morality, and Practical Piety, as will make it a valuable FAMILY PAPER.

TERMS. The ALABAMA BAPTIST will be published weekly, on an Imperial sheet, with fair type, and furnished to subscribers, at THREE DOLLARS per annum, payable invariably in advance.

THE MACEDONIAN, A SMALL MISSIONARY NEWSPAPER, CHEAP, interesting, full of electricity, adapted to go every where, to be read by every body, and to arouse the true missionary feeling—that purest and loftiest form of christian feeling—wherever it goes.

The ALABAMA BAPTIST will be published weekly, on an Imperial sheet, with fair type, and furnished to subscribers, at THREE DOLLARS per annum, payable invariably in advance.

A CARD. A DISTINGUISHED PHYSICIAN in a neighboring town has made the following offer to the patrons of an Academy in its vicinity.

Factorage and Commission Business. The undersigned, has this day entered into co partnership, and will carry on the Factorage and Commission business, under the firm of Callaway & Parks.

Dr. E. R. SHOWALTER. WOULD respectfully inform the public, that in addition to a large and fresh assortment of Drugs, Medicines, &c., he has on hand a splendid stock of Piano and Guitar Music.

Books and Stationary. A valuable assortment of BOOKS AND STATIONARY.

GRIFFING & BATELLE, Wholesale Grocers, No. 34, Commerce Street, Mobile, Alabama.

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