

A GOOD SENTIMENT.—There is certainly choice of ways for the presentation of unpleasant truth, and the wise man will aim to give a little offence as possible, consistent with faithfulness to the cause he advocates. Great severity of language may sometimes be necessary, but even then it should be accompanied by marked kindness of manner; and we are persuaded that reformers are more prone to understand severity, than they are to misjudge leniency.—*Christian Freeman.*

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, July 19, 1845

Col. JOHN M. BAILEY of Scottville, Bibb county, is an authorized Agent for the Alabama Baptist.

The Rev. John H. High is authorized to act as Agent for the Alabama Baptist.

SUBSCRIBERS, who do not find a receipt in this paper or money sent by mail, or paid to an agent within two months after payment, will please inform the Treasurer, Rev. JAMES H. DE VOTIE.

Extracted Meeting.

There will be a protracted meeting held with the Providence Church, six miles west of Warrenton, Sumter county, in connection with the meeting of the Ministers' and Deacons' Association, to commence on the Friday before the 5th Lord's day in August next. Ministering brethren are affectionately invited to attend.

The Southern Baptist Convention.

ARCHIBALD THOMAS, Richmond, Va.
Treasurer of Foreign Mission Board.
THOMAS CHILTON, Marion, Perry Co. Ala.
Treasurer, Domestic Mission Board.
M. T. MENDENHALL, Charleston, S. C.
Treasurer of Southern Baptist Convention.

Mr. DAVID GORDON, of Mobile, is authorized to receive any money due the Howard College for theological purposes.

WM. N. WYATT, Treasurer.

January 18, 1845.

Domestic Missions.

All Communications, relative to Domestic Missions should be addressed to the Rev. D. P. BESTOR, Corresponding Secretary, at Greensboro, N. C.

The Religious Herald, the Recorder, and the Index, please copy.

The District Meeting will be held, commencing Friday before the first Lord's day in September next with the Shutes Creek church, near Scottville, Bibb county, Ala. Ministering brethren are invited to attend.

WILLIS BURNS.

AGENTS.

E. H. HOOPER, J. J. BRADFORD, A. H. YARINGTON, and Rev. JOHN H. HIGH are our travelling Agents, and JOHN M. BAILEY of Scottville, and Baptist Ministers generally are our local agents. Besides these we have no others in the field, and subscribers are requested to pay money, through these only, to our Treasurer, Rev. J. H. De Votie.

We will pay postage on all letters containing money.

TO OUR PATRONS.

We beg leave to state that the first six months of the present publication year are about expiring, and our patrons would do well to save a few times by paying up their subscriptions. Moreover we have got to purchase a press and other necessary appendages, but this cannot be done unless we receive what is due up to this time. Do attend to this subject and save us from any doubt or difficulty in regard to the publication of the Alabama Baptist.

OUR PAPER.

Mr. Hooper, our travelling Agent, has just returned from a tour in Sumpter and Marengo, and gives us a cheering account of his success. We thank the friends there for the assistance they rendered to him and for their assurance of further aid. Mr. Hooper will soon start again intending to take a trip into Mississippi, and we shall be under obligations to the brethren and friends wishing well for the cause, if they will aid him all in their power in furthering the progress of his mission. We have high anticipations in regard to the feelings of our friends in Mississippi towards us, and hope they will be realized. Brother Ross will do a good thing to the cause of Christ, if he will carry out the intentions which he mentioned.

Mr. Hooper tells us that the Alabama Baptist is a welcome messenger to its readers, dispensing the light and joy of christianity throughout the waste places of Zion. As long as we can be thus engaged we shall be happy. The sole objection to the paper, he says, is the price of it. It is not proper to compare the price of our labor at the South with the price of labor at the North. There they work by steam and get appliances at half the expense we have to encounter; besides, paper and other materials are procured among themselves, while we have to import them at a high price. Compare the Alabama Baptist with Southern papers and we will not complain. The very valuable paper, the Christian Index of Georgia, is half a dollar less, but it is several inches less in size than our paper. But we say, as we have said before, that if 500 extra fibers more shall be sent us, we will publish it for \$2.50. We hope we shall be able to do this at the beginning of next year. It is impossible to reduce the price unless this is done.

Something has been said about the variety of our matter. Variety is the spice of any thing, and so long as we are connected with the paper, variety shall be the principal characteristic of it. A little of National interest for the benefit of patriots; a little of Agriculture for the benefit of planters; a little of Temperance for the benefit of demagogues; a little of Poetry for the benefit of the sentimental; a little of Abolition for the benefit of the Southern; a little of Theology for the benefit of the Ministry; and a good deal of Religion for the benefit of all men. We shall expose vice wherever known, especially among professed christians; we shall publish rascality in those wearing the garb of the clergy, and cry out against lukewarmness in the church. Can we do anything more than this? If this does not satisfy us we will give it up. Stand up to us, friends, and we will be always at our post in the

midst of the battle, and our last words shall be "victory or death!" All we want is our health and your duty, and by the help of God victory shall be ours—victory over the enemies of Christ.—Don't talk about hard times. In politics you don't mind the hardness of times. And is the cause of Religion of less importance? We have been engaged in politics too, and worked to no profit, and we are determined to do as much for the cause in which we are now engaged as we are sustained. What say you?

TRAVELS IN TEXAS.

These chapters will be finished in two numbers more. Some may have thought that they were not adapted to the object of this paper, but as they contain nothing derogatory to that object and at the same time afford the only true history of the actual condition of the Republic, now so intimately connected with the interests of the States, and as they form an interesting variety, which is the best quality of a newspaper, we have thought proper to publish them. We are informed that they have given pleasure where they have been carefully read, and that is all we wished. We think that those of our exchanges which have not availed themselves of the privileges of using these chapters to their own advantage, have manifested very bad taste and much worse judgment. Though they were written in 1841, yet they are quite as important now, for little has transpired in the Republic to affect their truth or application.

The next chapter will be on the "Education, Morals, and Religion of the People," and the last will be on the "Face of the Country and Character of the Soil."

DOMESTIC FLOUR.

We take pleasure in announcing that we are living upon flour made of wheat, which was raised this year upon the farm of Joel Parish, Esq., one mile and a half from Marion, and which is but little inferior to the best imported flour. It was prepared at the mill of Mr. Jamison of this county. However fine the wheat may be, it must pass through a good mill to make good flour. We think our Alabama Planters would do well to give some attention to the raising of wheat, and other necessities of life, that they may live within their own resources, and become independent of the productions of foreign labor. This can be done if they will only think so. They complain of hard times, though they, of all people, have the least reason to complain. Why are times hard with them? Because their attention is given too much to the cultivation of one staple, to the neglect of others more necessary because more intimately connected with their existence, thus making more of their principal commodity than can be consumed, glutting the market, and reducing its value below the value of their labor. The price of any article varies with the demand, and the demand increases as the quantity decreases, and the quantity depends upon the consumption, so that every market regulates itself. This is a good rule and one easily understood, and if observed, would relieve the planting interest from embarrassment. Let us live within our resources. "That country," says the great Franklin, "which imports more than she exports or which exports the raw material, and imports the manufactured article, will always be poor."

Gov. Hammond's Letter on Slavery.

Our readers in the South cannot but be pleased with the very able and lucid argument of this defender of Southern interest, now in the course of publication. It is a noble defence of our rights against the unjust aspersions of Abolitionists, who, in opposition to the institution of slavery, are governed, not by a desire of doing good to us or the cause of truth, but by a disposition of malice and envy on account of our prosperity, which had been going on in a steady and peaceful course until interrupted by them. If they were desirous of doing us good they would listen to our defence. If they were anxious to benefit the cause of truth, they would not base their opposition upon false testimony. But we do not look for any justice from them, blinded as they are by a senseless infatuation.

The argument of Gov. Hammond is powerful. He defeats every attack the Abolitionist makes, and drives him from every position he takes. He argues facts which are stubborn things. His scripture argument is utterly irresistible. Indeed, our opponents appeared long since to be conscious that they could not meet us by fair argument, and therefore, they resorted to the usual subterfuge of a defeated combatant, aspersion and abuse.—We have always been willing to discuss the question of slavery, having a consciousness of the rectitude of our conduct. We have, also, been willing to receive any light which might be shed upon this subject to expose its imagined evils. We even allowed the subject to be agitated among our slaves themselves, by travelling lecturers, self-styled lovers of oppressed Africans, and friends of humanity, until the privilege was abused by these itinerants of freedom, who lurked about negro-quarters instilling into the occupants a spirit of rebellion and discontent.

Another impressive fact brought to view by Gov. Hammond, is that when an abolitionist comes into the South and acquires slaves, (and he not only frequently does so, but is the most anxious for such property), he usually beats them worse than the owner who has been raised among slaves. This fact can be verified if it were necessary. And what does this prove? It proves that the Abolitionist is the worst enemy of the slave.

Our opponents manifest a very poor knowledge of human nature in their crusade against our institutions. Man is a stubborn animal and may be led, but not driven. To lead him you must convince his judgment, and prove to him

that what you wish him to do is for his advantage. If you abuse him, you are sure never to effect your purpose. The creator himself never acts with his creatures in this manner. "Come let us reason together," says he, "though your sins be as scarlet I will make them as wool."

EAST TENNESSEE UNIVERSITY.

We have been favored with a Catalogue of the members of this Institution and can notice it favorably. The number of students is ninety, and the faculty five. We had the pleasure of a distant view of the grounds in 1839, when passing through that section of country on our way westward, and were much pleased with the prospect. It is situated on a high eminence in the suburbs of the city of Knoxville, a healthy and convenient location, and provided with all necessary fixtures.

MARION SEMINARY.

A literary jubilee of three weeks has just commenced with us by the Annual Examination of Mr. Wright's Seminary. Next week the examination of the Howard will take place, and the week after, the examination of the Judson Institute.

We have attended regularly on the exercises at the Seminary and take pleasure in saying that the result was every way satisfactory to friends and patrons of the Institution. Every class sustained itself admirably, so that it is hardly necessary to discriminate; we will say, however, that the classes in Mathematics, Philosophy, and Rhetoric, particularly distinguished themselves for an intimate acquaintance with their studies. The Bible class, consisting of some twenty little girls from three to ten years of age, cannot be excelled. They manifested a promptness in their answers that was really surprising. We did not like the method of examining the class in Mathematics; the young ladies recited from their seats, the board standing six or eight feet from them, and so far from the spectators that the figures could not possibly be distinguished, and of course the progress of demonstration could not be pursued.

The Concerts at night were quite interesting, especially that of Thursday night, but we cannot say much of them because we were not favored with the privilege usually extended to the Editor, viz: a convenient seat where every thing could be seen and heard.

We heard scarcely any thing of the compositions of the Graduating class, or the Address of Mr. Graham, having to stand the length of the room from the stage, about the space of two hours. The Address of Mr. Hamilton was replete with sound practical views and heard with pleasure.

For the Alabama Baptist.
Heaven.

Frequently it becomes necessary to prove by the scripture that the wicked will be punished in the future world, but the blessedness of the righteous is so agreeable to the natural desires of the human heart that it is considered hardly necessary to present any arguments in its favor. A proposition, however, is not true, merely because it is desirable; nor untrue, because it is undesirable. Truth is truth without regard to the desires of individuals, for, or against it.

Were it not that a desire of happiness is innate, and agreeable to our wishes, would it not require much more evidence to prove satisfactorily that there is a heaven of happiness, than that there is a hell of misery? If we ask the heathen, they would tell us that it is most reasonable to suppose that there is a place of punishment for the wicked; but very improbable that there is a place of happiness for any of the race of man. But the revelation which God has made, "brings life and immortality to light through the gospel."—2 Tim. 1: 10.

Heaven is a place. Christ says to his disciples: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also."—Jo. 14: 2. It is described by terms implying place. It is "a city which hath foundations, whose builder and maker is God."—Heb. 11: 10. It is a country.—"They that say such things, declare plainly that they seek a country. Now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. 11: 14, 16. It is a house. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5: 1.

These terms imply locality; for a house, a city, or country cannot exist without a place in which they may be located. Heaven is a happy place. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."—Rev. 21: 27. It is the residence of God, who is most holy; and of angels who have never sinned; and of spirits of just men made perfect. For persons who live in a world of sin, it is exceedingly difficult, not to say impossible, to conceive of pure holiness. The utmost effort of our mind, can reach only toward such a conception. But even this presents a picture so abstract as to lead the christian to forsake all to obtain a place therein. How ravishing is the vision, which Isaiah saw. "I saw the Lord sitting upon a throne, and his train filled the temple. Above it stood the seraphim, each one had six wings. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts."—Isa. 6: 1, 3. Of this holiness all the heavenly inhabitants partake. "The people are all religious." They are all sanctified; they are cleansed from all unrighteousness. "Christ loved the church and gave himself for it. That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy

and without blemish."—Eph. 5: 25, 27. When it is asked, "who shall ascend into the hill of the Lord, or who shall stand in his holy place?" It is answered "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."—Ps. 24: 3, 4.

Heaven is a happy place. The highest idea a Jew had of happiness was to be with Abraham. Lazarus then was supremely blessed when in Abraham's bosom. This figure was intended to represent intense delight. The city is most pleasantly located. Its walls are precious stones; its gates are pearls; its streets are paved with gold; its temple is—rather it is all temple; its houses are mansions; its light is the glory of God; its inhabitants are all of one mind; they are engaged in the scene, delightful employment, its harps are harps of gold; and its song the song of the Lamb. Through the midst of it "runs the pure river of the water of life clear as crystal, and on either side of it, the tree of life, bearing twelve manner of fruit."—Rev. 22: 43. What can these figures mean, unless they are designed to represent heaven as a delightful abode? The most exquisite enjoyment belongs to the highly favored hosts. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and there shall be no night there; and they need no candles, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."—Rev. 22: 3, 5.

By all the language used to represent heaven, we are led to suppose that it is a most happy place. The apostle had a glimpse of that world and he says, "we were caught up into paradise, and heard unspeakable words, which it is not lawful (or possible) for man to utter."—2 Cor. 12: 6. "It is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2: 9. Paul who hath seen the glories of heaven declares that it is impossible for the heart to receive the things laid up for the saints. How exalted that happiness must be, which is too great for our imagination, aided by the light of revelation, even to conceive. "Well may the exhortation be addressed to us, 'Strive to enter in at the strait gate.'"

Heaven is an eternal abode. Those who enter there will "go no more out forever." The apostle calls it the "eternal inheritance." When considering the sufferings of this life he compares them with the joy which shall follow and says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4: 17. The expression eternal life, is found in the New Testament, no less than 29 times. The bliss of heaven is not only exceeding great, but absolutely unending. What heart can comprehend the idea of eternity? We can measure duration by days, years, ages, centuries, and can talk of millions of ages, and seem to have some idea of the period; but when we say that these may pass away, and yet we arrive no nearer the termination than when we began, we are absolutely lost. We can rarely form an opinion of eternity. Yet had eternity awaits us all. For those who love God, such an eternity of happiness is held in reserve! This is "the kingdom prepared for them from the foundation of the world."—Mat. 25: 34.

How consoling the language of our Saviour, "Father, I will tell thee also, whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou loved me before the foundation of the world."—Jo. 17: 25. "The dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thes. 4: 17. Such is the description given in the revelation of God of the glory, excellence, and happiness of heaven. He must be truly unwise who neglects to seek its inheritance there. Shall this world, with all its tinsel charms be able to allure our hearts from the riches of glory laid up in heaven? Instead of suffering ourselves to be beguiled by the transient things of time, we should give good heed to the Saviour, when he says, "Lay not up for yourselves treasures on earth, where moth and rust do corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."—Mat. 6: 19-21. "These remaineth a rest to the people of God."—Heb. 4: 9. "Let us therefore labor to enter into that rest." "And when Christ who is our life shall appear, we shall also appear with him in glory."—Cor. 3: 4.

For the Alabama Baptist.

SUMPTER Co. July 4, 1845.

Bro. HOOPER: Much has been said and written of late, of the existing relations between the Northern and Southern portions of the Baptist Denomination; and while on the one hand I admire the firm, yet moderate course, which characterized the proceedings of the Augusta Convention; and I may add, the christian spirit manifested by many of our Southern brethren, I must in candor say, that my heart is grieved, nay I deprecate the extreme course pursued by some, who are influential among us; who would ostracize ALL north and south, who do not entertain the same views in relation to the exciting subject of slavery that we do.

For one I must be permitted to say, that the gentlemanly courtesy, brotherly kindness, and christian spirit, exhibited by Dr. Wayland in his late discussion with Dr. Fuller, has engaged for him, my kindest regard; and I assure you I am not alone in this feeling. Indeed, I had thought that none could doubt [after reading this correspondence] his sincere regard for Southern Baptists.

With such views and feelings, I am deeply mortified to see an article in a Southern Baptist paper, headed, "Dr. Wayland in a Pickle," in which he is indirectly charged with duplicity. You may, perhaps, say that the article alluded to was intended as a rebuke of a similar intimation in a Northern paper. Read and judge whether I have received a wrong impression.

I presume the Dr. had no idea, that what he had written would ever be known at the North. He probably overlooked the honest simplicity and frankness of Southern men, which led them very naturally to suppose, that whatever sentiment a good man expresses on such a subject, and at such a time, he is willing that the world should know. Am I wrong in my construction? I cannot but think that the extract from the Vermont Observer is an exhibition of dissimulation with Dr. W.'s letter to Mr. Jeter, but if only proved to my mind, that he could not be the man from whom the South had anything to fear, as his position on the subject of slavery subjected him to the anathemas of abolition friends.

Such articles as the one alluded to, tend but to destroy the conservative feeling which is yet strong at the North among their wisest and best men, and thus deprive the only hope of united

effort in any of our benevolent enterprises, and pave the way to dissolution of the Union, a consummation which I am sure Bro. Baker would deplore as deeply as myself.

Already have brethren within my knowledge, refused to pay their subscription to the American & Foreign Bible Society, upon the ground that that would split. What plan could they adopt that would more certainly produce the result which they fear; and whence do they get the impression that this will be the result? Surely not from the necessity of the case. Men very soon get to wish what they predict. Let me beseech brethren of the South to forbear, and let us not aid the fanatic of the North in sunning all our relations with those we love. There is, there can be, (it seems to me), no necessity for separate organization in any other of our benevolent societies. Why shall we drive from our embrace such men as Wayland, Cone, Babcock and Williams. But I am asked, who are you, that are thus thrusting your course upon me? I am a Baptist! Will that do? No! It is a question of Northern and Southern interest. Well, I am a Southern Baptist! Will that do? No! Perhaps you were raised at the North. Well, I was born in a slave State; are you now satisfied? I fear yet that you are some how or other under Northern influence. Well, I am the owner of slaves and expect to live and die in a slave State.

I do not read a Northern paper, perhaps, half a dozen times a year, and although I subscribe to only two of the following papers, I am a regular reader of the Religious Herald, Christian Index, and Baptist and Deacon; and I think of the above list there is none I open with more pleasure than the Index. Bro. Baker is, I think too suspicious of all that comes from the North; with this exception, I dwell with pleasure on all I have seen from his paper. May the Lord direct us all.

Your brother in Gospel Bonds,

JOTA.

For the Alabama Baptist.

COUNTY LINE, RUSSELL Co., ALA.
Thursday, June 28th 1845.

1. The following named Ministers and Deacons of the Liberty Association, (East Alabama) met according to appointment; viz Jos. Chapman, Reuben Thornton, Francis Calloway and James Cadenhead, Ministers, and George C. Powell and D. Harrington, Licentiate.

Dosier Thornton, Reuben Aldridge, Britton Blackmon, Samuel Newman, F. W. Timmerman, T. Ingram, Robert Johns, A. C. Bennett, W. T. Swift and Clark Aldridge, Deacons.

Eld. James Cadenhead, according to appointment, preached a sermon introductory to business, from Acts 20th chap. and 28th verse.

2 Reuben Thornton was chosen Moderator and Clark Aldridge Secretary.

3 Appointed the following committees viz: on Preaching A. C. Bennett, Thomas Ingram, Robert Johns, W. T. Swift and C. Aldridge; on business, Francis Calloway, James Cadenhead and Dosier Thornton, Reuben Thornton and Joseph Chipman were then added. Adjourned until to-morrow morning. Prayer by F. Calloway.

Friday 27th.

Met pursuant to adjournment. Prayer by Thos. Granberry. Joel Nichols, William Harrington and Thos. Granberry Ministers. George Thomas a Licentiate. James Bennett, Thomas Hasty, Wiley Davis, W. H. Goldsmith, W. Davis and David Covington, Deacons; all came forward, had their names enrolled and took their seats.

An invitation was then given brethren of the laity of our order, and also Ministers of other Evangelical denominations, to take seats and aid us in our deliberation.

4 Called for and read the report of the committee on business.

5 The following queries were presented and taken up.

1 What is the duty of a Deacon when the Church of which he is member neglects to sustain their Pastor in a pecuniary point of view.

2 Is it the duty of a Presbytery to ordain a man, to the sacred office of Deacon, that neglects to keep up worship in his family?

3 Is it a crime for a Minister to speak of his brethren in the ministry in their absence, in a manner calculated to let them down in the estimation of those who may here him thus speak?

4 What is the duty of a Minister, when members of churches in his charge, advocate the propriety of open Communion?

To the 1st we answer, that we think it the duty of the Deacons to use their private influence with every prominent member of the church, and if they fail to furnish the means, then lay the matter before the conference.

To the 2nd we answer, though it has been practiced we think it an unsafe course, all things considered.

To the 3rd we answer, we think it is no crime to speak of the foibles of our brethren, in a courteous and friendly manner; but to speak of their faults in a discourteous manner, so as to detract from their standing is calculated to get up an unfriendly feeling in the ministry which is always productive of great evil in the cause of Christ. 1st. It stops that christian intercourse that should exist in the ministry, is calculated to raise suspicion in the laity, sow the seeds of discord which is always productive of schisms in the church. 2ndly, It is not only contrary to the dictates of reason and sound judgment; but is an express violation of that law of Christ which requires us to love our brother as ourself, and therefore is criminal according to the Scriptures; see Titus 3 chap. 2nd verse, "To speak evil of men, to be no brawlers, but gentle showing all meekness unto all men." And also Gal. 5: 15, "But if ye bite and devour one another, take heed that ye be not consumed one of another."

To the 4th We answer, after such information comes to the knowledge of the Minister, and the church fails to take it up, the Minister should show the church the necessity of noticing such cases.

8 By request Eld. R. Thornton read an essay on the observance of the Sabbath; Eld. J. Chipman one on the duty of imparting more religious instruction to our colored population.

On motion ordered that Eld. R. Thornton's Essay be appended to the Minutes. Adjournment till 10 o'clock to-morrow morning. Prayer by Bro. W. Harrington.

Saturday 28th.

Met pursuant to adjournment. Prayer by Bro. Chipman.

Eld. B. M. Ware, Benj. Stewart, Licentiate, and H. W. Long Deacon, came forward, had their names enrolled and took their seats.

7. The following query was presented and taken up, "What does the Apostle Jude mean when he speaks of the common salvation, as found in his Epistle 3rd verse," after some discussion, it was deferred for consideration, until the next meeting of this body.

8. Appointed the next meeting of this body at Auburn, Macon County Alabama, on Friday before the 5th Sabbath in August, 1846.

9. Appointed Bro. F. Calloway to preach the introductory sermon, and B. M. Ware his alternate. Appointed B. M. Ware to preach a sermon on Sabbath of the next meeting of this body, on the relative duties of Ministers and Deacons, Eld. R. Thornton his alternate. Appointed Eld. J. Cadenhead to write on the propriety of Minister's and Deacon's meetings.

10. Resolved, That we recommend our Ministering brethren and Deacons to be more active in extending the patronage of the Alabama Baptist, and Christian Index.

11. Resolved, That the proceedings of this meeting be forwarded to the Alabama Baptist and Christian Index for publication. Closed by prayer, by the Moderator.

REUBEN THORNTON Mod.

CLARK ALDRIDGE Sec.

For the Alabama Baptist.

Domestic Missions.

GREENSBORO, ALABAMA, July 9th 1845.

The Board of Domestic Missions, recently located in Ala., hope to open a correspondence with Baptist Brethren in all the Southern States. Officers of Convention Associations, and Societies—Agents and Missionaries now in the field, are respectfully requested to send to the corresponding Secretary, all such information as may be useful to the Board.

What fields of labor, important and extensive are now unoccupied?

What Missionaries are now in the field, and how are they sustained?

What can be done in your part of the country for Domestic Missions, and for unity of effort?

All, willing to aid in this great and good work, are requested to do so, "while it is called to-day;" and to communicate with the Board, through me.

D. P. BESTOR, Corresponding Sec.

Baptist Papers please copy.

For the Alabama Baptist.

Is Entire Pastoral Support Practicable?

1 In reference to this matter let it be considered in the first place, that there are very many more churches organized in these days than prudency would dictate; and this is especially the case in those poorer sections of the country where pastoral support is most difficult. You shall find Churches where there is not a single member possessed of any thing like N. S. qualifications for the deaconship, where skill in discipline is entirely out of the question; where the very ability to build a decent place of worship is wanting, and all this because another Church is a little inconvenient of access, the poor families can't get to church &c. Now it would seem better that a few families be a little inconvenienced, than that a body be organized which only serves to travestie the noble organization which the N. S. contemplates. I am proceeding of course, upon the supposition that each church desires to have a pastor at her command, to teach her from sabbath to sabbath, and not merely to furnish her monthly quota of excitement. This, however, going so far as the Editor of the "Tennessee Baptist" has recently gone, certainly falls within the limits of N. S. direction. If, in accordance with these suggestions, the number of churches were reduced to the proper extent, the individual ability of each would be increased, I suppose, on an average by one half.

2 Suppose such a reduction of numbers as I have indicated were made; would not pastoral support be universally possible in our state? Let us take the Union Association for an example, which lying in parts of Tuscaloosa, Pickens and Green counties, embraces a population about equal in point of property to the State taken in the aggregate. There are in this association 24 Churches (including annex) and 12 resident ordained ministers. Suppose the number of Churches reduced to eighteen. Then there will be one pastor for each of six Churches, and one for each couple of the remaining twelve. Now I suppose if each of these brethren received \$300 annually, promptly paid by the first of January, that most of them could and would (as perhaps they do) devote at least a moiety of their time to the sacred duties of their high calling. And could not the two poorest Churches afford \$300? Say one hundred in money and two hundred in corn, meat, flour, &c. The non-professing community would every where cheerfully aid in this later way. If the pastor should be too proud for this arrangement, just let him be handed over to his brethren in the ministry; they can use him. But brethren who you promise in whatever kind be sure and pay promptly. And you brethren deacons give deacons no rest. To the shame of professed religion, I believe there is more want of promptness in paying the pastor among our Churches, in every part of the country, even where amounts have been solemnly stipulated, than in any other business in the world. This shows how much we love the Lord Jesus, and dying souls. "By their fruits ye shall know them." The relation I have made is intentionally low. Perhaps \$400 might be substituted for \$300 in the calculation; for brethren are not only graciously diligent, but they seldom promise enough. One gives his services \$1,000, and his preaching \$500! Another indulges his family in abundance and even luxury, but is too poor to give anything for their religious instruction. And so down to the bottom of the series.

4 Annual elections of pastors, in these times of fickleness increase greatly the amount of ministerial necessities. Many of our pastors move every two or three years. A sacrifice every step must be made in what cannot be moved, in addition to traveling expenses. Brethren find out your pastors, in fact you call them; and then learn to be content with the

kind that God sends you. Not every Church can be blessed with a Mercer or a Manly. If we have more pastors already than we can support, what meaning is there in praying the Lord to send more laborers into his harvest? I fear this is become more matter of cant than heartfelt earnestness. What I have thus written in the honesty and kindness of my heart may be censured by some. I have only to say to such, "strike, but hear me." E. B. TEAGUE.

TRAVELS.

TEXAS IN 1841.

From Unpublished Manuscripts of a Traveller. CHAPTER XII. General Character of the People.

If we were all constituted so as to think, speak, act, and live alike, this would be a most singular and uninteresting world, and few of us, I think, would wish to remain in it. No emulation, no enterprise, no contention, no inducement to laudable exertion, no aspiring after glory, no anticipation of the future, no exercise of the imagination, no hope, no fear, no longing after immortality, no excitement of feeling, no enlargement of desire, no path finding, no exulting for glories won, no sympathy, no rejoicing over the success of friends, no pardoning and reconciliation of enemies, nothing but a dull, phlegmatic existence. I, surely, would leave the world and fly to Heaven if I could, and if not I should take a tree. Such an existence would be some persons' ideal of Heaven, but it would never do for the world, where there is so much to be done and to be thought of. Indeed, when such a state of things should arrive the world would be at an end, and hence the idea that "variety constitutes the world." So forcibly has this idea struck the mind of one of our best writers that he says, "the variety of climes of the seasons first tempted man to sin, and the same cause will carry sin to its perfection, when the cause will cease, and of course the effect also, and Heaven will begin." A most beautiful thought and if we had not been taught instinctively perhaps, to the contrary we should certainly be disposed to adopt it as a theory.

If variety, then, constitutes the world, and is the spice of life, there is a fine world and high life in Texas. In respect to the character of the people, their mode of living, their manners and customs, their language and refinement, and their pecuniary condition, the country may be divided into east and west. There is as much difference between the two portions, in all these respects, as between two countries separated by the great Atlantic. The people of the east (the Brazos River being the line of separation) differ but little from the people of the United States in character, mode of living, manners and customs, and refinement because of their proximity to us and frequent communication with us, but more particularly because of their distance from the frontier, where one is exposed to the influence of Mexican habits of idleness and indolence and opposition to a proper advancement in civilization. They are not to be exempted entirely from the charge of idleness, though they are but reasonably prone to this evil even in comparison with ourselves. They have several very flourishing towns, the principal of which are Houston and Galveston, where considerable trade is merchandized and produce is carried on, every possible inducement held out for all kinds of manufacturing and mechanical operations, a good degree of encouragement is afforded to industry and application in the sciences, and some attention is paid to refinement in dress and manners. Of Houston I have spoken before. It is a town of four thousand inhabitants, filled up with Taverns, Store houses, Law offices, Dr. shops, Tailor's shops, Commission houses, Grog shops, Livery stables, restaurants and Mechanics' shops, with streets of mud, and presenting the appearance of business. Among other things there is a fine market place which is supplied with beef—the principal food in the country—venison, pork, and a variety of the fowl kind, all which tend admirably to sustain life and deny the implication that the people there find it difficult to live for the want of food. The people dress well, as is evident from the number of Tailor's shops and the success of the proprietors. We are often able to judge of the character of a people by the amusements in which they engage. I believe there is but one species of amusement frequent at Houston, and that is theatrical. This is not an evidence of good morals. There is but little attention paid to the study of Literature and the Fine Arts, which arises from the fact that those who have gone thither have gone to make money and not books, and study of any kind, except in the honorable professions, is a bane to money making.

Galveston is one of the most beautiful towns I have ever seen. It is situated on a sand Island, twenty miles long and two miles wide, which separates the Gulf of Mexico from the Bay of Galveston, completely destitute of all kinds of growth except grass, and as neat almost as a parlor floor. The houses are built usually of wood and with great taste. Three of the finest houses are churches—Methodist, Presbyterian, and Episcopal; there are also Baptist and Catholic Churches. Perhaps the finest house is a Hotel. I was struck with the prescription on several houses near the Hotel; on one just opposite was written in large letters the word FIXXIE, and on one just in the rear was the word SHADIES. I was curious to know the meaning of these terms and a friend in company remarked that he imagined they signified that after dining at the Hotel a householder could go to the house in front and fixxie and then return into the shades to repose—a very ingenious device surely. I did not ascertain the number of inhabitants in Galveston, but I supposed, from appearance, that there must have been a thousand or fifteen hundred. The people are very decent, social, and polite, fond

of eating and drinking, and by no means insensible to the sublime prospect of the "deep blue sea," some having built their dwelling houses near the sea, so that they may behold its vast expanse and hear the mighty thunderings of its rolling waves. It is truly a sublime sight—a beautiful Bay, harboring sloops, schooners, etc., and stretching out for five miles on the left, and a great gulph on the right bounded only by the horizon, roaring like a thousand distant thunders as wave chases wave to the shore, tremendous sea-monsters leaping and tumbling about upon its surface in unconscious levity, and wild sea-fowls swiftly gliding 'mid the fierce winds and mingling their horrid shrieks with the tempest! Oh! what devoted homage should we pay to thee, Great Creator of all things, "for thy ways are above our ways and are past finding out!"

At this place I met with most delicious fish and oysters served up in the most dainty style, and having been raised on the coast of the old Albemarle I was, of course, not at all bashful in making myself acquainted with these rare and superb delicacies. Great care is paid to eating houses here, in regard to neatness and completeness, and "mine host" has never done himself more credit than he does at these houses. I hope my reader will not set me down as a gourmand, because I dwell so particularly on this subject. I confess I love good eating, as I believe every body does; it would be unnatural to be otherwise. And, if a man tells me that he likes not a mess of good oysters or fresh fish, I must beg leave to say that his taste is corrupt.

I was particularly struck with the appearance of the hull of a vessel, having a house built in the bow, and standing aground a short distance from the shore. Upon inquiry I learned it was a jail for the safe keeping of criminals. I saw also a new and interesting invention, a boat propelled by screws communicating with sails instead of paddles acted on by steam. A man is stationed just below the quarter deck, bearing a sail for almost every point of the compass giving motion to a perpendicular wheel, which is placed at equal distances from the screws which receive their impulse from this wheel. The invention I thought very ingenious, but I could not think it would succeed.

The citizens of Galveston are fond of Masquerade amusement (and I believe this is all), and few nights in the week pass away without witnessing the scenes of this unholy, uncivilized, uncouth, and abominable invention of a corrupt age. I presume it was borrowed from the great Crescent City, which indeed seems to have been the beau ideal of the Texans.

I had the pleasure of becoming acquainted here with Col. MENADE, who commanded the Regulars in the battle of San Jacinto. He is a very modest, unassuming man, of easy and exceedingly pleasant manners, and most gentlemanly in his bearing. I saw no one in the country with whom I was more pleased. No one conducted himself in the battle with more credit, and no one was more brave than he.

Notwithstanding this favourable representation of Galveston, I do not think that it will advance much higher in the scale of being than its present rank; and for this opinion I will give good reasons. This town is situated on an Island, as I have before stated, disconnected from the Interior, and must necessarily be displaced by the town of Houston, which is situated on a navigable stream, only seventy five miles further west, and immediately connected with the Interior. The trade of the Interior, therefore, will be with Houston, while Galveston can sustain the trade only with its own population may require, and which cannot be extensive because it will consist of importations entirely. "That country will not prosper whose importations exceeds its exportation, or whose trade consists of exportation of raw material, and the importation of manufactured goods." Galveston is a most delightful place for a residence, however, and attracts the admiration of every beholder. The people of the West differ widely from those of the East, and even among themselves. They have changed so much, in appearance as well as in manners and customs, from what they originally were, that, if it were not for their language, it would be difficult to tell where they sprung from. The intense heat of the Sun has taken away the fair European complexion and left the dark hue of an Oriental race. They have so exclusively associated with Mexicans and Indians that they have acquired their habits of idleness and carelessness, their mode of living, their manner of dress, and seem disposed to relapse into the original simplicity of nature. It is true that some few who have slaves make corn enough for their neighbors, but their meat is, for the most part, the wild deer of the prairie, and the cattle that have long ago been driven from the borders of the Rio Grande and have been living and multiplying upon the voluntary productions of the soil without either trouble or expense to the owners. There are hundreds in that part of the country, who never know one week what they will have to sustain life during the next. Many wear buckskins which seldom undergo an application of soap and water in the course of a month; many seldom wear a coat or jacket of any kind, having their breeches girt around their waist with a band; many never cover their feet with anything but moccasins, which are sometimes ornamented with little pieces of mottle made to jingle as they walk; very many never know what it is to repose on the downy feather bed, or the delightful mattress [though the woods are thick with moss], being wont to hail "tired nature's sweet restorer balmy sleep," upon a buffalo robe or a Mexican blanket. Of course I speak generally, for there are honorable exceptions; as in Austin city, where, I before said, a good degree of refinement, decency and politeness may be found. At Gonzales, also, I have found, in some families, every thing in the domestic circle conducted with neatness and order; the duties of the

festive board performed with the finest taste, and considerable attention paid to literature and the fine arts. I enjoyed among these some most delightful interviews, and was received ever with the most courteous demeanor. I hope that such may impart their light and influence abroad, to dispel the gross darkness which surrounds them, and advance the cause of civilization in the rude portions of so desirable a country. The houses are usually log huts of one room, enclosed by a fence making a small turnip or colwert patch on one side, and a cow-pen on the other. I lived two months and a half in a house with one room, occupied by a family of several persons, male and female, and had nothing to hide me from view but a curtain about four feet wide stretched across the room. These huts are kept in most miserable order, and look like the abode of poverty in the most degraded form. Children are allowed to run out, boys bare-headed and girls bare foot, and no care taken with their dresses. Some of the prettiest girls of fifteen, I saw in the country, were in the habit of going without shoes.

The mode of living is hard. I often sat down to the table with nothing before me but coarse corn bread and tough beef, and milk—again, coffee, without sugar or cream, with bread and butter, and paid twelve and fifteen dollars per month. Beef is usually cured by being jerked, or cut up in small strips and hung in the heat to dry, when it becomes very tough and sweet. Bacon is exceedingly scarce and is worth 25 cents a pound. I frequently longed to see a piece of bacon or pork; and found that the real virtue of good eating is but little known in this country.

There was usually but one tub about the house, and this was used for a milk tub and a water tub; but one pan, also, which was a foot-pan and a face-pan. Some were decent enough to go to the river to wash their feet, while others went without almost entirely, except in summer when bathing is quite the fashion. Notwithstanding the thousands of cattle, the people scarcely ever have tallow, and substitute a torch or a candle, or go without. This is entirely the result of laziness. I do not think that I saw anything like hog's lard while in the West, but it is so easily procured it is substituted.

I must confess I found a much greater respect paid to the eight commandment than I had any idea of, and a much more correct knowledge of the distinction between *meum* and *tuum* than is found among many communities in the United States. Many sleep in the piazzas of their houses if there be any, and few lock their doors or even close them at night. While the journals of the Courts are replete with cases of murder, assault and battery and gaming, they scarcely ever exhibit an instance of theft. There is one peculiar kind of theft brought often before the courts, but it seems to be confined to a certain class of persons, who wander about, having no particular abiding place, and who are as likely to make their abode in the woods aloof from society as any where else. This is called cow-dripping, and takes its name from a custom, which the Texans had during hostilities with Mexico, of visiting the borders of the Rio Grande, driving away Mexican cattle, and disposing of them in trade among their fellow-citizens.

I have never attended Courts of any country or State, where more order is kept, more respect shown by the Bar to the Bench, and *et cetera*, and where there was a better disposition manifested by all parties to do justice and satisfy the laws. The jurors presented an uncouth appearance surely—some dressed in buckskins, some in their shirt-sleeves with their bosoms bare, not much unlike the descendants of Esau, some with coarse beards that had not felt a razor for a week or two, and some few intermingled with decent garb; but they endeavored always to do their duty, rewarding crime with its just deserts.

The people are distinguished for one ennobling characteristic which I think is original with them. That is a disposition to encourage young talent. Instead of throwing in the way of the aspirant every obstacle that can impede his progress to distinction—and tend to make him abandon his purpose and relax his energies, they take every impediment out of his way, and hasten his march onward by closely watching his exertions and rewarding them with the confidence which they deserve. This may be occasioned by the fact that the citizens are mostly young men, and these have to be sought after, and their efforts elicited by honorable inducements. If a young man enters upon the duties of any profession, and exhibits, early, the germs of talent, he is soon held up as one worthy of notice. The people do not wait for him to push himself into the foremost places. Such an one, indeed, is not so apt to gain that favor he seeks as the modest, the unpretending, and the polite youth, who puts forth his energies, silently and unobserved, and then awaits the result, adopting always the adage, that silence is better than a word spoken to no purpose. How very different in the U. States. Here a young man, who exhibits the germs of talent and enters the arena of honorable contention, setting his mark high on the pinnacle of Fame, but scorning the idea of taking the crown by violence, finds that he is looked upon as a novice, as having mistaken his calling, and as unworthy to be enlisted. He finds that, to attain to distinction, he must lay aside all reserve, rush into the front rank on all occasions, pry into the affairs of every crowd, make himself "fine fellow well met" to every one, manage to have himself called up at every public assembly, adopt his language and his manner to the feelings and views of the rabble; and, becoming disgusted with every thing around him, he often concludes that he will not have honor on such terms and retires from the arena into obscurity. Talent is not looked upon as the superior part in the composition of man. He who runs and gets into the life of affairs,

whether worthy or not, shares equally the emoluments. It is said that "a prophet is not without honor except in his own country and in his own house." This remark seems to apply, with peculiar force, to aspirants in this country. Young men are often seen leaving the places that gave them birth and settling in other portions of the country, and if they are asked for a reason they cite the above remark; they say that if a man remains where he pursued his studies, he is always looked upon as a student, and never, in the public opinion, attains to complete knowledge of his profession; and that though his own people know him to be an honest, and upright man, yet they prefer to take in to their confidence strangers, about whom they know nothing, either as to ability or honesty of purpose. Oh! it is a miserable state of things! A man must sacrifice principle in order to procure the favor of those whom he serves. Oh! there is no honor in getting such favor; it is not worth having.

Ladies are very much in demand, hardly enough to save the country from barbarism. But those that are there marry very slowly. This is rather surprising from the fact, that single men find it much more difficult to live than families—the former paying a heavy board, (and yet I see not how they do pay it,) the latter living on the proceeds of a small garden and corn field, and by rail road and industry. Industry is very scarce among both sexes. The spinning wheel had been introduced just before I left the Western Country, and I really felt cheerful when I heard its hum, and remarked to some friends that it was the best sign that had been while among them. The people do not work so much that they will throw away their cow hides rather than work them into leather, they will give one dollar and a half per pound for candles, or go without, rather than try up their tallow; they will live on tough beef without bread, rather than put themselves to a little trouble to raise hogs and cultivate a little ground.

This state of things results in a great degree however from the scarcity of money in the country. Hundreds of people there rarely ever see money of any kind, and a large majority spend months without ever having the amount of five dollars to pass through their hands. If they trade, it is in kind, deer-meat and deer-skins, bear-meat and bear skins for a few yards of cloth, or more frequently for a few gallons of whiskey. Some years ago it is true, most people had money plenty, the country being flooded with Texas Treasury notes; but this did not long continue to represent money, and the people were left destitute. The merchants have money, but that does not profit the citizens, being in a constant circuit between Texas and New Orleans. I was amused with the excitement of feeling which arose in anticipation of the Loan with France. There was nothing else talked of. Such bright ideas of prosperity, such delight—such happiness, was rarely seen as they would have when the money arrived. The Loan would be amply supplied with all kinds of beverages—the nicest wines and Dutch cordials the most superb old Gate's brandy should be ready to cheer the mourning soul. Attorneys should no longer complain of having to talk for nothing. Doctors should have no more occasion to say that they had rode night and day attending to the sick, and yet their friends were suffering for a little money to pay their bread. In the language of Roughhead, "Instead of work, work, all day long nothing but work, now being masters of this establishment there should be no such thing as work—the widows shall all be husbanded, the orphans shall all be fathered and the poor shall all be made rich." On the other hand some saw great evil growing out of this loan. The country was filled with Sur-touts who were anxiously awaiting the coming of such times when they would carry the bag and pocket the money.

But after all, I think Texas would be a great country if there was just plenty of money.

From the Christian Observer.

Last Hours of General Jackson.

The following paragraphs, which exhibit the closing scenes of his life, are from a diary kept by Mr. Tyack, of New York, who spent several days at the Hermitage, which he left on Wednesday preceding the ex-President's decease.

HERMITAGE, May 28th, 1845.

On my arrival I found ex President Jackson more comfortable than he had been although his disease is not abated, and his long and useful life is rapidly drawing to its close. He has not been in a condition to lie down during the last four months. His feet and legs, his hands and arms, are very much swollen with dropsy, which has invaded his whole system. Bandages are drawn tight around the parts most affected, to prevent, as much as possible, the increase of water. He has scarcely any use of his hands. The bandages are removed several times in the 24 hours, and the parts rubbed severely to restore animation and the circulation of the blood. He has not strength to stand. His respiration is very short, and attended with much difficulty, and the whole progress of his disease accompanied with great suffering. He gets no sleep except by opiates.

Thursday, May 29.—General Jackson is rather more comfortable, having obtained from opiates some sleep. This day he sat a while to Mr. Healy, who had been sent by Louis Philippe, (King of the French,) to paint his portrait. Mr. Healy told me that it was the design of the King of the French to place his portrait by the side of that of Washington, which already hangs in his gallery—the most celebrated and interesting historical gallery in the world—to surround them with the pictures of the most eminent of American generals and statesmen. Mr. Healy is commissioned by the king to paint the portraits of some twelve of the most distinguished revolutionary patriots, to surround those of Washington and Jackson—the greatest and best men our country ever produced also some of the most prominent living politicians of the day.

Mr. Healy was enabled to make much progress in his work to day, and as usual, the General received many visitors—more than thirty. All were admitted, from the humblest to the most renowned, to take the venerable chief in the hand and bid him farewell. Among the visitors was General Jessup, an old friend and companion in arms. The meeting of these most faithful and gallant soldiers and servants of the republic was so deeply interesting and affecting. A reverend gentleman called to inquire in regard to the General's health, his faith, and future hope. The General said, "Sir, I am in the hands of a merciful God. I have full confidence in his goodness and mercy. My

lamp of life is nearly out, and the last glimmer is come. I am ready to depart when called. The Bible is true. The principles and statutes of that holy book have been the rule of my life, and I have tried to conform to its spirit as near as possible. Upon that sacred volume I rest my hope for eternal salvation, through the merits and blood of our blessed Lord and Saviour, Jesus Christ." Nothing farther was said upon the subject.

Friday May 30.—The General passed a bad night; no sleep—extremely feeble this morning. Mr. Healy, with considerable exertions on the part of the General, was enabled to finish the portrait, on which he labored with great care. It was presented to the General. After examining it for some minutes, he remarked to Mr. Healy, "I am satisfied, sir, that you stand at the head of your profession if I may be allowed to judge of my own likeness. I can safely concur in the opinion of my family; this is the best that has been taken. I feel very much obliged to you, sir, for the very great labor and care you have been pleased to bestow upon it." The family were all highly gratified with its faithfulness. I consider it the most perfect representation I have ever seen, giving rather the remains of the heroic personage, than the full life that made him the most extraordinary combination of spirit and energy, with a slender frame, the world ever saw.

At 9 o'clock, as is the custom, all the General's family—except the few who take their turn to watch by his side—took their leave of him. Each of the family approached him, received his blessing bade him farewell, and kissed him, as it would seem, an eternal good night. After his family retires, it is touching to see this heroic man, who has faced every danger with unyielding front, offer up his prayers for those whom Providence has committed to his care; that Heaven would protect and prosper them when he is no more—praying still more fervently to God for the preservation of his country, of the Union, and the people of the United States, from all foreign influence and invasion—tendering his forgiveness to his enemies, and his gratitude to God for his support and success through a long life, and for the hope of eternal salvation, through the merits of our blessed Redeemer.

The General exerts himself to discharge every duty, and with all the anxious care that is possible, but his debility and the unremitting anguish he suffers have almost extinguished every power except that of his intellect. Occasionally his distress produces spasmodic affections; yet, in the midst of the worst paroxysm of pain, not a murmur, not even a groan, escapes his lips. Great and just in life, calm and resigned in death.

Saturday May 31.—The General passed a distressing night, no sleep, extreme debility this morning, attended with increased swelling of the abdomen and all his limbs, and difficulty of breathing. He said—"I hope God will grant me patience to submit to His holy will—He does all things well, and blessed be His holy and merciful name." His Bible is always near him; if he is in his chair, it is on the table by his side—when propped up in bed, that sacred volume is laid by him, and he often reads it. He has no power, and is lifted in and out of his sitting posture in bed to the same posture in his chair. Nothing can exceed the affectionate care, vigilance, and never-ceasing efforts of his pious and devoted family, to administer to his relief; and yet, in the midst of the affliction which calls for so much attention and sympathy, kindness, and hospitality to strangers are not omitted.

June 1.—"This day," the General said, is the holy Sabbath, ordained by God, and set apart to be devoted to his worship and praise. I always attended service at church when I could; but now I can go no more." He desired the family to go, as many as could and charged them to continue the education of the poor at the Sunday school. This new system of instruction, he said, which blended the duties of religion with those of humanity he considered of vast importance; and spoke with an emphasis which showed his anxiety to impress it on the family. Mrs. Jackson, and her sister, Mrs. Adams, regularly attended to their instructions on the Sabbath. A part of the family went to church. The General looked out of the window, and said, "this is apparently the last Sabbath I shall be with you. God's will be done—He is kind and merciful." The general's look is often fixed with peculiar affection on his granddaughter Rachel, named after his wife, so beloved, and whose memory he has so tenderly cherished. The young Rachel has all the lovely and amiable qualities for which the elder Mrs. Jackson was so remarkable.

Monday, June 2.—The General passed a bad night—no sleep—an evident increase of water on the chest. He read many letters, as usual. Some of them were from persons of whom he had no knowledge, asking for autographs, and making other requests. The letters were opened by some of the family. Mrs. Jackson or Mrs. Adams was almost constantly with him. He looked over them; those of importance were opened and read. Among them was one from Major Douless, charge d'affaires to Texas, giving an account of the almost incredible proceedings of the British agent, Elliot, to prevent the annexation of Texas to the United States. The General said, "We have made a disgraceful sacrifice of our territory; an important portion of our country was given away to England without a shadow of title on the part of the claimants, as has been shown by the admissions of the English ministers on referring, in Parliament, to the King's map, on which the true boundaries were delineated, and of which they were apprised when urging their demands."

"Right on the side of the American people, and firmness in maintaining it," he continued, "with trust in God alone, will recur to them the integrity of the possessions of which the British government would now deprive them. I am satisfied that they will assert and vindicate what justly belongs to our country and that no part of our

will ever be submitted to any arbitration but of the cannon's mouth."

He felt grateful to a merciful Providence that had always sustained him through all his struggles, and in the defence and continued independence and prosperity of his beloved country, and that he could now give up his stewardship and resign his breath to God who gave it, with the cheering reflection that the country was now settled down upon a firm, Democratic basis; that the rights of the laboring classes were respected and protected, (for he adds, it is from them that the country derives all its prosperity and greatness,) and to them we must ever look to defend our soil when invaded. They have never refused. No, sir, and never will. Give them an honest government, freedom from monopolies and privileged classes, and hard money—not paper—currency for their hard labor, and all will be well.

At 2 o'clock, P. M., his distress became suddenly very great, and the water increasing to an alarming extent. An express was sent to Nashville, twelve miles, for surgical aid. An operation was performed by Dr. Coleman with success; much water was taken from his abdomen, which produced great relief, although extreme prostration.

Tuesday, June 3d.—Much distress through the night. Opium was freely administered, but sleep appeared to have passed from him. Calm and perfectly resigned to the will of his Redeemer; he prayed to God to sustain him in this hour of dissolution.

At 10 A. M.—Doctors Robinson and Walters arrived from Nashville. Doctor Elsemann having remained with the General through the night, a consultation was held, and all that had been done was approved, and all that could be done was to conform to the General's temporary wants.

At 4 P. M.—I left his house for home. He expressed great solicitude in my behalf, but I was silent; the scene was too affecting, and I left this aged soldier, statesman, and Christian patriot, with all the pious and hospitable inmates of the Hermitage, without the power of saying farewell.

Yours truly, WILLIAM TYACK.

To Paul T. E. Hubbs, Esq.

DIED.

Of Typhus Fever, at his residence, on the Cahaba River eight miles above Centerville, Bibb County Ala., on the 22d inst., Col. Absolom Pratt, aged 52 years, on the 22d inst. He has left a companion and nine children to mourn their irreparable loss, for whom he had the most sincere affection. The loss of such a friend is felt not only in the domestic family circle, but throughout his numerous friends and acquaintances; for he was ever ready to help the indigent, and his aim through life appears to have been benevolence and philanthropy.

Col. Pratt has for a number of years been attached to the Baptist Church, in which capacity he lived as a member worthy of the profession which he adorned; for he was untiringly disposed to teach all those about him the ways of religion and morality, by both precept and example, and encourage virtuous habits, and point to the rewards that await the righteous. But alas! the strong hand of death could not be staid, and being conscious of his near approach, made him a welcome visitor, and yielded, save the ties of consanguinity, submissively and with a Christian resignation to the will of a heaven, and bade farewell alike to life and misery.

DIED, of the Typhus Fever at his father's residence, in Bibb County, on the 5th day of July 1845, JOAN MARION PRATT, aged 19 years 8 months and 24 days.

The deceased was a young man of good natural endowments, of great moral worth, and highly esteemed by all that knew him. Young Mr. Pratt became a member of the Baptist Church at a very early age, and during his illness left good evidences that he has exchanged this world for a better. He often expressed himself, that this was not his home and would often invoke the blessings of heaven on himself and those around him.

DIED, in Bibb County, on the 6th of June, 1845, of Typhus fever, MARTHA ANANDA, daughter of Col. ABSOLOM and MARY PRATT, aged 3 years 10 months, and 18 days.

DIED, in Bibb County, on the 5th July, 1845, of the Typhus Fever, ABRAHAM daughter of Col. ABSOLOM and MARY PRATT aged 6 years 3 months, and 3 years.

The deceased was remarkably patient, submissive and obedient during her illness, and we hope that she has gone to meet the fond embraces of her father, brother, and sister, who have so lately gone before.

I. W. GARROTT. JAMES PHELAN.

GARROTT & PHELAN, Attorneys & Counsellors at Law, MARION, PERRY CO. ALA.

WILL punctually attend to all business confided to their care in the Courts of this and the adjoining counties, the Federal Court at Tuscaloosa, and the Supreme Court. July 16th, 1845. 26-ly.

MUSIC LESSONS. W. H. HAYFORD

WOULD respectfully announce to the citizens of Marion and vicinity, that he will give lessons in

VOCAL AND INSTRUMENTAL MUSIC. ALSO—Tune and repair PIANO FORTES, VIOLINS, and other instruments.

REFERENCES.—M. P. Jewett, A. M., D. W. Chase, J. R. Gore, Esq., J. Patrick.

THO: E. TAYLOR, Attorney at Law & Solicitor in CHANCERY, MARION, ALA.

WILL faithfully and diligently conduct all Professional Business submitted to his management in the various Courts of the first District, and in the Supreme Court. May, 1845.

JOHN N. WALTHALL, JAMES T. BAILEY.

WALTHALL & BAILEY, ATTORNEYS & COUNSELLORS AT LAW, MARION, PERRY CO. ALA.

Office, east of the Court House, between the residences of Messrs. Langdon and Shaw. June 4, 1845. 20-ly.

ROBERT S. LEWIS, ATTORNEY & COUNSELLOR AT LAW, PERRY COURT HOUSE, ALA.

May, 1845.

