

late revolutions and countering the nations of Europe which other in such quick success "the end is not yet" the leading Britons have become interested in British interests until a middle ground between them and the necessarily imperfect newspapers and the elaborate reviews to be furnished by the future day. The American publications proper to call reviews, which they are offered to subscribers, are their list, viz.

CARTER'S REVIEW,

ITISI REVIEW,

STER REVIEW,

AND

DUNBURGH MAGAZINE, periodicals are contained the views, and clearly and firmly expressed, in England—*"Edinburgh,"* "Edinburgh Review," and the like; are *"The Edinburgh and the Westminster Review"* North British Journal, and its last great ecclesiastical *"edict"*, and is not ultra in its of the grand movements of life. It was originally edited by now, since his death, is editor-in-chief, Doctor Hume, associated David Brewster. Its literary the very highest order. The though reprinted under that title in England, under the title *"Quarterly and Westminster"*, it is a printed in a separate volume, the alternative by this heretofore issued. Contents are reprinted in New York in a clear type, on fine paper, and the best copies of the original Magazine being an exact reprint edition.

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MOVIAL!

M. respectfully informs the has removed from his old

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3. 1840.

PAPER LAW.

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remove, to other places,

the publishers, and the pa-

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petual fraud!

WESLEYAN BANNER,

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the Houston Telegraph

R & MOORE.

# TEXAS WESLEYAN BANNER.

Published Weekly, by R. Alexander, J. W. Whipple, H. S.

VOL. II.—NO. 19.

HOUSTON, TEXAS, SATURDAY, AUGUST 24, 1850.

Thrall, S. A. Williams, John C. Wollom and W. C. Lewis, for the

Methodist Episcopal Church, South;

CHAUNCEY RICHARDSON, Editor

THE BROKEN HOUSEHOLD.

BY MISS ALICE CAREY.

Vainly, vainly, memory seeks  
Round our father's knee,  
Laughing eyes and rosy cheeks  
Where they used to be;  
Of the circle once so wide,  
Three are wanderers, three have died.  
Golden-haired and dewy-eyed,  
Prattling all the day;  
Was the baby first that died;  
O twas hard to lay  
Dimpled hand and cheek of snow  
In the grave so dark and low.  
Smiling back on all who smiled,  
Never by sorrow thrall'd,  
Half a woman, half a child,  
Was the next God called!  
Then a grave more deep and wide  
Made them by the baby's side.  
When or where the other died  
Only heaven can tell;  
Treading man's path of pride  
Woke him when he fell;  
Happy thoughts, blus and red,  
Bloom about his lonesome bed.  
I am for the living three  
Only left to pray;  
Two are on the stormy sea;  
Farther still than they,  
Wander one, his young heart dim,  
Oftenest, most, I pray for him.  
Whatsoever they do or dare,  
Whereso'er they roam,  
Have them, Father, in thy care,  
Guide them safely home;  
Home, O Father, in the sky,  
Where none wander, and none die.

For the T. W. Banner.

NOTES FROM MY SADDLE BAGS—SEC-

OND ISSUE OF Quarterly Meetings—Trinity Dis-

TRINITY THE WORST AND MOST DANGEROUS STREAM IN

NORTHERN TEXAS, covering its miserable bottom for two miles. What shall I do? I enquired of the ferrymen, and then secretly of the Lord. "Go," said the Lord, "and lo I am with you even to the end of the world!" whether over, through or under water. I enquired of the Poet, and he said:

"When through the deep waters

I call thee to go;

The rivers of woe shall not overflow."

But the ferrymen reluctantly took me over the channel and two or three of the worst sloughs; then, as I was in the "snaps," he took a horse and plodded me through the most dangerous parts of the bottom. At our parting, I silently offered a prayer of thanksgiving to God and after communion and many cheerful thanks to him I made my way out, finding *terra firme* in about one mile more.

April 27th and 28th—Attended the Dallas Q. M. at Webb's chapel. This place was dear to me from the recollection that here the first standard of Methodism was planted in this circuit, a few years ago, and about that time I had the privilege to attend a two days meeting at this place, when the Lord was pleased to own and bless the labors of the people. I was greatly edified by these meetings, and the means of information may be, how far we are in the world wise enough to bear the good tidings to the feeble few in the wilderness. They number some 50 members. Our Quarterly Meeting was well attended; much good feeling prevailed. One circumstance I made strongly stick in my memory.

A very pious sister had lately gone to the spirit land, her name was frequently called, one said, Sister W. Is here indeed her sainted spirit summed to mingle with us. Does not this prove the doctrine of ministering angels?—it may be regarded as superstition, but I certainly believe it.

May 4th and 5th—Attended a two days meeting at Warsaw.

May 11th and 12th—Attended a Quarterly Meeting for Saline Mission, at Gillmore's school house.

Monday 13th. Home again, after encountering much difficulty by land, mud and water.

J. W. F.

Palestine, May, 1850.

YOUR SINS SHALL FIND YOU OUT.

We have rarely met with a more true and forcible paragraph, than one which occurs in a sermon recently preached by Rev. J. Denman, pastor of the Congregational Church in Lewiston, Me. It appears in the "Christian Mirror." It is an attempt to make a wise improvement of the late terrible catastrophe which has consigned one of the prominent cities of Boston to the grave, and an eminent Professor of Harvard College to the gallows. The fact to which Mr. Denman refers, that when a man sets himself upon the side of sin, he knows not where it will carry him, is fearfully true. O remember him, who are tempted to do wrong.

First—*The whole history of this cause shows us how little the criminal has the thread of his destiny in his own hands.* He can decide upon his acts, he can choose the good or the evil; but when he once chooses the evil, he cannot direct its issues. His destiny then is out of his hands. He is launched upon a tide; he knows not whether it will bear him. To us, standing in our light, it seems difficult to conceive how the murderer could have expected to elude detection. So gross a crime, committed at such an hour, and in such a place, must, it would seem, have been discovered, though doubtless, his own plot appeared wise to him. The path to the dead, and the path of escape, all seemed open. He did not expect detection, and all that would follow.

The fatal blow is given—his victim sinks beneath it. No cry is uttered; the lifeless remains are deposited in a safe retreat.

Thus far the dark drama is played well, he lies him to his supper and his cards,—

Smooth is the face, unclouded the brow, light goes the gaze; but ah! he, perhaps, forgot that he had staked his name, his fame, his life, his soul, in a deeper game than that.

He has the key that guards the dead; he has acids that can efface the stain of blood—can eat away sinews and flesh; fire, then can burn bones and reduce them to powder. A whole week has, unthatched, in which to do his work; a whole week with doors bolted, he plies his task. What a week, and what a week! Waters run—Out! out! damned spot! he cries; but the waters of a whole ocean burst upon him.

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He has the key that guards the dead; he has acids that can efface the stain of blood—can eat away sinews and flesh; fire, then can burn bones and reduce them to powder.

This is the man, all mangled; the wife, on whose bosom he had leaned for years, and afterwards received no more.

4. God is ever willing to guide us if we will but accept of his guidance.

By conscience, by his word, by his providence, by his Spirit, and by his angels, which, though unseen, may be beside us to help us in all our ways.

He will hear the cry of the young.—"My Father, be thou near me." In the temptation of manhood he will keep us.

Even "down to old age and hoary hairs," he will carry and deliver us.

If "in all our ways we acknowledge Him," he will direct our paths.

He will guide us by his counsel here, and afterwards receive us to glory.

5. We must walk by faith.

Closing our eyes like that little child, to the tempting snares that surround us; resigning ourselves implicitly to the Divine guidance; yielding to the slightest touch of the heavenly conductor, we must go promptly, cheerfully, uniformly for God directs.

Thus, like that little pilgrim, we shall be secure and cheerful and happy; and every step will be a step of duty, a step of safety, a step towards heaven.

Pilgrim to the lesson, look upon the picture, receive the lesson, imitate the example, and be safe and happy for time and eternity.

A. M.

## THE PUBLIC REBUKE.

AN EPISTOLE OF JUDGE WHITE.

The late lamented Hugh L. White, of Tennessee, was, though conspicuous, at a very early period of life, as a jurist and a statesman. He fixed his permanent home near Knoxville, amid the scenes of his youthful sports and the companions of his boyish days. Rarely had a young man, continuing in his own country and among his own kindred, so soon attained such literary and political prominence. From his youth, the Judge was not going to talk about, and hitting them "till the attention and curiosity of the audience were raised to the highest pitch, he finally remarked, "The thing of which I was going to talk, is chewing tobacco. Now I do hope, when any gentleman comes here to church, who can't keep from chewing tobacco during the hours of public worship, that he will just take his hat and put it before me, and spit in his hat. You know we are Methodists. You know that our custom is to kneel when we pray. Now, any gentleman who may see in a moment, how exceedingly inconvenient it must be for a well-dressed Methodist lady to be compelled to kneel down in a great puddle of tobacco spit?"

"Now," said Judge White, "at this very time I had in my mouth an unusually large quantity of tobacco. Axley's singular manner and train of remarks had strongly arrested my attention. While he was striking to the right and left, hitting those 'things' that he was not going to talk about, and hitting them "till the attention and curiosity of the audience were raised to the highest pitch, he finally remarked, "The thing of which I was going to talk, is chewing tobacco. Now I do hope, when any gentleman comes here to church, who can't keep from chewing tobacco during the hours of public worship, that he will just take his hat and put it before me, and spit in his hat. You know we are Methodists. You know that our custom is to kneel when we pray. Now, any gentleman who may see in a moment, how exceedingly inconvenient it must be for a well-dressed Methodist lady to be compelled to kneel down in a great puddle of tobacco spit?"

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some by which Mr. Glaisher sought to discover how much warmth the earth lost during the hours of night, and how much moisture the air would take up in a day from a given surface. Upon the long grass, within the dwarf fence already mentioned were placed all sorts of odd substances in little distinct quantities. A-horn wood, leather, cotton, glass, lead, copper and stone, amongst other things, were set to show how each affected the question of evaporation. Close by upon a post was a dish six inches across, in which every day there was punctually poured one ounce of water, and at the same hour next day, as punctually was this fluid measured to see what had been lost by evaporation.

For three years this latter experiment had been going on, and the results were posted up in a book; but the figures gave most contradictory results. There was either something very irregular in the air, or something very wrong in the apparatus. It was watched for weeks, but none was found, when one day Mr. Glaisher stepped out of the magnet-house, and looking towards the stand, the mystery was very clear. The evaporating dish of the philosopher was being used as bath by a numberless black—*a sparrow was senturing from his wing the water left to be drunk by the winds of heaven.* Only one thing remained to do, and the next minute saw a pen貫 through the table, that had taken three years to compile. The labor was lost—the work had to be begun again.

### TEXAS WESLEYAN BANNER

CHARLES RICHARDSON, Editor.

HOU STON:

SATURDAY, AUGUST 24, 1850.

The proceeds of this paper will be equally divided among all the Annual Conferences, to be applied in spreading the Gospel, and in aiding distressed and uneducated preachers, and the widows and orphans of those who have died in the work.

#### How to Take a Paper.

Be sure to pay in advance, and thus have the privilege of reading *your* own paper instead of the *Pittsburg* paper. If you cannot receive it from the Publishers, write to me, stating your name, the town you move from, and the town you move to.

Our Correspondence—We continue to send papers to subscribers, and the time for which they last subscriber has expired, unless otherwise ordered. We never pay a paper until all arrangements are made up, so we are assured that a subscriber is worthless. It is useless, therefore, for a man of "means," to order his paper stopped while he is owing anything for it.

The Law or Newspapers—All Subscribers who do not give a name to their news, can subscribe to any newspaper in the country, and receive it without charge. We never pay a paper until all arrangements are made up, so we are assured that a subscriber is worthless. It is useless, therefore, for a man of "means," to order his paper stopped while he is owing anything for it.

2. If a subscriber neglect or refuse to take his paper from the office to which they are directed, they are held responsible till they have a paid the bill and entered the paper due date.

3. If a subscriber neglects to take his paper from the office, and the paper is sent to him, all arrangements are paid.

4. If a subscriber neglects to take his paper from the office to which they are directed, they are held responsible till they have a paid the bill and entered the paper due date.

5. The courts have decided that refusing to take a paper from the office, is evidence of intention to avoid it.

#### OUR SUBSCRIBERS.

By an examination of the books of our office, we find that there are about three thousand dollars due the office from our subscribers, and from 200 subscribers.

It would require nearly half this amount to meet the expenses up to this date. We are in absolute need of funds, and are compelled to call for them from our patrons. We shall commence sending out bills to our agents immediately, which we hope they will call at all dispatch, and remit to this office. Should any errors occur in any of the accounts sent out, they will be promptly corrected if information is furnished them. We sincerely trust that our subscribers will remit us immediately through our agents, the travelling and local ministry, or through Post Masters, the amounts which they respectively owe this office. The \$20 subscribers, who have not paid, will please do so at the earliest practical period.

Not being able, in many instances, to determine the circuit within which, post offices are situated, we shall send the accounts against subscribers at such offices, to the offices with the hope that the preachers will call at an early period at all the offices within their respective fields of labor, receive the accounts, collect them, and remit to us. Now, brethren, let all set about this work at once, and keep at it till every dollar due the Banner Office is collected, and remitted.

#### SOME CURIOUS THINGS.

One of our correspondents writes to us as follows—

"There is a strong Baptist community in this part of my work, and with a zeal worthy the days of the Crusades, they are making war upon our church. Their bravest auxiliary—in the shape of a Baptist Almanac, has been brought to bear; and its vituperations are too light metal to scratch our well tried bulwarks, they have changed their mode of attack, and now charge our delegates to the late General Conference with being Abolitionists in countenancing the extension of the IX. Section of our Discipline. As perhaps, some of them take a newspaper and read a little, it is to be regretted that they have not yet found out that it is a weak cause which requires standing to support it.

It might save much controversy in the future, if it would be an act of charity in you, to make known that the true mode of baptism has at length been ascertained. For I am credibly informed that the pastor of the Baptist church, after profound investigation enlightened his flock a few Sundays ago, with the assurance, that there was no longer room for doubt on this subject, as the Virgin Mary and Queen Elizabeth were Baptists, having been immersed in water."

Now, after this you need not be surprised to hear of my being "buried" a little below my natural death."

Now does not this extract reveal some curious things? Were they mere matters of rumor?

more we should not notice them. But they are communicated by a gentleman of unquestionable veracity, and, therefore, claim a passing notice. But how pitiful for one denomination to make war upon another—for Baptists to war against Methodists, and that too, with Almanacs! And how cowardly to resort to slander to accomplish the end sought!

With respect to our connection with the celebrated IX. section—the section of the Discipline on Slavery, on the floor of the Late General Conference, at St. Louis, we are ready to proclaim it to the four quarters of the globe. We presented a resolution proposing sundry changes in the Discipline, one of which was the expunging of the IX. section, which was adopted, and referred to the Committee on Revision, which committee reported that the ninth section be expunged, and our vote was recorded in favor of the adoption of the report. So far then from countenancing the retention of the IX. section, we were the first to call the attention of the General Conference to the importance of expunging it.—The other Delegates from Texas to the General Conference, are of age, and can speak for themselves in vindication of their own action in the premises. In the meantime, we are prepared to say in their behalf, that they are good men and true, and strictly sound in mind and feeling with respect to Southern institutions. They are worthy of all trust in the Church or the State.

With respect to the new disclosure, that it is declared should settle the question of the true mode of Baptism, we will only say that it reminds us of an argument we once saw in a pamphlet issued by, and containing the creed of the Six Principal Baptists. In that it was boldly asserted that Infant Baptism was invented by the Popes of Rome, 200 years before the birth of Christ, to deceive the people.

What could one say in reply to such an astounding argument?

We rejoice that the Baptists, as a denomination, are too intelligent, and have too much respect to due not to such puerilities, as one concession but has brought to light, or to sanction them in others.

#### WELL, WHAT NEXT?

We find in the last number of the Methodist Episcopalian, an amusing article, with the above caption, from the pen of its excellent editor, Rev. S. Patton, discrediting strongly all connection with ecclesiastical knighthood. We are propitiately sympathetic with our wayward compatriots, as we suffered on the same occasion from the same set of impudicities, for we did not lay it to heart at all, and had quite forgotten it, until we saw this disclosure. We considered it a sin of ignorance that might be overlooked, and passed it by in silence. But Rev. Patton is ashamed for the house of his pristine simplicity, and propagates his vindication as follows—

When we were at St. Louis in May last, we were surrounded with Rev. D. D., and I of course had some business to transact with these dignitaries, all being members of the same diabolical assembly. Well, what now? Why, either some of our brother editors, in a fit of ridiculous humor, (which, by the way, we do not like to accuse them of) or some of the competitors at the Republican office, thought some prank of the type, *double force and fight*, with a kind of ecclesiastical knighthood, which prevails in this country, and is combined with two half moons, with all the surrounding lemniscate points. Away it went upon the wings of the wind, quiet to the ears of most of our compatriots, who knew not what tailor in all creation, had ever taken such a notion with a view to such a double minded *knob*, as that under consideration.

We excreted the error in the Report, and we copied it into our paper, and appended that was sufficient; but we were held responsible till they came to us as a D. D., and in spite of their very compunctional disclaimer, W. H., here it is—We are neither a D. D., nor an M. D., which applied to us, is a *misnomer*. We object not to honorary titles, when they are accorded to distinguished talent and long continued devotion, but we are a Methodist preachers, and we are a Methodist preachers, and we aspire to no other title of distinction.

#### REVIVALS OF RELIGION.

We learn from several sources that revivals are in progress in various sections of the country. In this we greatly rejoice. It would afford us unspeakable pleasure, could we travel through the length and breadth of the land, and co-operate in promoting and conducting these revivals. The pleasure of winning souls to Christ is not unknown to us. We anticipate many gulls to deck our own crown of glory and of rejoicing in heaven. While cloistered in our editorial sanctum, we feel circumscribed in our sphere of action. It is true we can speak to a large audience weekly, but then our audience is out of our sight.—We cannot watch our readers as we can our hearers, and mark the effect of the word preached. And when the word takes effect upon our readers, we cannot be present to call them to the altar of prayer and command them to God. There is abundantly more pleasure in preaching the gospel than in writing it. More pleasure in the pastoral than in the editorial life. But if we cannot engage in revivals, we want the privilege of publishing to the world that they exist, that

they are numerous and triumphant. Though there are revivals in progress in several sections of the Union, yet they are few compared with other years.

Dr. Lee, of the Richmond Christian Advocate, surveying the church from his watch tower, says:

#### THEOLOGICAL REPOSITORY.

This intended publication, so far as we can learn is the individual enterprise of Rev. James W. Allen, of the Tennessee Conference. The Nashville Advocate says of him, that he is well and favorably known in the Tennessee Conference,—that he wields a ready pen, and has contributed many valuable articles as a correspondent of the said Advocate, and has enriched the Methodist Quarterly with several able articles,—that those who patronize Mr. Allen's monthly, may expect to find it to be readable. Hath he in his short life done so much for the refreshment of Zion? May the time for refreshing soon come. In the midst of so much depression in spiritual things, it becomes every soul of Christian to do what he can for the expunging of the IX. section.

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What could one say in reply to such an astounding argument?

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AUGUST 24, 1850.

## TEXAS WESLEYAN BANNER.

## MARKETS.

## ADVANCE IN THE PRICE OF COTTON.

Since the sailing of the Cambria, Cotton has advanced from one-eighth to one-fourth of a penny per pound.

On the 30th, the day before the sailing of the Pacific, the Liverpool cotton market was very active, the sales for four days, from the 26th of July to the 30th, amounting to 47,000 bales, 25,000 of which were in the hands of speculators and exporters.

Corn had fallen one shilling: Flour was firm: Wheat had fallen one penny per bushel. There was no change in provisions—Coffee firm.

Consols closed at 96 7/8 to 97.

HAYES COTTON MARKET.

The Hayes Cotton market was dull on the 25th of July, but Adelstot (Bredstedt). The Danes were forty thousand strong, the Holsteines thirty thousand. A desperate struggle ensued, which lasted eleven hours. The Danes were victorious. The loss on both sides is said to be very great.

The election in St. Louis has resulted in favor of the Whigs. Mr. Benton's party has probably been defeated throughout the State, and a Whig Senator will probably succeed him.

Two cases of yellow fever were reported in New Orleans for the week ending on the 10th inst.

From the Houston Telegraph.

THE BOUNDARY QUESTION.

Within the last week we have received the Message of Gov. Bell and a telegraphic synopsis of the Message of President Fillmore relating to the northwestern boundary of Texas. These Messages indicate that our Chief Magistrate and the Chief Magistrate of the Union, are directly at issue respecting the elevation of Texas to exercise jurisdiction over all those present.

There were several meetings, and three con-

versations. Our Church here is in a prosperous

and flourishing condition; and promises well, to be

amongst the first in this section of country.

Rev. Griswold assisted Bro. Hamilton in his

arduous labors. Our church is known here as

the Salem Meeting-house.

Crops of both cotton and corn, are

in a flourishing and healthy

but fair to make more than whiff

of home consumption.

As to the general health of the

resident here, I am happy to rem-

ost most excellent.

Wishing you health, happiness

and worldly comfort, I am dear brother

Yours in the best of JEWELL

Sugar Hill, Panola Co., July 23d. 1

GENERAL INTELLIGENCE

A MESSAGE ON NEW M

BALTIMORE, Thursday, Aug. 16.

In this instant, the President sent a message urging the settlement of the b-

oundary east of the Rio Grande.

He says that the portion of the

territory lying east of the Rio Grande

is now in the hands of the

Mexicans, but that they

are not yet in full possession of it.

The Mexican

Government has declined to give

any title to the same.

He believes that the treaty w-

tends the laws of the United Sta-

He does not assume to decide what is the

boundary of Texas, but wishes to stand by the

treaty.

He will continue to regard the territory as

New Mexico until Congress settles the question.

He deprecates any collision between Texas and

New Mexico, but his duty imposes on him obli-

gations which he must fulfil.

We shall now close with a single practical

remark:—

It is evident from this subject how ne-

cessary it is that Christians walk circum-

ferently before the world. We are not apologetics for

ourselves, but we are not to be evi-

ted in the eyes of the world.

How much more is it to be evi-

denced when our impiety has been

seen in the eyes of the world?

How can Christians be evi-

denced in the eyes of the world?

How can Christians be evi-

denced in the eyes of the world?

How can Christians be evi-

some by which Mr. Glaisher sought to discover how much warmth the earth lost during the hours of night, and how much moisture the air would take up, in a dry from a given surface. Upon the long glass, within the dwarf fence already mentioned were placed all sorts of odd substances in little distinct quantities. Ashes, wood, leather, cotton glass, lead, copper and stone, amongst other things, were there to show how each affected the question of evaporation. Close upon a post was a dish six inches across, in which every day there was punctually poured one ounce of water, and at the same hour next day, as punctually was this fluid measured to see what had been lost by evaporation.

For these years this latter experiment had been going on, and the results were posted up in a book; but the figures gave most contradictory results. There was either something very irregular in the air, or something very wrong in the apparatus. It was watched for weeks, but none was found, when one day Mr. Glaisher stepped out of the magnet-house, and looking towards the stand, the mystery was revealed. The evaporating dish of the philosopher was being used as a bath by an irreverent bird—a sparrow was scattering from his wings the water left to be drunk by the winds of heaven. Only one thing remained to be done; and the man who had run a pen through the tables that had taken three years to compile. The labor was lost—the work had to be begun again.

## TEXAS WESLEYAN BANNER

CHARLES RICHARDSON, Editor.

HOUSTON:  
SATURDAY, AUGUST 24, 1850.

The proceeds of this paper will be entirely dedicated to the cause of missions, to be applied in sending the Greeks and Indians dressed and equipped for service, and the various expenses of those who have labored in the work.

## How to Take a Paper.

Please to pay in advance, and we will have the package ready for you. If you change your residence, inform the Publishers immediately, stating your name, the town you move to, and the town you leave.

**Our Correspondents.** We continue to send papers to subscribers, who are willing to do so, and are entitled to receive a discount on their subscriptions. We also accept and acknowledge any paper sent us, or are requested that a subscriber is worthless. He makes, therefore, for a man of "means," to order his paper stopped while he is owing anything for it.

**The Law of Nonresistance.**—1. Subscribers who do not give a weekly notice to the contrary, are considered as wishing to continue their subscriptions. 2. Subscribers under the discontinuance of their paper, the publisher may continue to send them until all arrears are paid.

2. If a subscriber neglect or refuse to take his paper from the office to whom they are directed, they are held responsible till they have signed the bill and ordered the paper discontinued.

3. Subscribers receive twelve papers without information, the publisher may continue to send them until all arrears are paid.

4. Subscribers receive twelve papers without information, the publisher may continue to send them until all arrears are paid.

5. The editor reserves the right to refuse to take a paper from the office to whom they are directed, and leaving it unclaimed for ten days from the time of return.

## OUR SUBSCRIBERS.

By an examination of the books of our office, we find that there are about three thousand dollars due the office from our subscribers, and from 200 subscribers.

It would require nearly half this amount to meet the expenses up to this date. We are in absolute need of funds, and are compelled to call for them from our patrons. We shall commence sending our bills to our agents immediately, which we hope they will call at with all dispatch, and remit to this office. Should any errors occur in any of the accounts sent out, they will be promptly corrected if information is furnished thereof. We sincerely trust that our subscribers will remit us immediately through our agents, the traveling and local ministry, or through Post Masters, the amounts which they respectively owe this office. The \$200 subscribers, who have not paid, will please do so at the earliest practicable period.

Not being able, in many instances, to determine the circuit within which, post offices are situated, we shall send the accounts against subscribers to such offices to the offices with the hope that the preachers will call at an early period at all the offices within their respective fields of labor, receive the accounts, collect them, and remit to us. Now, brethren, let all set about this work at once, and keep at it till every dollar due the Banner Office is collected, and remitted.

## SOMETHING CURIOUS.

One of our correspondents writes to us as follows:—

"There is a strong Baptist community in this part of my work, and with a zeal worthy the days of the Crosses, they are making war upon our church. Their bravest auxiliary—in the shape of a Baptist Almanac, has been brought to bear; and as its vituperations are too light metal to settle our well tried bulwarks, they have clung to their mode of attack, and now charge on delegates to the late General Conference with being Abolitionists in countenancing the retention of the IX. Section of our Discipline. As perhaps, some of them take a newspaper and read a little, it is to be regretted that they have not yet found out that it is a weak cause which requires stands to support it."

As it might say much controversy in the future, it would be an act of charity in you, to make known that the true mode of baptism has at length been ascertained. For I am credibly informed that the pastor of the Baptist church, after profound investigation, enlightened his flock a few Sundays ago, with the assurance, that there was no longer room for doubt on this subject, as the Virgin Mary and Queen Elizabeth were Baptists, having been immersed.

Now, after this you need not be surprised to hear of my being "buried" a little before my natural time."

Now does not this extract reveal some curious things? Were they mere matters of rum-

or we should not notice them. But they are communicated by a gentleman of unquestioned veracity, and, therefore, claim a passing notice. But how pitiful for one denomination to make war upon another—for Baptists to war against Methodists, and that too, with Almanacs! And how cowardly to resort to slander to accomplish the end sought!

With respect to our connection with the celebrated IX. section—the section of the Discipline on Slavery, on the floor of the Late General Conference, at St. Louis, we are ready to proclaim it to the four quarters of the globe. We presented a resolution proposing sundry changes in the Discipline, one of which was the expunging of the IX. section, which was adopted, and referred to the Committee on Revision, which committee reported that the ninth section be expunged, and our vote was recorded in favor of the adoption of the report. So far then from countenancing the retention of the IX. section, we were the first to call the attention of the General Conference to the importance of expunging it.—The other Delegates from Texas to the General Conference, are ago, and can speak for themselves in vindication of their own action in the premises. In the meantime, we are prepared to say in their behalf, that they are good men and true, and strictly sound in creed and feeling with respect to Southern institutions. They are worthy of all trust in the Church or the State.

With respect to the new disclosure, that it is declared should settle the question of the true mode of Baptism, we will only say that it reminds us of an argument we once saw in a pamphlet issued by, and containing the views of the six Principal 4. Baptists. In that it was boldly asserted that Infant Baptism was invented by the Popes of Rome, 200 years before the birth of Christ, to deceive the people.

What could one say in reply to such an astounding argument?

We rejoice that the Baptists, as a denomination, are too intelligent, and have too much respect to deserve such puerilities, as our correspondent has brought to light, or to sanction them, in others.

## WELL, WHAT NEXT?

We find in the last number of the Methodist Episcopalian, an amusing article, with the above caption, from the pen of its excellent editor, Rev. S. Patton, disclaiming strongly all connection with ecclesiastical knighthood. We are prepared to sympathize with our worthy compeers, as we suffered on the same occasion from the same sort of impudence; but we did not let it last at all, and had quite forgotten it, until we saw this disclosure. We considered it a sin of ignorance that might be whistled at, and passed it by silence. But Rev. Patton is alarmed for the honor of his pristine simplicity, and propounds its vindication as follows:

"I am glad you have written to me concerning my article. Let me b' us'd, I can easily passably, posseveringly used. Then is I am opion for simus. Let it be pressed upon them with filiality. It may be followed by an outpouring of the spirit, and an in-gathering of precious souls."

Let each Christian examine his own heart, perhaps, he will find there the illustration of the general barbers & the reason for it. Let each seek to correct his errors, and improve his spirituality; and he may discover the necessity of a revival, and the means of producing it.

they are numerous and triumphant. Though there are revivals in progress in several sections of the Union, yet they are few compared with other years.

Dr. Lee, of the Richmond Christian Advocate, surveying the church from his watch tower, says:

"With here and there an exception, there seems to be a general religious dearth throughout our country. All the evangelized denominations appear to be dying out. O my Isra'el! Yet there are clouds in the sky, and the promise of rain for the refreshing of Zion. May the time for the fulfilling soon come. In the midst of so much depression in spiritual things, it becomes every lover of Christ and of the souls for whom he died, to begin to inquire into the causes of this spiritual languor. Why is it that the ways of Zion do mourn? Why are there so few revivals? Why is the church so barren of converts? Hath God forgot to be gracious? Hath he anger shut up the bowels of his compassion?" This can not be. He ever waits to be gracious. He is not willing that any should perish, but that all should come to repentance.

The cause must be sought elsewhere. It will be found in the ministry, or among the members of the church, or with both of them. It is not for us to decide this question. We only suggest the probable source of the evil; it is an evil, and leaves other to work out the conclusion, and apply the remedy.

One thing is clear—these things ought not to be. Souls are perishing for lack of knowledge. The remedial agencies of the gospel are able to save—were intended to be mighty in saving. Let them b' us'd, I can easily passably, posseveringly used. Then is I am opion for simus. Let it be pressed upon them with filiality. It may be followed by an outpouring of the spirit, and an in-gathering of precious souls."

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## THE HOME ALTAR.

Of this excellent work, a notice of which appeared in our columns a few weeks since, Rev. Bishop Andrew D. D., speaks as follows, in a letter to the author:—

"I am glad you have written and published The Home Altar. Such a work was greatly needed; for if there is one point at which the Church is in imminent danger, it is the great, and I fear, constantly increasing neglect of family worship. The money-loving spirit of the age is, I fear, fast eating on the spirit of piety, and the neglect of family prayer is an open sore to the soul and the cause of this decline. Your book is I think well calculated to rouse our people in reference to this duty, and the forms of prayer you have provided are in my judgment very appropriate to those who used such help."

We hope some one will soon offer a supply of the Home Altar for this latitude, as it meets an important desideratum in family literature and religion.

## NEW METHODIST PERIODICALS.

SUNDAY SCHOOL VISITOR.

A letter from Dr. Summers enclosed to us the prospectus of the Sunday School Visitor.

We keep for it the attention of all our readers. The enterprise is one in which the whole Church, South, is deeply interested, and in which we hope it will heartily engage.—The appeal of the editor in behalf of this noble enterprise, was recently published in our columns. We were absent at the time, or some of our compositions at the Republican office, though soon enough to the type, dashed us *face et corps*, with a kind of ecclesiastical knighthood, which prevails in this country, and is exhibited with two half moons, with full moon standing between extreme points. Away it went upon the wings of the wind, quiet to the ears of most of our compatriots, who know that no tailor in all creation, had ever taken our dimensions with a view to such a double-nailed *knot* as that under consideration.

We excepted the error in the Report which we copied thence into our paper, and supposed that was sufficient; but—no sense of our editor's still refers to us as a Dr., and in spite of late they compatriots a disclaimer, W. H. here it is!—We are in like a D. now, or M. D., which applied to him, is a *sister*. It is true, that we have preached sermons, and we have read and meditated some extent, but no College, either literary or medical—no seminary, or old school, ever did, to our knowledge, invest us with a title of distinction. Be it known therefore, to all concerned, that either the D.D., or the M. D., which applied to him, is a *sister*. We object not to honorary titles, when they are awarded to distinguished talent and long continued devotion, but we are a Methodist preachers, and we aspire to no other title of distinction.

## PROSPECTUS

OF THE

SUNDAY SCHOOL VISITOR

The "Sunday School Visitor" is the name of a new periodical, the publication of which was ordered by the General Conference of the Methodist Episcopal Church, South, at its late session in St. Louis. As its name indicates, it is to be devoted to the interests of Sunday schools, and will furnish suitable reading matter for children, and also for teachers, and is hoped will be a profitable and welcome visitor in the domestic circle. It will contain notices of new publications, facts connected with the progress of the Sunday school cause, and such other intelligence as may be interesting and important to those who are engaged in the religious training of the young. Each number is to be illustrated with appropriate illustrations.

The magnitude of the interest which this journal is designed to advocate is universally admitted; the co-operation of the ministry and membership of the Church in the circulation of the Sunday School Visitor is therefore confidently expected as well as earnestly desired.

The Visitor is to be published under the direction of the General Book Agent, the Rev. John C. Lee, and is to be issued on the first and sixth of every month, simultaneously at Chattanooga and Nashville.

The first number is to be published on the first of October next; or as soon after that date as such a number of subscribers can be procured as will warrant its issue.

The Visitor is to be a quarto sheet of eight pages, the size of the Sunday School Advocate, and will be furnished to subscribers on the same terms, to wit:

10 copies or more sent to one address, \$3, or 30¢ each per annum.

20 copies or more sent to one address, \$5, or 25¢ each per annum.

100 copies or more sent to one address, \$20, or 20¢ each per annum.

On account of the high terms on which the Visitor is to be published, all payments must be made in advance. Orders containing re-

mittances, may be sent to the editor, Thos. O. Summers, at Charleston, S. C.; the Rev. J. B. McFerrin, Nashville, Tenn.; Rev. John Early, Book Agent at Richmond, Va., or the Rev. Dr. E. Stevenson, Assistant Book Agent, at Louisville, Ky.

All communications must be addressed to the editor at Charleston.

## THEOLOGICAL REPOSITORY.

This intended publication, so far as we can learn, is the individual enterprise of Rev. James W. Allen, of the Tennessee Conference. The Nashville Advocate says of him, that he is well and favorably known in the Tennessee Conference,—that he holds a ready pen, and has contributed many valuable articles as a correspondent of the said Advocate, and has enriched the Methodist Quarterly with several able articles,—that those who patronize Mr. Allen's monthly, may expect to find an able, conducted periodical. The editor, in a communication published in the Nashville Advocate, says:—

"With here and there an exception, there seems to be a general religious dearth throughout our country. All the evangelized denominations appear to be dying out. O my Isra'el! Yet there are clouds in the sky, and the promise of rain for the refreshing of Zion. May the time for the fulfilling soon come. In the midst of so much depression in spiritual things, it becomes every lover of Christ and of the souls for whom he died, to begin to inquire into the causes of this spiritual languor. Why is it that the ways of Zion do mourn? Why are there so few revivals? Why is the church so barren of converts? Hath God forgot to be gracious? Hath he anger shut up the bowels of his compassion?"

This is the Repository.

The Repository is intended to be accurate and comprehensive, and essentially Wesleyan—neither Calvinistic on the one hand, nor Unitarian on the other.

On the subject of Christian experience, it will maintain an evangelical spirituality, in opposition to some of our professed orthodox Christian associations, all of whose acknowledged spiritual influence is claimed to be—so far as it is recognized by consciousness—identical with the natural exercise of man's constitutional faculties.

The editor proposes to pay special attention to the INSTITUTIONS of the church of Christ, particularly the Christian sacraments and ministry. A SCEREMONIAL EPISCOPACY will be maintained, in opposition alike to high priesthood and to ministerial parity, as exclusive, positive institutions.

The editor proposes to special attention to the ANNIVERSARY OF THE HOUSTON

ANNIVERSARY OF THE HOUSTON

Distribution of the Sons of Temperance.

This anniversary was appropriately celebrated on the night of the 13th inst. A procession was formed at Temperance Hall, and marched to the Baptist Church, where, after music by the select choir, and prayer by the Chaplain etc. etc. etc. were diversly observed. Rev. J. W. Phillips, W. P., and Judge H. H. Allen. Several admirable pieces were sung, which added to the interest of the occasion. The services closed with the benediction by the Chaplain.

## THE MEMPHIS CHRISTIAN ADVOCATE.

We learn that the publication of this paper has been determined on. Rev. Dr. Elbert, late President of St. Charles College, Mo., has been appointed Editor.

We learn that Rev. Prof. C. F. Deems, Editor of the South, Methodist Philanthropist has been elected to the Presidency of the North Carolina Conference Female College, at Greensboro, North Carolina.

## LITERARY HONORS.

At the late commencement at Emory & Henry College, the Degree of L. L. D., was conferred, by the Faculty and Trustees, on the Hon. William H. Allen, President of Girard College, Philadelphia.

At the late commencement, at Ligonier College, Ala., the Degree of L. L. D., was conferred, by the Faculty and Trustees, on Bishop Soule, of the M. E. Church, South.

## MORE DOCTORATES.

At the recent commencement of Harvard University, noticed in our last, the Honorary Degree of Doctor of Divinity was conferred on the Rev. Frederick Augustus Farley, of Brooklyn, N. Y.; Rev. Wm. Parsons Davis, of Quincy; Rev. G. W. Blagden, of Boston; Rev. J. Torrey, Professor of Moral Philosophy in the University of Vermont; Rev. Thomas Jefferson Sawyer, of the Clinton Institute, N. Y.

## BROWN UNIVERSITY.

At a meeting of the committee, held on Monday evening of last week, it was ascertained that the subscription to Brown University amounted to \$102,685. Of this sum, \$5,175 was subscribed in Providence. The total amount required, is \$125,000.

The following account of a comitiship, develops some of the simplicity of by-gone days.

## COURTSHIP OF A BASHFUL CLERGYMAN.

The Rev. John Brown of Haddington, the well known author of the "Self Interpreting Bible," was a man of singular bashfulness. In token of the truth of this statement, it need only be stated that his courtship lasted seven years. Six years and a half past away, and the reverend gentleman had got no further forward than he had been in the first six days. This state of things became intolerable. A step in advance must be made, and Mr. Brown summoned all his courage for the d—l.

"Janet," said he, as they sat in solemn silence, "we've been as printed now for six years and more, an I've never gotten a kiss yet. D'ye think I might take one, my bonny girl?"

"Just as you like, John; only be becoming and proper wit it."

"Surely, Janet, we'll ask a blessing."



## BIOGRAPHICAL.

For the T. W. Banner.

Departed this life on Sunday night, 21st July, Joseph Henry, aged 6 years and 5 months, and Albert Munger, aged 1 year and 8 months, children of S. W., and Mary Munger Puncard.

The disease gave short warning, and suddenly terminated the earthly career of two dear innocents, of whom, Christ has said, "sofer little children to come unto me, for of such is the kingdom of Heaven."

Although the faith that induces the belief that all is for the best, is difficult to reconcile with tender parental feelings, when considering to the cold and silent earth, all that remains of their little ones; yet their parents are fully confident they have relinquished them to the care of him who is able to keep their immortal spirits to the coming of that day, when all shall stand before him from the least to the greatest; and when they reflect that the number of our days in this life, compared with eternity, is but as a drop to the ocean—that the present state of existence is as the vestibule to that great and glorious mansion prepared by the Lord of heaven, for the future dwelling of all his obedient children—now trifling in the consideration whether the number of our days on earth may be many or few—but when they also consider the minds of their little ones become sufficiently matured to comprehend the plan of Christ's salvation, they would be free to deny their belief in the atonement, and reject the Lord who redeemed them—their parents are constrained to confess that great is their gain since they have been transplanted from the sorrows of earth to the joys of heaven; ere theeping beds had exposed their petals to the devastating influence of earth's malice.

In a few more years, or days perhaps, their parents trust to be reunited with their loved ones, where parting will be no more than the Lord continue with them his grace, that they may desire not their will, but thine, O Lord! he dooms that overhangs this life.

"Thanks! earth is not our heriting,  
Our home is in the sky;  
Where fair flowers already bloom  
Before the Christian's eye.

Faith sweetly whispers, when the soul  
With grief and pain is given,  
Allictions are but angels' wings,  
To wait us home to heaven."

S. W. P.  
Sempronius Aug. 12th, 1850.

DIED—in Washington county, Texas, on the first last, Wm. Capers, infant son of Capt. and Rebecca Jane Lillard, aged eleven months, and eighteen days. He was a child of extraordinary promise, remarkably sweet temper and affectionate disposition, but he was

A gem too bright for earth,

God caught him to the skies,  
Gave him a second birth

where angels lift their eyes—  
Mill them we now behold him stand;

A junior angel in that band.

Fondly our hearts did cling  
Around the jewel here,  
But death's firm grasp would wring,  
And from our bosoms tare—

Nay, God did pluck the rose away;  
Transplanting it in endless day.

No let it be! we have not lost  
The bud before the stem has crossed  
The streams of death, and it blooms a n

Beyond the reach of death or pain  
Let it bloom in that sweet clime  
Its fragrance shall forever claim  
With angels' notes, and his sweet voice  
Shall ever in the Lord rejoice.

O. F.  
Gaylor Aug. 6th, 1850.

Departed this life on the 14th inst. Mrs. Mary A. Davis, formerly of New Orleans, in the 38th year of her age.

N. O. papers please copy.

## MISCELLANY

## EDWARD EVERITT—EDUCATION.

If we look only to material prosperity,—to physical welfare,—nothing is now more certain, than that they are most powerfully promoted by everything which multiplies and diffuses the means of education. We live in an age in which cultivated mind is becoming more and more the controlling principle of affairs.

Like the mystic magick influence,—whose wondrous properties have lately brought from the emerald lecture room into the practical business of life—you can not see it, you cannot feel it, you cannot weigh it; but it pervades the globe from its surface to its centre, and attracts and moves every particle of metal which has been touched into a kind of sensibility.

We hear much at present of the veins of gold which are brought to light in every latitude of either hemisphere; in fact we hear of nothing else. But I care not what mines may be opened in the North or in the South, in the mountains of Siberia or the Sierras of California; wherever the fountains of the golden tide may gush forth, the streams will flow to the regions where educated intellect has woven the boundless net work of the useful and ornamental arts. Yes, sir, if Massa classeth remains time to the policy which has hitherto in the main governed her legislation and is not now, I trust, to be departed from, a generous wave of the gold in this will reach her distant shores. Let others

Tempt my seas where scarce the waters roll,  
Where clearer flames glow round the frozen  
pole:

Or under Southern skies exalt their sails,  
Led by new stars and borne by spicy gales;  
For me—

Yes, for me, may poor old rocky, sandy Massachusetts exclaim, land as she is of the school, the academy and the college; land of the press, the lecture room and the church;

For me the balm shall bleed, and amber flow,  
The coral reddish and the ruby glow.

The pearl shell its lucid globe infold,  
And Phœbus warm the ripening ore to gold.

It matters not if every pebble in the bed of the Sacramento were a diamond as big and as precious as the mysterious Koh-i-noor, which we read of in the last account from India, on whose possession the fate of the empire is believed, in those benighted regions, to depend. It matters not if this new factus flow through a region which stretches for hundreds—a tract of solid gold. The jewels and the ingots will find their way in the great centres of civilization, where cultivated mind gives birth to the arts, and freedom renders property secure. The region itself to which these fabulous treasures are attracting the countless hosts of thief, cupidity and adventure, will derive, I fear, the smallest part of the benefit. Could they be people entirely without contrasts like the host of those who have taken their departure from among us, and who carry with them an outfit of New England principles and habits, it would be well; but indeed I fear the gold region will for a long time be a scene of anarchy and confusion, of violence and bloodshed, of bowering and maddening losses, of anything but social happiness and well regulated civil liberty.

We will not be taught by anything else, be it born of history. It was not Mexico and Peru, nor (what it imports us more to know) Portugal and Spain, which opened the silver and golden harvests of the sixteenth and a vast number of centuries. It was the industrious enlightened cultivated states of the North and West of Europe. It was little Holland, scarcely on fifth as large as New England, hardly able to keep her head above the waters of the superimposed ocean, but with five universities dating her infinite influence. It was England with her independent public opinion, her representative system, her twin universities, it was to these and enlightened councils, that the gold and silver flow. Not merely adding to the material wealth of the community, but quickening the energy of the industrial classes, breaking down prejudices, furnishing the schools of war to the champions of Protestant liberty and thus elevating them on to the great struggle, to whose successful issue it is owing, in its remotest effects, and I could wish, that you, sir, sit in safety beneath the canopy that overhangs this land.

The above bids fair to become one of the most important public improvements over land in the United States. The main object of the great Lakes and the Mississippi is to give a route navigable by steamers, and by a rapid, and safe, and sound channel, from the Atlantic to the Great Lakes, and from the Great Lakes to the Mississippi. The want of a safe and rapid channel, and by its own works proclaims a power that must dispense so irresistibly affecting in the appeals of the suffering for relief, has been unanswered. Thousands of cases of disease have been cured by this invaluable medicine, such as are not furnished in the records of time. This is the purpose of the undersigned to inform all persons at a distance, and in inaccessible places and various other little *advertisements* now being issued to inform all concerned, that in future I will cheerfully attend to any reasonable request, provided the postage be paid on the letter soliciting information, etc., for I think it is as little as any gentleman can do—to pay postage on his own business; unpaid letters I will consign to the tomb of the Capuchins—*suept, unopened, and unsung.*

POSTMASTER'S NOTICE.

MY service being very frequently claimed by

persons at a distance, and in inaccessible places and various other little *advertisements* now being issued to inform all concerned, that in future I will cheerfully attend to any reasonable request, provided the postage be paid on the letter soliciting information, etc., for I think it is as little as any gentleman can do—to pay postage on his own business; unpaid letters I will consign to the tomb of the Capuchins—*suept, unopened, and unsung.*

POSTMASTER, Crockett, Texas.

N. B.—Publishers of newspapers, who may

use for the services of a *distressed* Postmaster or who ever in the shadow or a spark of humanity in their bosoms, would much oblige him (and doubtless his fraternity) by giving the above insertion.

IT is the purpose of the undersigned to open a legitimate Commission business, and will at all times make liberal advances on consignments to them, by this means to obtain a market, and by the name of James D. Goodman deal. Notice is therefore hereby given to all persons holding claims against said estate, to present them within the time prescribed by law or they will be barred.

Richmond, Jan'y 23d, 1850.

T. H. McMAHAN

THOMAS SIMONS.

REFFER TO:

H. P. Bell, Gov. J. B. STANTON, Compt.

RICHARDSON, Austin.

H. S. Tamm, Cor. BALLARD, Bastrop co.

SPENCE TOWNSEND, Lavaca co.

J. N. MITCHELL, Galveston, TEXAS.

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