

TEXAS WESLEYAN BANNER.

Published Weekly, by R. Alexander, J. W. Whipple, H. S. Thrall, S. A. Williams, John C. Woolam and W. C. Lewis, for the Methodist Episcopal Church, South; CHAUNCEY RICHARDSON, Editor

VOL. II.-NO. 32. HOUSTON, TEXAS, SATURDAY, NOVEMBER 23, 1850. WHOLE NO. 84.

NOTICE.
State Court of Navarro
is, having granted to the
Letters on the estate of
ased, all persons holding
state, are hereby notified
in the time prescribed by
forever debarred, and those
to will please make pay-
ment without delay.
D. GUINN, Executor.
WOS. BRAGG, Attor-
es. Aug. 12, 1850.
HARMONY.
LED SALES!
of the SOUTHERN HAR-
sold in a few years is
of the intrinsic value and
work; and that it only has
approved. These unrivalled
of the AUTHOR to greatly
adding a great many choice
USE, together with a num-
pieces of Music never be-
fore published.
HARMONY. New Edi-
THREE HUNDRED PAGES
or published for the Church,
Societies selected from the
world. Also, a great many
cellent white paper and un-
The Author feels sure that
will be duly appreciated by
glighted public. The New
is one of the cheapest and
now extant.
all the large Cities in the
Bookellers and Country
throughout all of the Mid-
States, and by the Aus-
Spartanburg, S. C.
AM WALKER, A. S. H.
H. S. C.
BRYAN.
DENTIST,
side Court House Square,
USTON
reform all operations con-
sion in the most approved
ment from you, to be sure
that them to give satisfaction.
an be supplied with every
ny teeth, fill, files, instru-
all, advance on New York
LMEK. Esq., is my duly au-
LURING my absence from this
C. HARRISON.
sh, 1850.
s also authorized to dispose
rest, materials, &c., of the
See. J. C. H.
Tandley & Co.,
Central Wharf, Galveston,
Texas and New York line of
off shipping and commis-
shipments to their address
from shipping points in
ston) and such advances at
10th 1850 1y
NOTICE.
myself at this point for the
of the State generally. I am
furnish purchasers at rates
to better advantage to them
elsewhere. For their better
call and try me.
cessed in this branch of busi-
ness, years at this place and
think I am capable of giving
above line will be thankfully
ply attended to, for cash.
lease enquire of any one that
it either place.
Sheep on land and for sale
J. P. KELSEY.
April 20, 1850. 6m
IRON FOUNDRY.
aving purchased the Iron
seity, lately owned by Doctor
westly informs the public
to furnish castings of every
to in saw and grist mills.
He has engaged an excellent
attends for any articles re-
of business.
and a machine. He has
of a blacksmith, to do any
ith the business.
e filled promptly and he is
ill be entirely satisfactory.
A. McGUIWEN.
Take a Paper.
advances, and those have the priv-
ege paper instead of the Pa-
per year residence, inform the
of your name, the town
the town you move to,
continue to send papers to sub-
scribers which they feel satisfied
otherwise ordered. We never
strongly as paid up, or we are
to the town you move to,
of "reasons," to order his paper
sing any thing for it.
For the T. W. Banner.
ITEMS OF EARLY METHODISM IN
TEXAS.
Hessant Grove, Fayette County, Texas.
October 12th, 1850.
My Dear Brother Richardson,
We should have commenced writing a series
of Essays before this time, for the Banner, em-
bracing the subject of "Items of Early Meth-
odism in Texas," so that, while others among
the Brethren of this fertile and delightful coun-
try, now the Empire State of the South, con-
tributing their quotas of information towards
augmenting the general stock, on this interest-
ing subject; we, as an humble individual,
identified with this venerable land, might have
the pleasure of contributing our mite also; but
for the following paramount considerations—
First, Having received a request from a com-
mittee of the Mier prisoners, connected with
those of the command of the lamented Captain
Dawson, to write a correct and impartial history
of that ill-fated campaign. We have accepted
the solicitation, under the impression that it is
a duty which we owe to ourselves, our country,
and to our God, as well as to the memories of
the patriotic, both of the living and the dead,
who have contributed blood and treasure to
wards raising that temple of Texian liberty,
whose summit has already been recognized by
the oppressed of foreign lands, and whose at-
tractive influences has brought, and is still bring-
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blessings of our delightful country; that their
motives and their actions should be presented
to their fellow citizens and the world, divested
of the pagantry of unremitted praise on the
one hand, and the flimsy vestige of double-
tongued slander on the other.
The work is now in a state of progress, ad-
vancing almost to maturity; and when com-
pleted, will constitute a neat little volume of
perhaps near one hundred pages, and it will be
the property of the Monumental Committee,
designed by the author as a donation towards
the erection of the Monument, that is intended
to be reared on that beautiful eminence which
overlooks the interesting town of La Grange,
from the West bank of the Colorado river, over
the remains of the decimated Mier prisoners,
the slain of Captain Dawson's command, and
all others whose remains can be procured, that
have fallen in the sacred cause of Texian lib-
erty. The Monumental Committee, of which the
writer has the honor to be a member, hopes ere
long to be able to see the contemplated Monu-
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the State. Towards facilitating the consumma-
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Grange, called the Texas Monument; the pro-
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publication will be appropriated towards the
erection of the contemplated Monument.
The paper is neutral, both as regards politics
and Religion, doing justice to all parties. Its
subscription price is three dollars a year, and
we hope it will have an extensive circulation—
Transcribing and preparing for the press, the
history, will still occupy a portion of our time.
21. In connection with the above considera-
tion, having taken the charge of Fayetteville
Academy, in Ross Prairie, our time is so com-
pletely occupied, that there is but little which
we can call our own, except by the light of
a candle; but as the season of the year has
now arrived for studying by candle-light, and
as industry must be estimated, both as a moral
and as a religious virtue; in the midst of other
impending avocations we will endeavor, for
the future, to gain a sufficiency of time to pre-
pare an occasional Essay for the columns of the
Banner, which you will please either to insert
or consign to the regions of oblivion, as in your
judgment their merits or demerits may demand.
We shall now commence with the "Items of
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iquity, and religious intolerance existed, our
worthy and pious teacher, Alexander Thomp-
son, of the Methodist Episcopal Church, desir-
ing to see a better state of affairs brought about,
by paying the way for the general diffusion of
the pure principles of Protestant Christianity
of the gospel of the Immaculate Son of God, and
to avoid being obnoxious to the persecuting
spirit of Catholicism, visited the Alcalde, Ho-
ratio Christmas, at San Felipe de Austin.—
After a circuitous train of conversation with the
Alcalde, with caution and solicitude, Brother
T. presented to his consideration the subject of
introducing the preaching of the pure gospel of
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to him the main incidents of the recent
camp-meeting which had been held on
Caney, a tributary of the Brazos river, in Sept.,
1835, a narration of which will be presented in
our next number, as we have yet in possession
the minutes of the Quarterly Conference, held
at that meeting, which was the first Conference
held in Western Texas, if not in the entire Pro-
vince; and Brother T. suggested to the Political
Chief, that we had determined on getting a
preacher to travel and to preach to us regularly,
and that he had a subscription to raise
funds for that purpose. The Political Chief
then remarked: "You have done wrong, Sir;
you should have left your subscription open
for some more of us wish to subscribe." The
subscription paper then being presented by
Brother T., Dr. James B. Miller, the Political
Chief, with a generous characteristic of a true
American, unhesitatingly subscribed twenty
dollars.
The spirit of the above conferences show that
Americans will be Americans, though in a for-
eign land; and that having been reared under
the influence of free institutions, the dogmas
hurlied by a corrupt Roman Catholic hierarchy,
sustained by oppressive political centralism,
cannot cross from their hearts those principles
of civil and religious liberty, that they had im-
bibed in early youth. It likewise presents to
our minds, in bold relief, the amount of good
that may be effected by the unwaried exertions
of one individual whose heart is under the sa-
cred influence of *Amor patriæ et amor Dei*.
Yours truly,
W. P. SMITH.
For the T. W. Banner.
DEMANDS ON THE CHURCH IN TEXAS.
In discussing the subject embraced in our
caption, we will confine our remarks to the M.
E. Church, South, in Texas. Other commu-
nions are attending to their own interests with
commendable zeal; and we hope, with encourag-
ing success, while we bid them God speed,
and pray for their prosperity, we would not
have them outstrip us in the work of moral re-
formation, and in meeting the spiritual wants
of our rapidly growing country.
Our State is filling up with a heterogeneous
population—the states of the American union,
and most of the European countries are rep-
resented here. The cool, calculating Yankee,
fresh from the granite hills of his own New
England; the less methodical, but not less shrewd
and enterprising native of the Middle States;
the free and easy western man, and the fiery-
souled, big-hearted Southerner. Then we have
the human productions of the rolling Rhine—
"Raw Recruits," from the Emerald Isle, and
the sturdy yeoman from Allion's shores.
All are mingled here in one great mass; a
community with oneness of interest, but an al-
most endless diversity of character, feeling and
purpose; but destined to collaborate by fire of
circumstances; the rough points and sharp an-
gular projections of each will be broken off by
discussion, and smoothness result from constant
friction and jostling, until this conglomerate
gregation of human character settles down into
one solid mass. Now, however, it is in the
transition state, and will be much influenced in
its ultimate formation by circumstances now
pressing on it; now those who would see the
character of our country rise in dignity and glo-
ry, should faithfully, constantly, perseveringly
labor; this is the "day light" in which to work;
the material is now plastic and may be moulded
ere it settles down to unyielding hardness.
In this work, the church has a duty, high
and sacred. We must furnish moral and reli-
gious instruction to all these various descrip-
tions of people, if we fulfil the high mission as-
signed us by heaven, as well as meet our obli-
gations to our country and to humanity.
In speaking of the means of meeting this spir-
itual draft, we will direct attention first to the
ministry. Of course we mean genuinely con-
verted, divinely called men, who have the cause
of vital piety sincerely at heart. Methodist
ministers generally have the reputation of be-
ing laborious, self-denying men—this they are
from necessity; laborious, they are compelled
to be, if they do the work the church imposes
on them. Self-denying they must be, for the
means of luxury, and oftensorely of comfort,
are not provided for them by the church.
But as the ministers of Methodist Church, we
have other work to do besides living on small
means, and teaching our families close economy,
something besides swimming swollen creeks, and
riding twenty miles through a trackless forest,
to preach to a small congregation. These are
mere incidental circumstances. It should not
be our only boast that we travel over a broad
territory and visit a great many points; that
we assiduously hunt up "the lost sheep of the
house of Israel," and preach the gospel to the
poor. These are our imperative duties, but our
most imperious obligations are to prepare our-
selves to instruct the little company of rustics
in the log cabin when we have found it; to feed
the "flock of Christ" when we minister to it.
If we suppose that because our congregation
is illiterate we need not be at the trouble of
special preparation to instruct them, or that
because they are few in number we may spare
ourselves the labor of severe thought, we have
greatly mistaken our obligations, and the necessities
of the case. It requires a familiar acquaintance
with a subject, such only as can be acquired by
patient thought, close scrutiny and thorough
investigation to enable us to present it so as
to be comprehensible to any intellect, enlightened
or otherwise. No man will ever make a subject
clear to another, that is imperfectly apprehended
by himself. It is not enough to know what
the "standards of the church" teach, but we
should "inwardly digest" all great religious
truths, until they become constituent parts in
the composition of our own minds.
Research and thought are necessary to fur-
nish us with the materials for a sermon, but
good materials are often badly worked up, a
pile of stones, no matter how well "polished,
squared, and numbered," nor how neatly they
might fit together if properly adjusted, will
not make a building by being pitched together in
a heap. A sermon may be full of sound theo-
logical truth, and illustrated by appropriate
language, but for want of systematic arrange-
ment leaves no permanent or clear impression
on the mind. The relation of the several parts
should be regarded, and it should come togeth-
er, without jarring or clashing, closely and com-
pactly "without the use of hammer or iron tool."
The great divines who have flourished in Pro-
testant England furnish excellent models of
systematic arrangement, convincing argument
and pungent eloquence. But studying those
great masters of pulpit oratory, we should not
become mere copyists; they lived in an age
that is past. Baxter and Sherlock preached to
men whose habits of life and of thought were
different from the men of the present day. A
good sermon in Wesley's time, might be a very
defective one now; not logically or theologically
defective, but not suited to the wants of this age;
not such as the habits of life, the modes of
thought, and tendency of the times require.
The effective preacher must be something
more than a good exponent of the doctrines of
redemption and faith—it will not suffice to be
scripturally correct on the doctrine of the Trinity,
and moral agency. These are things we must
gather from our libraries, and on which we must
give satisfaction, as to our knowledge and belief,
before we are permitted to exercise the
ministerial office. To be good theologians and
good sincere men, is but a partial qualification
for the work of the ministry. We must know
the wants of the age; to know this we must
know the men of the age.
Every age has its own peculiar tastes, habits and
tendencies; a single man may contract perma-
nent habits that tenaciously hang to him, or
he may Rip Van Winkle-like, close his eyes
to the work of the world, and change, but society
will not stand still because he is asleep; objects
around him do not become stationary and im-
movably fixed, because his perceptive faculties are
locked up. Mutations will take place, the
world will go on, and we must be up with the
times if we would take our part in the great
drama of life.
To do the work assigned us, we must be men
of the nineteenth century, not following in the
wake of society's progress, but keeping pace
with its most rapid movements. Ministers of
this age should be cultivated men—not merely
learned, and deep, but with perceptive faculties
in lively exercise; noting the world's changes,
and addressing themselves to the world's pre-
sent wants. Extensive traveling and frequent
preaching does not supersede the necessity of
severe mental labor, nor does exhortation of
world for the purpose of pouring over dusty
folios, and collecting numerous authorities to
sustain an antiquated dogma, and purging the
style to make it classically pure, prepare a man
for the pulpit. The pale man of black cloth
and white cravat, may complain that the ser-
mon, which cost him so much research, and stud-
ious preparation, has failed to move his audi-
ence; when in reality it was perhaps not worth
the paper it was written on, for the purpose
for which it was used, simply because it suited
not the wants of his audience—was in no man-
ner adapted to their tastes or circumstances.
Yours, ESAYIST.

From the Memphis Christian Advocate.
THOUGHTS,
SUGGESTED ON SEEING THE FIRST NUMBER OF
THE MEMPHIS CHRISTIAN ADVOCATE.
ADDRESS
To the Memphis Christian Advocate,
BY A. CARRIS, M. D., OF HARGON, ARKANSAS.
Welcome thou visitor of love,
I'm glad to see thy face;
I know thy ministry will prove
Another man of grace.
I know that thou hast come to tell
Of things, both new and old;
That things which are ending well,
Alone from pole to pole.
Thy message will declare the things,
That still are going on;
In all the earth;—and how truth wings
Her flight above the sun.
Yes, well assured am I, that you,
Will tell us things most rare;
And indicate Religion's way,
Both here, and everywhere.
Ten thousand eyes will on you gaze,
With joyful ecstasy;
As you the gospel standard raise,
Unmixed with mystery.
You'll show that infidelity,
Is not a meagre thing;
Its reign is wide—yet certainly,
'Twill yield to Christ our King.
You will tell us of old Palestine,—
Of old Jerusalem;
Of Moses, and of the Fagan shrine,
Michonet—Musselman.
Of all the heathen deities,
Beneath the canopy sky;
And how the scripture prophecies,
Will dawn—then by-and-by.
How glad am I, to think, to know,
How widely you'll proclaim;
That converts Christ has won below,
By preaching in "his name."
And how his cause still finds its way,
To China's distant land;
To Ceylon—Greenland's frigid bay;
To India's coral strand.
Clear round the globe, the gospel truth
Deeds make old Bagan fall;
And though it is preached by aged and
youth,
Has power to save them all.
You'll tell us this—you'll tell us more,
You'll tell us for Christ died;
For all he rose, and pleads before
The throne—heaven is satisfied.
Of things transcending in our midst,
All through our southern lands;
Religion "mongst the Methodists,
How our own Zion stands.
And how our sons, now in the field,
Are winning souls to Christ;
Against bold anti-christ,
Of domestic matters too,
You'll tell us how they go;
Of "prices current"—inventions new,
Inventions old.
Of straggle, bridges and canals,—
Flank roads, and all such things;
And how in history strong annals,
They fly on eagles wings.
Yes, everything that can relate,
To morals here below,
You'll tell us—and of the doleful fate,
Of vicious actions too.
Go on, great herald—go onward,
Your mission is divine;
We look to you ever—observe your sound,
And read your every line.
I have two twin sons in the Arkansas Coun-
try.
For the T. W. Banner.
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souled, big-hearted Southerner. Then we have
the human productions of the rolling Rhine—
"Raw Recruits," from the Emerald Isle, and
the sturdy yeoman from Allion's shores.
All are mingled here in one great mass; a
community with oneness of interest, but an al-
most endless diversity of character, feeling and
purpose; but destined to collaborate by fire of
circumstances; the rough points and sharp an-
gular projections of each will be broken off by
discussion, and smoothness result from constant
friction and jostling, until this conglomerate
gregation of human character settles down into
one solid mass. Now, however, it is in the
transition state, and will be much influenced in
its ultimate formation by circumstances now
pressing on it; now those who would see the
character of our country rise in dignity and glo-
ry, should faithfully, constantly, perseveringly
labor; this is the "day light" in which to work;
the material is now plastic and may be moulded
ere it settles down to unyielding hardness.
In this work, the church has a duty, high
and sacred. We must furnish moral and reli-
gious instruction to all these various descrip-
tions of people, if we fulfil the high mission as-
signed us by heaven, as well as meet our obli-
gations to our country and to humanity.
In speaking of the means of meeting this spir-
itual draft, we will direct attention first to the
ministry. Of course we mean genuinely con-
verted, divinely called men, who have the cause
of vital piety sincerely at heart. Methodist
ministers generally have the reputation of be-
ing laborious, self-denying men—this they are
from necessity; laborious, they are compelled
to be, if they do the work the church imposes
on them. Self-denying they must be, for the
means of luxury, and oftensorely of comfort,
are not provided for them by the church.
But as the ministers of Methodist Church, we
have other work to do besides living on small
means, and teaching our families close economy,
something besides swimming swollen creeks, and
riding twenty miles through a trackless forest,
to preach to a small congregation. These are
mere incidental circumstances. It should not
be our only boast that we travel over a broad
territory and visit a great many points; that
we assiduously hunt up "the lost sheep of the
house of Israel," and preach the gospel to the
poor. These are our imperative duties, but our
most imperious obligations are to prepare our-
selves to instruct the little company of rustics
in the log cabin when we have found it; to feed
the "flock of Christ" when we minister to it.
If we suppose that because our congregation
is illiterate we need not be at the trouble of
special preparation to instruct them, or that
because they are few in number we may spare
ourselves the labor of severe thought, we have
greatly mistaken our obligations, and the necessities
of the case. It requires a familiar acquaintance
with a subject, such only as can be acquired by
patient thought, close scrutiny and thorough
investigation to enable us to present it so as
to be comprehensible to any intellect, enlightened
or otherwise. No man will ever make a subject
clear to another, that is imperfectly apprehended
by himself. It is not enough to know what
the "standards of the church" teach, but we
should "inwardly digest" all great religious
truths, until they become constituent parts in
the composition of our own minds.
Research and thought are necessary to fur-
nish us with the materials for a sermon, but
good materials are often badly worked up, a
pile of stones, no matter how well "polished,
squared, and numbered," nor how neatly they
might fit together if properly adjusted, will
not make a building by being pitched together in
a heap. A sermon may be full of sound theo-
logical truth, and illustrated by appropriate
language, but for want of systematic arrange-
ment leaves no permanent or clear impression
on the mind. The relation of the several parts
should be regarded, and it should come togeth-
er, without jarring or clashing, closely and com-
pactly "without the use of hammer or iron tool."
The great divines who have flourished in Pro-
testant England furnish excellent models of
systematic arrangement, convincing argument
and pungent eloquence. But studying those
great masters of pulpit oratory, we should not
become mere copyists; they lived in an age
that is past. Baxter and Sherlock preached to
men whose habits of life and of thought were
different from the men of the present day. A
good sermon in Wesley's time, might be a very
defective one now; not logically or theologically

prospects. How careful, then, should be the
selection of men for this important office!—
What a responsibility rests upon the preacher
in charge, and the quarterly conference, who
have the joint power of their appointment!
Their duties, as prescribed in the Discipline,
are:
1. To take an exact account of money or
provisions collected for the preachers.
2. To make an accurate return of every
expenditure of money, whether to the preach-
ers, sick, or poor. These are important duties,
without the discharge of which it is im-
possible to give an intelligible account of the
financial affairs of the circuit or station. The
stewards should keep a book, in which these
items are correctly and legibly recorded.
3. To seek the needy and distressed in or-
der to relieve them. They are the official
channel through which the church's bounty is
to flow to the poor, whom she has always with-
er. When cases of this kind occur, seldom,
indeed, beyond the limits of our towns and
cities, the stewards should take immediate
notice of them, and devise means for their
relief. How often has this sacred duty been
neglected! Of how much glory has God
been robbed by the want of this most promi-
nent manifestation of Christian charity by
the church in her official capacity!
4. To report to the preacher all cases of
sickness or disorderly conduct. This does
not exclude others from a similar obligation,
but makes it the especial duty of the stewards
to see that the preacher is duly informed
of all such cases.
5. To tell the preachers whatever they
may hear wrong in them. It is well that this
may be the especial duty of stewards. It were
far better that it were fully and indelicately dis-
charged. A feeble man is placed between
the living and the dead; to declare the awful
truths of Righteousness, temperance, and
a judgment to come. If, in his conduct, a
faithful exemplification of these truths be not
found, this fact will go far to neutralize the
most powerful pulpit efforts and most active
pastoral labor. Acts of positive indelicacy
or immorality will still more strongly compro-
mise the character of the church, and give
her enemies still more numerous occasions of
derision. A minister, also, any sometimes
sincerely desirous of advancing the work
of God, yet for the want of proper informa-
tion, or deficiency in some important qualifi-
cation, may be betrayed into a course of con-
duct not for the best interests of religion. In
such emergencies the truth must be told by
some one. All appearance of invisibility
is destroyed in him who performs this duty
from a sense of official obligation, solemnly
laid upon him by the constitution of the
church. How valuable, in such a case, is a
man who rises superior to all considerations
of friendship, or interest, or false tenderness,
and plainly, yet kindly and affectionately, de-
clares to the offending or mistaken minister
the unpalatable but vitally-necessary truth!
6. To attend the quarterly meetings of
their circuit or station. A man that cannot
find time for this duty, cannot have sufficient
 leisure from his business to discharge the
duties of the steward's office at all.
7. To give advice, if asked, in planning
the circuit.
8. To attend committees for the applica-
tion of money to churches.
9. To give counsel in matters of arbitra-
tion.
10. To provide elements for the Lord's
supper—to provide, not whiskey or alcohol
colored with logwood, and disguised in taste
by the most violent poisons, as the emblem
of the shed blood, but pure juices of the grape.
The stewards should also be informed that
unleavened bread is both more appropriate to
the ordinance, and more agreeable to the
communion, than the soggy, light bread too
often used upon such occasions.
11. To write circular letters to the differ-
ent societies to be more liberal, if need be,
letting them know the state of the temporal
concerns at the last quarterly meeting—a
very good regulation, the neglect of which
has often forced a poor fellow to go to confer-
ence with barely sufficient means to take him
there, and then to be dependent on the char-
ity of his brethren for means to take him to
the next appointment. If the stewards were
sufficiently careful to attend to this duty at
the end of each quarter, the end of each year
would not exhibit such a fearful aggregate
deficiency.
12. To register marriages and baptisms—a
provision which might as well be out of the
Discipline for any attention that is paid to it.
It is, in fact, a dead letter.
13. To be subject to the bishops, presiding
elder, and preachers of the circuit.
Such are the duties of stewards, as laid
down in the Discipline. Many or most of
these are entirely neglected from the in-
excusable, criminal ignorance of them in those
who are appointed to fulfil them. The stew-
ards should be diligent students of the Dis-
cipline, and every one should at least have in pos-
session a copy of it. The price is but twenty
cents, and is less than the daily expense
some Christians in chewing tobacco and cig-
ars. Perhaps it were well that a kind of
official catechism be instituted for the ben-
efit of all our church officers, preachers and
laymen, and that we all be faithfully ques-
tioned, at least once a quarter, as to our
knowledge of our duties, and our failures
in their performance.
All of which is respectfully submitted.

IS HE A CHRISTIAN?
Is he a Christian? He seems so stern, al-
most morose, in his habits and character.—
His brow wears a perpetual frown. He man-
ifests no sympathy with mankind. He re-
pels by his coldness all kindly advances, an
his very manner freezes every rivulet of af-
fection that flows toward him.
"Be kindly affectioned one to another
with brotherly love." "Be kind, be courte-
ous."
Is he a Christian? He seems to be proud
of a forbidding haughtiness in his manner,
as though he deemed himself of a superi-
or race to those with whom he is ecclesiasti-
cally associated. He talks and moves as thoug

he were conferring an honor upon those with
whom he condescends to mingle.
"God resisteth the proud." "The Lord
loveth a proud look."
Is he a Christian? His conversation is all
trifling. He labors to be witty. He is con-
stantly seeking to excite a laugh. He aims
to give a ludicrous direction to every topic of
conversation. As viewed by him, the whole
universe seems compounded of trifles.
"Let your speech be always with grace,
seasoned with salt." "Foolish talking and
jesting are not convenient."
Is he a Christian? He is so censorious.—
He is perpetually finding fault. Nothing
pleases him. Whoever you meet him, you
may be sure that the staple of his conversa-
tion will be the failings of others.
"If the brother trespass, let him lift his faults,
between him and thee alone." "The words
of a tale bearer are as wounds." "Speak
not evil of one another, brethren."
Is he a Christian? His whole soul seems
absorbed in worldly business. His time and
thoughts are so engrossed by his secular af-
fairs that he finds no leisure or disposition for
interests heavenly or spiritual. He is im-
patient at the loss of an hour, or the call for
a dollar, from his worldly employments.
"Use this world as not abusing." "If any
man love the world, the love of the Father
is not in him."
Is he a Christian? Why he is avaricious.
He is noted for the community for his grasping
and hoarding habits. He holds all his ener-
gies to money getting, and he holds all he
makes with an inflexible hand.
"Contentness is idolatry." "Idolaters shall
not inherit the kingdom of God." "What
shall I profit a man if he gain the whole world
and lose his own soul?"
Is he a Christian? He mingles in the gayest
society, and seems to prefer it to association
with his brethren in the church. He has been
known to be absent from the prayer meeting
that he might spend the evening with a gay
party. It has been whispered that he was at
the theater, and that he took an excursion
into the country on a Sabbath morning.
"I will praise the Lord with my whole heart
in the assembly of the upright, and in the con-
gregation." "Lovers of the world care more
than lovers of God." "A day in thy courts is better
than a thousand."
Is he a Christian? He manifests almost no
interest in the welfare of the church, is un-
troubled by its adversity, and seems to care
but little for its prosperity. In regard to its
progress, or efficiency, or purity, he is chill-
ingly indifferent.
"Christ loved the church and gave himself
for it." "If any man have not the spirit of
Christ, he is none of his." "If I forget thee,
O Jerusalem, let my right hand forget her cum-
ing."—Watkinson and Becher.
DEATH AND SLEEP.
FROM THE GERMAN OF KREUMACHER.
In brotherly embrace walked the Angel of
Sleep and the Angel of Death upon Earth.
It was evening. They laid themselves
down upon a hill not far from the dwelling
of man. A melancholy silence prevailed around,
and the chiming of the evening-bell in the dis-
tant hamlet ceased.
Still and silent, as was their custom, sat
these two benighted Genii of the human race,
their arms entwined with cordial familiarity,
and soon the shades of night gathered around
them.
Then arose the Angel of Sleep from his
moss-grown couch, and stroved with a gentle
hand the invisible grains of slumber. The
evening breeze wafted them to the quiet dwell-
ing of the tired husbandman, including in
sweet sleep the inmates of the rural cottages—
from the old man of the staff, down to the in-
fant in the cradle. The sick forgot their
pains, the mourners their grief; the poor their
care. All eyes closed.
His task accomplished, the benignant An-
gel of Sleep laid himself again by the side of
his grave brother. "When Aurora awakes,"
exclaimed he, "with innocent joy," "men praise
us as their friend and benefactor. Oh! what
happiness, unseen and secretly to confer such
benefits! How blessed are we to be the in-
visible messengers of the Good Spirit! How
beautiful is our silent calling!"
So spoke the friendly Angel of Slumber.
The Angel of Death sat with still deeper
melancholy on his brow, and a tear, such as
mortal flesh, appeared in his large dark eyes.
"Alas!" said he, "I may not, like thee, re-
joice in the cheerful thanks of mankind; they
call me upon the earth their enemy, and joy-
killer."
"O! my brother," replied the gentle
Angel of Slumber, "and wilt not the good
man, at his awakening, recognize in thee his
friend and benefactor, and gratefully bless
thee in his joy? Are we not brothers, and
ministers of one Father?"
As he spoke, the eyes of the Death-Angel
beamed with pleasure, and again did the two
friendly Genii cordially embrace each other.
"None shall appear before me Empty."—
This doctrine is understood by "An old Meth-
odist Preacher" who sends, along with his
prayer for "the spread of the pure Gospel,"
an offering to help it. Even "a certain poor
widow" did not go up to the place of prayer
empty. "All her living" was not too much
for the Lord; and who loses by loving obedi-
ence? We heard a Methodist preacher say,
that in a time of famine God sent his prophet
as a boarder to the woman who went out to
gather sticks, that she might dress the last
meal of herself, and die a dark day in which
to take a boarder—out take him she did, and
wanted not thereafter.
Dear Brethren,—Being old and infirm, I
cannot do much; still I am able to take
care of honey bees, and have learned to man-
age them in the best way for this climate, so
as to succeed, by the blessing of God, in get-
ting some honey, and money for the same; a
part of which, three dollars, I send enclosed,
for the use of the Missionary Society of the
M. E. Church, and my prayers for the spread
of the pure Gospel.
AN OLD METHODIST PREACHER.
[Christian Advocate.]

of one individual whose heart is under the sa-
cred influence of *Amor patriæ et amor Dei*.
Yours truly,
W. P. SMITH.
For the T. W. Banner.
DEMANDS ON THE CHURCH IN TEXAS.
In discussing the subject embraced in our
caption, we will confine our remarks to the M.
E. Church, South, in Texas. Other commu-
nions are attending to their own interests with
commendable zeal; and we hope, with encourag-
ing success, while we bid them God speed,
and pray for their prosperity, we would not
have them outstrip us in the work of moral re-
formation, and in meeting the spiritual wants
of our rapidly growing country.
Our State is filling up with a heterogeneous
population—the states of the American union,
and most of the European countries are rep-
resented here. The cool, calculating Yankee,
fresh from the granite hills of his own New
England; the less methodical, but not less shrewd
and enterprising native of the Middle States;
the free and easy western man, and the fiery-
souled, big-hearted Southerner. Then we have
the human productions of the rolling Rhine—
"Raw Recruits," from the Emerald Isle, and
the sturdy yeoman from Allion's shores.
All are mingled here in one great mass; a
community with oneness of interest, but an al-
most endless diversity of character, feeling and
purpose; but destined to collaborate by fire of
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gular projections of each will be broken off by
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TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON:

SATURDAY, NOV. 23, 1850.

THE COURSE OF LECTURES.

The Introductory Lecture to the course will be delivered on the 27th inst., in the Methodist Church, at half past six o'clock, P. M. Excellent music is expected on the occasion.

THE HUMAN SOUL.

What is the soul? was a question once put to Marivaux. "I know nothing of it," he answered, "but it is spiritual and immortal." "Well," said his friend, "let us ask Fontenelle, and he will tell us what it is." "No," cried Marivaux, "ask any body but Fontenelle, for he has too much good sense to know any more about it than we do!" Notwithstanding the mystery in which the nature of the human soul is involved, it is a legitimate subject of both philosophic and religious inquiry. We observe its operations and its effects, and the more attentively and constantly we observe these things, the better shall we comprehend them. Mental philosophy furnishes ample illustration and proof of this fact.

As a subject of human inquiry, the soul presents one advantage above most others: every man has one in possession, hence it is always at hand, and may at any moment be made the subject of examination. To measure the pyramids of Egypt, or to see the waters of the Nile, we are obliged to cross seas and explore deserts. To examine the objects of his science, the Astronomer must prepare his glasses and lift his telescope to the sparkling crown upon the brow of night. Even the most familiar operations of the material world are objects external to us. We must look abroad to see them; and there are mysteries in the most common processes of nature constantly going on around us, unexplainable by man. But the soul is within us; it is ourselves, and we must of necessity be conscious of all its efforts and movements, of course we have only to register in a faithful recollection what we have thought and felt, and our knowledge is complete, as far as human science can go.

Revelation informs us that God breathed into man the breath of life, and he became a living soul. It was the living, spiritual, immortal soul that received the imprint of the divine image, which was lost by the fall, and which it is the grand design of the glorious Gospel to restore.

THE SOUTHERN SUIT.

This suit seems to drag its slow length along. We understand that every possible obstacle is thrown in the way of a speedy adjustment and decision of the questions at issue, by the Northern Church. We deeply regret this, as it is nearly impossible to both divisions of the church to have this legal controversy settled at the earliest possible period. The following extract from the Richmond Christian Advocate, furnishes the latest information that we have seen pertaining to this suit:—

We had a hot interview on Saturday evening last, with the Rev. Dr. Smith, on his return from New York where he had been called to fill the place vacated by the death of Bishop Doane, in the Board of Commissioners to prosecute the claims of the Southern Church to the property so unjustly withheld from us by the Methodist E. Church.

By an arrangement among the Commissioners the suit on this side of the mountains embracing our interest in the New York Book Concern, and the Chartered Fund at Philadelphia, have been placed under the special supervision of Dr. Smith. They are now in a state of great forwardness; and will be brought before the Federal Courts at an early day. By a similar arrangement among the Commissioners on this side, we have the superintendence of the suit in the West.

At the solicitation of Dr. Smith all of the Southern Church papers are requested to insert the following, and call attention to it.

The Secretaries of the Annual Conference, or whoever may have the records of the Conference in their possession, are particularly requested to take a certified copy of the vote on the alteration of the restrictive regulation of the Discipline; and forward it to the Editor of this paper, at Richmond. In order to make the certificate a legal document, it is requested that legal advice be taken as to its form, and that it be sworn to before a Magistrate. Let it be made in all respects a legal certificate. An early attention to this matter will greatly facilitate the business in hand.

Brethren of the press urge this matter with all possible despatch.

METHODIST MONTHLY.

We learn that this new Periodical, published by Rev. T. N. Ralston, at Lexington, Ky., has been adopted by the Kentucky Conference, and that Rev. Mr. Ralston has been appointed its Editor.

We are not able to speak of its merits, not having seen a copy of it. Whether the Editor considers that the Gulf of Mexico and the Sabine river bound the literary world in this direction or not, is more than we can determine; at any rate, we have not heard of a copy of his monthly crossing that boundary.

Unless his work is very superior, we shall feel bound to consider that he will have the best of the bargain in an even exchange with us. What say you brother Editor?

QUARTERLY REVIEW.

What has become of our Quarterly Review? We have been anxiously awaiting the first issue from its new Editor, and his new locality. It must have had sufficient breathing time since its transit over the mountains, to lift up its voice in trumpet tones, and speak the words of wisdom and sound doctrine to the church of the living God. Send it on, brother Editor, without delay.

SUNDAY-SCHOOL VISITOR.

We understand that the Church has not yet responded to the call of the Editor of this paper as fully as desirable before issuing the first number. There are some thousands of subscribers residing at the office of publication; but these ought to be multiplied at least by ten, before putting the number to press. It would be, perhaps, impolitic to publish a very considerable number of extra copies at the beginning, and it would be troublesome to reprint the first number in a short time after issuing them. Under these circumstances it is highly desirable to ascertain with the least possible delay, as nearly as possible the number of copies that will be required.

What have the Texas and East Texas Conferences done for this valuable enterprise of the Church? They are able and should do something handsome. We hope they will devise liberal things and promptly execute them.

We hope soon to see the "Visitor" on our table, and to chronicle the commencement of its glorious career of usefulness.

REV. THEODORE CLAPP.

This gentleman has lately visited the North, and met with a warm reception among his Universalist friends, one of whom publishes the following statement respecting him:—

We were much pleased to receive a call from this distinguished clergyman a few days ago. His visit to the North at this time was very unexpected. He came at the request of an aged father, whose health is failing him, and who was anxious to see his son once more before he shall go whence he shall not return. He received the tidings of the death of his step-mother, and the wish of his father, and started off immediately. He assured us that had he known of this visit in season, he would have arranged his affairs so as to have attended our Convention at Buffalo. He expressed to us his deep sympathy in the progress of Universalism. His soul is full of faith and love. He says it is his theme by day, and he wakes to dwell upon it at night. He feels strong to preach a full salvation, and is sustained and encouraged by it, and his labors are blessed as they never were before.

He confesses himself under many obligations to our writers and to the works of Channing, for his present strong faith in the Divine Unity and Universal Salvation. He claims no originality in these things, but rejoices that he has been brought into the light of truth. He was educated at Andover and New Haven, and spent in New Orleans, near thirty years ago as a Congregationalist. He is now an out and out Unitarian Universalist. He preaches his views openly and emphatically, as the columns of the N. O. Picayune, in which many of his sermons are reported, bear witness. He wonders that the Unitarians of this country hold back and hesitate as they do, in regard to the avowal of their real sentiments upon the subject of Salvation. He thinks them decidedly wrong in their policy touching this question, injuring themselves and Christianity by such a backward course. He has already witnessed the effect of his preaching, which has greatly surprised and gratified him. A decidedly deeper religious impression is made upon his hearers by preaching the truth, and efficiency, and certain triumph of divine grace.

There are some cautious statements in this extract. The Unitarians as a body are charged with hypocrisy—they believe with the Universalists, but have not the moral courage to avow their belief in the unconditional salvation of all men. The good effects of Universalist preaching; and who ever heard of them before?

The following article, copied from the Texas State Gazette, throws out suggestions in reference to the disposition of one-tenth of the ten million to be received from the Federal Government, for the Santa Fe territory, which must command themselves to every Texian. Let the Legislature act promptly in the premises, and the coming generation will rise up and award due honors thereto:—

FREE PUBLIC SCHOOLS.

The vote of the people of Texas on the ten million proposition, so far as it has been received, shows so decided a majority for acceptance, that the final result is no longer matter of doubt. The proposition will be accepted by the State, and the territory of Santa Fe transferred to the General Government. From a conscientious sense of duty, we have exerted our feeble ability to avert such a result; but the will of the people is with us omnipotent, and we submit cheerfully to their decision. It will now become the duty of the people's representatives to dispose of this fund to the best advantage of the whole State. As a matter of course, we presume the indebtedness of the State will first be discharged, so that she can with clean hands and an unimpaired reputation, dispose of the surplus in whatever way her legislators in their wisdom may deem most conducive to the welfare of the people.

By the report of the Comptroller, made at the recent session of the Legislature, the par value of the entire debt of Texas is shown to be a little over six millions and a half of dollars, leaving at the disposal of the State, after paying her public debt, near three millions and a half of dollars. The question arises:—To what purpose shall this large surplus be appropriated?—In what way can it be used to advance the greatest good to the greatest number of our people? It might be applied to the construction of railroads, plankroads, and such works of internal improvement; but it is at least questionable whether the State is in a condition that would render such an appropriation of her means either prudent or profitable. In reflecting upon the subject,

our mind has been impressed with the propriety and importance of devoting a portion of this surplus to the establishing and perfecting an efficient system of free schools throughout the State. With one-tenth of the ten millions set apart for educational purposes, and added to our present means, that sacred fund would be swelled to an amount amply sufficient to carry into effect the patriotic designs of the framers of our constitution, to wit:—the general diffusion among the people of the benefits of education. Those fathers of our political system, in the 1st section of the 8th article of the constitution, declare that "a general diffusion of knowledge being essential to the preservation of the rights and liberties of the people, it shall be the duty of the Legislature of this State to make suitable provisions for the support and maintenance of public schools;" and the 2d section of the same article provides that "one-tenth of the annual revenue of the State derivable from taxation," shall be set apart as a permanent fund for the establishment and maintenance of free schools throughout the State. These are wise and patriotic provisions, worthy of those who framed them, of the intelligent people who sanctioned them as a portion of their organic law, and in accordance with the enlightened spirit of the age.

True, this fund is not literally derivable from taxation; but it arises from the sale of a portion of the territory of the State—it is the price of the sovereignty of Texas over a vast region of country won by the treasure and blood of her revolutionary patriots; and to what more sacred and patriotic use could it be applied than in building up a system of free schools, that shall afford to the present and future generations the advantages of education? In parting with the rich territory of Santa Fe, the taxable resources of the State are greatly curtailed; and in this view of the case, equity, and a strict regard to the injunctions of the constitution, require that the school fund should receive its due proportion of the proceeds of the sale. This policy is dictated by every consideration of wisdom and laudable State pride. A people to be long and truly free, must be intelligent. No system of free government can long endure where the minds of the masses are not enlightened and their morals elevated by education. Let the duty of the State be at least to the extent of order, subservient of all good government—the downfall of states and empires. To provide ample means for educating its citizens, then, is one of the highest duties of a State, as it should be a question of the first magnitude with her statesmen.

One-tenth part of the money we are to receive for the sale of Santa Fe was added to the present school fund of the State, it would make that fund amount to about ONE MILLION FORTY THOUSAND DOLLARS. The annual interest on this sum would be sufficient to furnish the means for a school in every neighborhood in each county in the State, for at least three-fourths of the year. The annual proportion to each county would be near one THOUSAND DOLLARS; and, under the provisions of the constitution, this sum would be constantly growing as the State increases in population and the educational wants of her people are augmented.

Nor could there, to our mind, be a more favorable opportunity presented for carrying out the benevolent and patriotic designs of the framers of the constitution, than the present. Most of the older States of the Union, with a wise foresight, have embarked liberally in educational enterprises, with the most complete and gratifying success. We have their example and well-digested systems to guide, and their success to cheer us onward. We now have, or it is hoped soon will have, ample means for perfecting such a system of free public schools as will be efficient for the education of the children of the State for all future time. Now is the time to act. Let the present opportunity pass, and the means be frittered away, and the cause of education in Texas will be a forlorn hope.—Its friends may "hang their heads upon the willows," and look alone to individual enterprise and private charity to do that which it is the duty of the State at least to do in doing.

We shall recur to this subject again. Our only aim now is, to call the attention of our legislators to this important subject—a subject which commands itself with peculiar force at this time, to the patriotism and State pride of every true-hearted Texian.

EDITORS TABLE.

The Ladies Repository, November, 1850.—This Monthly continues to win many golden opinions, both from the press and from its fair readers. Dr. Telf, the Editor, is at his post again. He kept his readers well informed of his whereabouts during his absence, pointing his tracks in the Repository. By this ingenious device he has laid his readers under great obligations to him; for his "tracks" have been quite prominent, and very attractive. They have been extensively read, and with the dearest interest. The present number has its usual variety of intellectual treasures, and two elegant engravings, one representing a scene on the Wabash, and the other representing Morning—both finished pictures, beautiful and instructive.

The Science of the English Language. A Practical Grammar; in which words, phrases and sentences are classified according to their offices, and their relation to each other. Illustrated by a complete system of diagrams. By S. W. Clark, A. M. Principal of East Mississippi Academy. Fifth Edition. A. S. Barnes & Co., New York—H. W. Derby & Co., Cincinnati, 1850.

A copy of this work has been placed upon our table, by Mr. B. Mortimer, agent for the publishers. From the limited examination we have given it, we are much pleased with it. It evinces bold originality of thought, and sound views of the genius and structure of the English Language.

The system set forth by Mr. Clark is new, varying widely from that contained in the old textbooks introductory to the science of the English Language. They commence with the Alphabet—the powers and sounds, and the proper combinations of letters, and then proceed to the definition of words and their classification according to definitions; a method suited to foreigners studying our language. But the American youth being presumed to be quite familiar with all this before he at-

tempts to study the language as a science, the method best adapted to meet his wants, begins with the sentence, properly constructed, and investigates its structure by developing the offices of the words which compose it; making the office, rather than the form of a word determine the class to which it belongs. This is Mr. Clark's method.

As an important auxiliary to the analysis of sentences, Mr. Clark has invented a system of diagrams and introduced them into his work. He makes them appear as obvious utility in the science of Language, as they are in the science of magnitude; and for precisely the same reason that an abstract truth is made tangible, the eye is relieved to assist the mind, the memory is relieved that the judgment may have a full charter of its own powers. The Etymological chart is valuable.—The work commends itself to the attention of Teachers.

CORRESPONDENCE.

For the T. W. Banner. MOVING SENSIBILITIES AND WAY-SIDE COGNITIONS. BY A TOURIST.

Mr. Editor.—Before leaving Texas I promised you an occasional item during my Northern tour; and "in the course of human events," the time has now arrived, when I must, to some extent, fulfill that promise. I know you have been in New Orleans, Mr. Editor, and doubtless, most of your readers have. If so, they will bear me out in saying that it is a "right smart place." But before going into particulars in regard to the Crescent City, it may be as well to inform your readers by what means I arrived in that godly place. To begin then, at the beginning:

On a pleasant morning in 1850, two travelers might be seen leaving —. Both Mr. Editor, I am infringing upon the copy right of G. P. R. James, the novel manufacturer. He, I believe, has the above sentence stereotyped as the starting point of each of his multitudinous works. So on leaving the "two travelers" where they are, we will take a new start. It is a pity, too, to leave the poor fellows by themselves on the "Big Road," without even knowing whether they have been to breakfast or not. But if I stay to tell you how they prospered, I am afraid I will not get started before Christmas. Well, sometime ago I left Linwood, Cherokee county, in company with a friend, for Boston. At the fine, staid and dignified old town of Naeogoches, we took the stage for Grand Ecore, on Red river. Naeogoches is one of the most desirable places for a family residence in Texas. The location is a good one, and the society is unexceptionably good. There is a University located here, and I am informed that its present condition is highly prosperous, with excellent prospects for the future. Naeogoches was first settled many years ago; indeed its origin dates as far back as the seventeenth century.—Hon. Thos. J. Bask, one of our distinguished Senators, resides here, and is as much beloved by his fellow townsmen, as he is honored by his fellow citizens generally. I might relate many anecdotes illustrative of the confidence reposed in him by his neighbors in "days long since," when "men's souls" were severely "tried," as well as more recently; but these things did not transpire "in a corner." Besides, I am in a great hurry to get off on my journey.

Leaving Naeogoches early in the morning, we dined at San Augustine. This name, Mr. Editor, reminds me of the famous expression of "the great theologian, St. Augustine:—in essentials let there be unity; in non-essentials liberty; but in all things, charity." A noble sentiment. Would that it obtained more generally throughout the Christian world. What a world of bickering might be prevented, if such precepts were reduced to universal practice.—At Milan, a gentleman took the stage, who had had a difficulty with the brandy bottle. He was, in plain Texan parlance, pretty much "beat come you so." His coat pocket contained the beloved object upon which his affections had centered, and it bade fair to prove quite an acquisition to our company. But in casting about for an expedient to get rid of it, we fell upon the old Athenian plan of ostracizing, and by a unanimous vote, expelled the bottle, and left it to "waste its sweetness on the desert air," by the roadside. "Sit transit gloria Robeje." Night found us at Sabine Town, where we stopped until morning, and then crossed the river into Louisiana. Nearly six years before, I had passed the Sabine on my way from the land of "Toothpicks," to seek a home in the then Republic of Texas. How many events of vast importance to the people of this Union, and the civilized world, have transpired within that brief period. A "bloodless conquest" as Mr. Folk denominated Annexation, has added an immense territory to the great "Yankee Nation." The "Star-Spangled Banner" has waved in triumph where Astec once held sway—and freemen have revelled in the Halls of the Montezuma. A new Star from the great "Opbir" of the Pacific has quietly joined—the constellation of the North. The celebrated "Golden fleece" of Jason and his arzonatic companions have found "a local habitation and a home." The "lightning line" of Prof. Morse has extended its operations from Maine to Louisiana; time and space are annihilated, and all that remains to be accomplished by this, the "fastest" nation of earth, is the discovery of the Philosopher's Stone.

Next week I will continue my travels, and endeavor to "walk a little faster."

For the T. W. Banner.

Mr. Editor.—Dear Sir:

I have recently noticed several articles in your valuable paper, respecting petrifications, &c. They are of two kinds, the natural and the moral. Texas abounds in petrifications. The first kind are plentiful in this region, and they cause many remarks and afford much matter for speculation to the Geologist and Antiquary.

Portions of trees, roots,—the bones and horns of various animals, and the bodies of reptiles are found turned to solid stone, in which the flint and chrysolite predominate.— We find them chiefly, if not always, on the surface of the ground, and often in eminent positions—more frequently on the hills than in the valleys—they are easily seen and recognized.

One characteristic is peculiar to them all.— That although once as bones, they might have been serviceable in some way, they are now good for nothing; are particularly hard, brittle and full of flaws. They can be turned to no account, except as specimens in the cabinets of the curious.

I am sorry to say we have also at no great distance from us—specimens of moral petrification, and the analogy between the two is startling. They are superficial in character, opposed to all study or self-improvement in themselves or others. They are anti-Gospel, anti-Missionary, anti-Temporary and anti-everything else that would touch them.— They seem to have but one sense, and that is of touch, a sensibility to the brittleness and hardness of their own selves, and hence, stand opposed to contact of every kind for fear of entire demolition. They are so far behind the spirit of our age, or the teachings of the Bible, that they are indeed curiosities among the human family.

L. Y.

Georgetown, Texas, Nov. 15th, 1850.

For the T. W. Banner.

NASHVILLE CIRCUIT.

Nashville Cir., Texas Conf., Nov. 8th, 1850. Dear Brother Richardson: The work of God is still in the advance on this circuit. During my last round 7 united with the church on trial, and many are inquiring the way to Zion. At Gilliland's, on San Gabriel, the Lord is working in power among the people. The society is alive in religion, and others are coming in with a free good will.

Yours in the gospel of our Lord and Savior, JOHN W. DEVLIN.

From the L. C. Advocate.

MISSIONARY.

Dear Brother Latta: Below you will find a most interesting letter from our beloved Taylor, who does not feel that God is slowly turning our heads in our newly planted mission in China; it is indeed most devoutly to be wished, that either by special collections for that purpose, or from the ability of the treasury, we may be soon able, to the very utmost, to grant the wishes of our dear brethren, in their far distant field of labor.

The action of the Kentucky Conference in regard to the missionary cause, was of the most favorable character; increased effort and largely increased collections were pledged upon the part of the preachers. Their anniversary meeting was a session of great interest, and the collection between four and five hundred dollars. I have no doubt, but that the present year will, in the amount raised for missions, far surpass that of any previous year.

I have just received most encouraging information from Rev. Wesley Downing. He writes that the Chickasaw National council had, by a nearly unanimous vote, reaffirmed their former act appropriating \$8,000 more for the completion of the buildings of the Chickasaw Academy, and had also voted a change in the original contract with the church, agreeing to give \$75 instead of \$50 per annum, for the education of their youth.

These are most important acts to us as a church, and for their accomplishment, my visit to Washington was chiefly made. He is progressing well with his work, and reports favorably from his mission.

Yours truly, E. W. SMOOK.

Louisville, Ky., Oct. 21, 1850.

Shanghai, July 13, 1850.

To the Rev. E. Stevenson, D. D., Secretary Miss. Society, Methodist Episcopal Church, South.

My Dear Brother: I must beg your indulgence for embracing the first and second quarters of this year in one report. The liberality of the church at home having enabled us to build much earlier than we anticipated, our houses have necessarily occupied the greater part of our time. For, as the native workmen are unacquainted with our mode of building, they require our supervision and direction at every step. We did not design, in coming to China, to become architects, carpenters and masons, but the circumstances into which we have been thrown, have compelled us to act as such. For the last few months, little as we knew of these handicrafts, our chief dependence for plans has been the recollection of the manner of building, and the general appearance of dwelling houses in the United States. Such knowledge was, at best, very scanty, yet our success has exceeded our expectations, and we have two commodious mission houses nearly completed. Early in the year I purchased a small lot adjoining my former purchase, for fifty-five dollars, and upon this built a chapel which will seat an hundred and fifty Chinese. A congregation of this number is the largest that we could reasonably expect ever to obtain at any residence outside the city, as it is on one of the many paths leading to the north gate. It therefore seemed wiser to adapt my chapel to the probable size of my largest congregations than to build a large house and never see it half filled. I would not have you suppose for a moment that we are contented with this as sufficient for our purposes. By no means. It might, perhaps, more properly be called an *antechapel*, where I can go and hold service at any hour of the day. The second story piazza of my house commands a view of the path for a quarter of a mile, and when I see a godly number approaching, I go down, opening the door of my little chapel invite them to come in for a few minutes and listen to the "Jesus doctrine." Thus do I spend my net and fish for men. It is now three months since my first exercise in it, and I have had some very interesting service. We are looking with confident expectations for directions from the

Board to build a large chapel within the city before long. In the absence of this, I preach every Sunday in some of the other churches, either to supply the place of some of our missionary brethren who may be ill, or who may be in their services when they are present, and also frequently address large crowds at places of public resort in the open air. On all these occasions a good deal of interest is manifested in many countenances, though in estimating the amount of real interest in the subject, much allowance must be made for what is mere curiosity.

The two schools established last year are in a prosperous condition, though the attendance of the children has been more or less interrupted by sickness—principally small pox. They are making very encouraging progress in the acquisition of religious truth. Both teachers and scholars resemble every Sunday in my chapel, when I entertain them, and explain to them the meaning and importance of the truths they learn. Quite a number of them can repeat with great readiness the Ten Commandments, the Lord's Prayer, the Creed, and a simple catechism which I prepared for them in the local dialect. The two together contain thirty-six pupils. My confidence in this department of missionary work is continually increasing.

I have published two small tracts, copies of which I sent you by ships some months ago. Whenever any business calls me out, I take a supply of these silent preachers with me, and distribute them to such as can read.— They are always received with respect and gratitude. At my own dwelling, too, daily opportunities offer for such distribution.

Medical practices continue to receive a share of my attention. During a very sickly season two or three months ago, more patients applied than I could possibly attend to; the number now is much less. Relief in this respect is followed by extravagant expressions of gratitude, and opens the way for the more cordial reception of the doctrines we endeavor to inculcate. The Chinese, at present, can appreciate our efforts for their good so readily as those which relieve their physical sufferings, and no others have so strong a tendency to establish their confidence in us.

Our health is good, and every thing wears an encouraging aspect. The greatest need we feel is the want of more laborers, and we look with anxious hearts in our communications from home, for some intelligence of a reinforcement. O, send us more missionaries! We are but a drop in this ocean of heathenism.

With much thankfulness to our God for his manifold mercies to us, and praying His rich blessing to descend upon you and our beloved Church,

I am, very sincerely, Yours, in the Gospel, CHARLES TAYLOR.

Religious Intelligence.

From the Louisville Christian Advocate.

KENTUCKY CONFERENCE.

Cynthiana, Oct. 5th, 1850.

DR. LATTA:—The Kentucky Conference closed on Tuesday evening, Oct. 6th, its thirty-third Annual Session—admitted by all the older brethren to be the most pleasant, harmonious and deeply religious session that has ever been held by this body.

A fine revival is in progress in this place. Bishop Andrew was with us, in good health, and presided with his usual dignity and acceptance.

I send you the appointments and some articles directed to be published, and will send you some of the documents in a few days. Yours, &c., GEORGE W. SMILEY, Secretary.

APPOINTMENTS OF PREACHERS.

Lexington District.—Wm. Gunn, P. E. Lexington, L. D. Haston, Franklin, W. G. Smiley, Versailles and Nicholasville, Wm. C. Bandy, Jessamine and Woodford, Wm. R. Price, Winchester and Ebenezer, A. A. Jameson, North Middletown, J. C. C. Thompson, Mt. Sterling, Richard Helling, Georgetown, to be supplied, Oxford, P. B. Grindle, Franklin Spring, P. V. Ferree, sup. T. N. Ralston, Ed. of "Methodist Monthly."

Harrodsburg District.—J. G. Baver, P. E. Harrodsburg, J. S. Bayless, Danville, Jas. Lawrence, Perryville, Josiah Godby, Lamester, W. G. Johns, Richmond, S. L. Robertson, Crab Orchard, A. Miner, Salvisa, W. P. Read, Somerset, W. W. Wilmet, N. H. Holly, sup. Madison, Jas. C. Miner, Liberty Mission, Thomas Hall.

Shelbyville District.—J. C. HARRISON, P. E. Shelbyville, Geo. W. Erush, Shelby, Jas. S. McGee, Taylorsville, R. H. Corwin, Lawrenceburg, J. D. H. Corwin, Bloomfield, A. M. Bailey—one to be sup. La Grange, D. W. Allen, Ivy Hill, Cox, Newmarket, B. T. Crouch, Bedford, to be supplied, Carrollton, S. L. Adams, Oronota, A. B. Sallars, Lockport, M. Piles.

Covington District.—W. M. GUNNS, P. E. Covington.—Scott Street, H. H. Kavanaugh, S. A. Latta, sup. South Chapel, H. H. Perry, New Port, Geo. W. Merritt, South Chapel, Cincinnati, to be supplied—G. W. Smiley, sup. Alexandria, Joseph Rand, Falmouth, Jno. L. Scott, Paris and Millersburg, S. S. Downing, Cynthiana, W. D. Trainer, H. P. Johnson, and S. Veach, sup. Leesburgh, C. Rablitt, Crittendon, B. F. Gatech, Burlington, A. F. Seruggs.

Mayeville District.—W. M'D. ABBOTT, P. E. Mayeville, John Miller, Georgetown, R. F. Sidebottom, Mifflin, Thos. F. Van Meter, Shannon, W. M. Vines, Leitchsburg, Thomas Rankin, Flomingsburg, S. Glassford, Poplar Plains, E. Johnson, Moorefield, Jno. James, Oronota, H. C. Norchett, Highland, Isaac W. B. Taylor.

Irvine District.—J. J. HILL, P. E. Irvine, G. S. Gatewood,

NO... Bachel... Fickell... Preston... Jackson... Mr. P... London... W. I... William... Letch... W. I... Bill... Con... wi... Con... ent... The... J. Stam... Calhoun... Geo. C... Mrs. C... The... SPECI... The f... reard... adopted... "Wh... plon... Strength... Zion by... mented... sympathy... supports... d-us of... which... ted th... which... Confer... of the... edant... up with... most re... fields of... tors, w... mented... Bishops... of the... such an... foreman... would b... er before... Theore... That i... possibl... This v... edness...

