

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. 42. HOUSTON, N. TEXAS, SATURDAY, FEBRUARY 8, 1851. WHOLE NO. 94.

NOTICE. Court of Navarro... all persons holding... time prescribed by... or debarred, and those... please make pay-... without delay.

HARMONY. D. SALES! THE SOUTHERN HAR-... sold in a few years in... the intrinsic value and... and that it only has... moved. Those who wish... the AUTHOR to gratify... a great many choice... together with numer-... of Music never be-

HARMONY. NEW EDITION. HUNDRED PAGES... published for the Church, cities selected from the... 1. Also, a great many... white paper and un-... Author feels sure that... be duly appreciated by... read, published in one... of the cheapest and... extent.

RYAN, DENTIST, Court House Square, SYDNEY. All operations con-... in the most approved... teeth, from one to an... them to give satisfaction.

ER. Esq., is my duly au-... my absence from this... J. C. HARRISON, 850... so authorized to dispose... materials, &c., of the... of J. C. H.

Mej & Co., 101 Wall, Galveston, and New York line of... shipping and commis-... to their address... and cash advances at... 1850 1y

ON FOUNDRY. I have purchased the... lately owned by Doctor... public... of every... and great bills... an excellent... for any articles re-... 1850 1y

like a Paper. mer, and thus have the... paper instead of the... residence, inform the... town you move in... times to send papers to... which they first subscribed... raised. We never... is useless, means... to order his paper... any thing for it.

WESLEYAN BANNER, n. Morals, Literature, Education, and Intelligence. at Two Dollars per an-... in advance; payable in... payment be delayed be-... must be addressed to... Houston, Texas. -living facts, or having... containing accounts of... strings, obituary notices, be accompanied by the... will be inserted unless it... after the death of... cepting with the character... at the usual terms

of the Houston Telegraph R & MOORE.

SIXTY-FIFTH PSALM. BY JOSIAH CONDER. Praise on thee, in Zion's gates, Daily, O Jehovah! wait: Unto thee, O God, belong Grateful vows, and holy song: Unto thee, who hearest prayer, Shall the tribes of men repair. Though with conscious guilt oppress'd, On thy mercy still I rest; Thy forgiving love display! Take, O Lord, our sins away.

O how blessed their reward, Chosen servants of the Lord, Who within thy courts abide, With thy goodness satisfied. Dear the sacred joys that spring From the service of our King, But how dire thy judgments fall, Saviour of thine Israel. When thy people's cry arose, On their proud and impious foes!

Thou the hope and refuge art Of remotest lands apart; Distant isles and tribes unknown, By the ocean waste and lone. By thy boundless might set fast, Rise the mountains firm and vast. Thou enst with a word assuage Ocean's wild and deafening rage, Sounding like the tumult rudo Of a madden'd multitude.

When thy signs in heaven appear, Earth's remotest regions fear; And the boundless of thy hand Fill with gladness every land,— Those who first the morn's dew dry; Those beneath the western sky.

Thou dost visit earth, and rain Blessings on the thirsty plain. From the copious founts on high, From the rivers of the sky. For when thou hast prepared the soil For the sower's hopeful toil, Then again the heavens distill Blessings on each terraced hill. When the gathering waters flow To the trenched plains below. Soften'd by the genial showers, Earth with plenty teems; and flowers, Types of promised good, appear. Thus thy goodness crowns the year! Thus the clouds thy power confess, And thy paths drop fruitfulness— Drop upon the pastoral plain, And the desert smiles again; And the hills with plenty crown'd, Are with gladness girt around. Write with flocks the downs are seen; Cultured vales with corn are green; And the voice of song and mirth Rises from the tribes of earth.

For the T. W. Banner. ITEMS ON EARLY METHODISM IN TEXAS. NO. III. The roar of the Revolutionary cannon, and the clangor of small arms having temporarily suspended their destructive agencies, notwithstanding the portentous cloud of aggressive warfare was still hanging over the destinies of our adopted country—the semi-savage Mexicans were making inroads into our defenceless settlements, and committing heart-rending depredations on our western frontiers—while the battle-axe and the scalping knife of the unrelenting savage tribes were incessantly stained with the innocent blood of the bold pioneer, with the wife of his bosom and the children of his care. Yet has long cherished experience demonstrated to us the interesting fact, that the ardent spirit of true philanthropy is not to be suppressed by dangers, nor banished by privations—the heralds of the cross are inviolable. In answer to the fervent prayers of the few servants of Almighty God, dispersed over the wilds of Texas, that the great Head of the Church would send more faithful laborers into the vineyard, the moral elements began to assume a propitious attitude—when in the early part of the year 1837, as ministering angels of light, appeared those pious and zealous servants of the living God, Rev. Rob't Alexander, a missionary sent to Texas by the Mississippi Conference of the Methodist Episcopal Church, South, and Rev. Littleton Fowler, formerly an Agent for La Grange College, A. C. but sent as a missionary by the Tennessee Conference, to the same field of labor. Antecedent to this period, the Rev. John W. Kenney from 1833—the writer of this article from 1825, and the Rev. A. P. Manly from 1836, had done the major part of the preaching in Texas, west of the Trinity; but as they all occupied local spheres, while emigration was pouring its thousands into the rich valleys and on the verdant hills of this modern Italy—this land of "sunshine and flowers"—the cry for the bread of eternal life were both loud and earnest; hence were these missionary brethren received by the pious with greetings of kindness and exclamations of joy, as welcome laborers in the great vineyard of the Prince of Peace; the former of whom, the Rev. Rob't Alexander, having spent his time almost exclusively in preaching the "glad tidings of salvation through a crucified and risen Redeemer," and having heretofore been called to fill many important stations in the church, is now Presiding Elder on the Rutersville District, and as an humble, devoted and sincere Christian—an able, energetic and efficient minister of the gospel, his praise is known in all the churches. The latter, after having spent some years of extensive useful-

ness, mostly in Eastern Texas, through whose instrumentality many were induced to turn from the error of their ways, to seek an interest in the atoning merits of the immaculate Son of God, and to walk in "the good and the right way," and being well reported of by all the brethren. Brother Fowler, with an eye of faith fixed on heaven, while his tongue was shouting the praises of the living God, his beatific spirit having been prepared by the sublimating efficacy of Divine Grace, winged its upper flight to the pure regions of eternal bliss. May not the many friends of the pious and beloved Fowler, and apply to his case the sweet language of the poet— "Jesus can make a dying bed Feel soft, as downy pillows are; While on his breast I lean my head, And breathe my life out sweetly there."

As it was found to be inconvenient for the congregations, even of Texas, to worship God at all times, either under the spreading boughs of the stately live oak, or in the shanty of the pioneer, the generous citizens of Washington, in imitation of the chosen people of God, of ancient times, resolved on erecting a temple in which to worship the living God. A site being donated to the Methodist Episcopal Church, by public munificence, a neat, but plain, framed building was reared in a brief period. This was, perhaps, the first meeting-house built in Texas, belonging to any Protestant denomination, at least west of the Trinity. The house being finished in the month of May, A. D. 1837, in the audience of a crowded congregation, the dedication sermon—able, appropriate and eloquent, was delivered by the Rev. A. P. Manly, formerly a member of the South Carolina Conference; but having located and prepared himself, regularly, for the profession of medicine, had become a scientific and eminent physician, now of Ross' Prairie, Fayette county, Texas.

Yours, fraternally, W. P. SMITH. January 24th, 1851.

From the Christian Observer. TRIALS OF MINISTERS. Mr. Editor:—Having seen in a recent number of the Observer, some remarks made by a minister of the gospel in relation to the trials and mortifications experienced by clergymen—that in many cases their families are destitute of the necessaries of life, consequent upon that cold-heartedness that is so often evinced towards them by their congregations, in the non-fulfillment of the payment of their salaries, &c. I would merely inquire, whence does this lack of feeling towards ministers of the gospel arise? Why is it that so many congregations in the country are wanting in zeal and such a want of interest felt by them as regards the prosperity of their churches? We would beg leave to inquire whether it is not the lack of zeal in the ministers themselves, that causes this depression? I think that as far as my knowledge extends, it is most cases arises from that slow, grovelling manner in which many preachers, read their written preaching, which does not inspire their congregations with those feelings of love towards the Supreme Being, that a prompt, terse, spirited extempore sermon would, when they know that the speaker feels and knows what he says:

The apostles of Jesus Christ never read sermons to the people, but they preached to them extempore, whenever circumstances would allow; they proclaimed their divine message in such a straight-forward, earnest manner, that it made even monarchs tremble upon their thrones. We should like to hear the opinions of learned men upon this subject, for we think that if the practice of reading sermons should be discontinued, ministers will find little or no cause of complaint, as regards the unfeelingness evinced toward them by their congregations. No remarks please us more upon this subject than the following, which we copy from an old Presbyterian work, and which, if you think worthy of publishing, we commend to the calm perusal of your readers. The remarks are made by a professed stranger and traveler; and our extract is confined to the manner of preaching and psalmody, which, without offending any one, may be amusing, and perhaps instructive.

Extract from the Presbyterian Magazine. "After the singing was concluded, the minister made a very devout prayer—in it he sought the Lord to lay plentifully to his hands, of the food of souls, &c. Now, thinks I, we will have preaching. Well, his prayer ended; without a blush on his face, he pulls from his pocket a roll of black leather, in the form of a tobacco-pouch—from this he unrolls about a sheet of paper, and, without ever opening the Bible, reads a text from the sheet, and so reads on till he comes to 'Amen,' at the end of the sheet. I wondered at the indecency, (to call it no worse,) of the man.—Did he think he was addressing a stock or a stone, that did not hear him? Did he suppose his Maker did not know that all the world was about to deal out to the hungry soul before him, was in his pocket? I have heard this same mode of prayer used by reading ministers in New York. I hope hereafter they will pray for the blessing of light and eyesight, and the use of their tongues, for by this system of reading, I had almost said, they put it out of the power of God Almighty to help them. I have been to Guilford and Stonington, to Bombay and Danbury; every where they read their sermons, and sing psalms by proxy. It was however, and very warm. Saturday was fine for getting in the grain. It was full moon. Many of the farmers kept their men servants and maid servants, their oxen and their jackasses, at work till 1 o'clock on Sunday morning. At half past 10, they all got to church. The minister began to read off his task, but scarcely had he got to thirty, when I looked around and found they were all asleep, except a few old women and about two dozen Sunday School scholars in the gallery, who

were cutting sticks to make windmills. I observed the teachers, males and female, were asleep, and the minister was reading the dead languages. To keep myself awake, my thoughts ran ahead in the following strain: before this, I never could comprehend what was the employment of those clergymen in Yale College, who are called Professors of the Dead Languages. I now felt satisfied that it must be them who learn the young Yankees to read sermons.— But what a pity the old farmers, their fathers, should squeeze and starve all the rest of the family, to raise forty dollars per month, to pay the board, and fees, and fire, and candles, and pens and paper, to learn a boy to read sermons in New Haven. Only send them to New York, and Pickett will learn them in three shillings per month to read nearer to the points than many whom I have heard; and Carville, corner of Pine street and Broadway, for 100, will give them as many sermons as they can read in fifty years.— This too would save a great deal of paper, for as written. We have heard much of the march of intellect, since the days of the pilgrims; but with regard to pulpits, life, oratory and eloquence, it has been in an awful retrograde line. Cotton Mather and his cotemporary champions of truth, would preach hours upon a stretch, without a paper within a mile of them, except the Bible. The Edwards, the Witherspoons, the Rogers, the Lanes, the Livingstons and the Massons of our day, would the souls of their fathers, as well as the walls of their churches, tremble with their extempore pulpits. Now we have boys fresh from college, their heads as soft as down upon a mushroom top; green spectacles to hide their conscious shame, reading from a paper to a company of dead souls, and with a manner too, as dead as the Devil (who always tends church) could wish to see. Why, if these men were to go into Congress, the bench, or even to the Theatre, so, they would be kicked from the hall or hissed from the stage. Is it not a shame (to say the least of it) that a man in a court of justice will speak hours to the purpose, and often in support of a doubtful point, without paper, and that the three worlds—heaven, earth and hell—with all the sublime doctrines of the Bible at his finger ends, cannot speak forty minutes, without a quire of paper, held up as an extinguisher of truth, between his eyes, and the eyes of his hearers.—If you want to convince men in argument, they must see the fire of truth flash from your eyes. When I read the people from the profession, of righteousness, temperance, and a future judgment, his eyes kindled with the mighty theme, darting conviction through the eyes of the tyrant, into the dark corners of his guilty, black, iron-bound soul, which made him tremble upon his throne. Yes, on his throne. Truth, when well spoken, (not read) will make any tyrant tremble. There is no excuse for this habit of pulpits eloquence—laziness in the cause of the profession. It would have rarely seen a paper in any pulpit in New York. The ability of our young men now is as good as it was then. Memory, like all faculties of the mind, will improve by use. Ministers, only, of all public speakers, take neither pains nor pride to excel. Were I a minister, I would throw my paper into the fire, and being a man of very charitable turn of mind, I think it would be a noble thing to have given away whatever little stock of divinity he once possessed, for the benefit of those young students whose heads he had been polishing, and therefore felt nothing to himself." G. W. T.

THINGS WHICH A MINISTER CANT DO. He can't always write and preach eloquent sermons. The are few eloquent writers and still fewer speakers. It is on the whole a great blessing to the Church that it is so; for Divine truth appears best in a simple garb; and the most useful pastors have been those, generally, whose names have never attained to anything like notoriety. But with the power to be eloquent—using that term in the popular acceptation—his sense of duty would oblige him to sacrifice popularity to usefulness. Comparing himself with himself that intellectually, the minister is not able to be alike interesting in his sermons. Some discourses must be doctrinal—and by a certain class of hearers they will be called dry; others must be extemporary; and by another class—those who go to church more for amusement than for instruction—these will be considered tedious. Besides, the minister is but a man; feeling sometimes in the mood for study, and at other times, almost incapable of an intellectual effort. His sedentary life renders him peculiarly liable to nervous depression, headache and indigestion. These affect the mind and render it, at times, almost out of the question. Still he is expected to be just as interesting at one time as at another. How unreasonable! Again: He cannot always feel equally

interested in the delivery of his sermon. There are subtle causes at work to deaden feeling, and what he has prepared with great study, may be delivered in a heartless manner. Is this under his own control. Every minister will say nay. Hence, sermons that cost but little study—delivered under a state of exaltation—will often be more admired, and talked of, than those which cost vastly more effort, but which unluckily have been pronounced with less feeling. Then again, his congregation is thin, when he expected to see it full—or those are absent for whose edification especially the discourse was prepared; and are not these circumstances calculated to depress the mind? How, then, can it be expected that ministers should always preach interesting and eloquent sermons?

THE LUXURY OF DOING GOOD. A minister from "the West" was receiving contributions for the object of Christian benevolence after preaching in a church in New York, when a female approached him saying she was unprepared at that moment to aid him, but invited him to call at her residence for her contribution. On complying with the invitation she presented herself in the parlor, evidently just from some employment in the kitchen, but without apology or apparent confusion entered into conversation upon the object of his agency, and assured him that it would cause her gratification to contribute for its accomplishment. From all the circumstances of the case, especially from the plain appearance around him, the minister had formed his expectation of receiving a small sum, but was encouraged by the cheerfulness with which he believed it would be afforded. Great, therefore, was his astonishment when he found put into his hand a bank note for one hundred dollars! Supposing it a mistake, he stammered out something to that effect, but the good lady assured him there was no mistake about it. "I have learned," said she, "that the children of God are far happier in combining liberality in the service of the Lord with industry and frugality in their temporal arrangements, than in expensive living, and a parsimonious relief of the needy in the cause of Christ. By economy I obtain the means to give for the spread of the gospel, and by Divine grace I have much enjoyment in giving." Surely it is more blessed to give than to receive.

From the Pulpit Reporter. CHRISTIANS INSTRUMENTAL IN SAVING SOULS. James v. 20.—"Let him know that he which converteth the sinner from the error of his way shall save a soul from death; and shall hide a multitude of sins." The work of converting sinners, great as it is, is intrusted to human instrumentality. Christians exert an important agency in the salvation of souls. No one believes that they can make an atonement for sin or renew the heart; this is the work of God, but they can do much, under the economy of grace, toward bringing the human mind under the influence of Divine truth and the power of the Holy Spirit.

WASHINGTON'S FIRST THANKSGIVING PROCLAMATION. After the adoption of the Constitution and the organization of the Government, Congress passed a resolution requesting the President to appoint a day of Thanksgiving and Prayer. A response was given to the request in the following beautiful and appropriate proclamation, which is worthy of being preserved as a memento of Washington.

Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly implore His protection and aid; and whereas, both Houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity of peaceably establishing a form of government for their safety and happiness: Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of the great and glorious Being, who is the beneficent author of all the good that is, that was, that is to be. That we all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation, for the signal and manifold mercies, and the favorable interposition of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one more lately instituted; for civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which he hath been pleased to confer upon us. And, also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and natural duties properly and prudently; to render our national Government a blessing to all people, constantly being a government of wisdom, justice and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations, especially such as have shown kindness unto us, and bless them with good government, peace, and concord; to promote the knowledge of true religion and virtue, and the increase of science amongst us.

THE "BRIGHT SIDE." There is more sunshine than rain—more joy than pain—more love than hate—more smiles than tears, in the world. Those who say to the contrary, we would not choose for our friends or companions. The good heart, the tender feelings, and the pleasant disposition, make smiles, love and sunshine everywhere. A word spoken pleasantly is a large spot of sunshine on the sad heart—and who has not seen its effects? A smile is like the burning out of a sun behind a cloud, to him who thinks he has no friend in the wide world.

THE POST OF HONOR. Why is it that so many professed Christians "feel above," as the phrase goes, undertaking various labors in the service of the church? Some are unwilling to take part in the Sabbath school, strangely forgetting that the blessed Redeemer was a teacher, that he taught every day, and that little children were the peculiar objects of his affectionate care. Some hold it to be a piece of condescension to take their places in the church choir, and sing their praises of Jehovah, just as if it were a dishonor for a poor dying worm to do what the angels of God are doing in heaven every hour. Some too will not consent to be distributors of Bibles for tracts among the dwellings of the poor, not remembering that their Master "went about doing good," that he was himself a colporteur and a missionary. Others seem to regard a prayer meeting as a place of humiliation; and so it ought to be in one sense, but not in the sense they understand it. They consider the lecture room or the social prayer circle rather questionable in point of gentility; and on the whole, better suited for the humble, the obscure, the weak minded or the illiterate.

SCHOOLS OF THE WESLEYAN METHODISTS. There are under the supervision of the committee of the British Conference 413 day schools, at which 38, 117 children are taught at an annual cost of 32,347. The number of Sabbath Schools is 4,414, in which 465,502 children are instructed—being an increase in the year of 3,905 teachers scholars 84,650; expense 28,053. Building grants have been made by her Majesty's Government to the amount of 5,023; for books and apparatus, 293; for pupil teachers, 2,300; and for salaries, 614. Thus it appears that the British Government has made grants to the Wesleyan schools amounting to something like \$40,000. A fine suite of buildings, now nearly completed, in London, are to form a new Normal Institution for the training of day school teachers.

THE CLASSIC LYCEUM. BY REV. E. OTHELMAN. The Lyceum of modern times is a kind of mutual-improvement association, and in this as well as in other points, it differs from its ancient prototype. Its name was probably derived from one of the famous schools of philosophy at Athens, in which Aristotle and his successors taught and charmed the listening multitudes of Grecian youth. The celebrated Academicus of Plato, in the same city, has likewise given a name to seminaries of learning, and also to some literary, scientific, and artistic associations of the present day. On the banks of the Ilissus, a small stream which flowed into the sea near the Piræus, in a retired grove formerly occupied as a place of military exercise, arose the magnificent structure of one of Athens' renowned Gymnasiums. These were large buildings including numerous apartments adapted to the various uses of education and philosophy. Here the Grecian youth were early trained by hardy sports to that physical agility and vigor so necessary in a warlike age, and among a warlike people. Here, also, they were instructed in various branches of knowledge, suited to prepare them to take part in civil affairs. And in some of them philosophers, poets, orators, and historians met to repeat before a critical audience, their inimitable compositions, to dispute, to discuss, to harangue; so that for this latter purpose orators chose the agora or forum. The Gymnasium on the banks of the Ilissus, was called the Lyceum—an appellation derived from a name of Apollo, the god, speaking in the heathen manner, of wisdom or eloquence, and, indeed, of all the fine arts, and the tutelary god of Athens. Aristotle, the most distinguished of Plato's disciples, whom Plato called the mind of his school, established the Lyceum after the death of his preceptor, in opposition to the academy, where, it is supposed, he had hoped himself to preside. He taught doctrines different from those of his master, partly, perhaps, from vanity and ambition, and partly from a fertile imagination, as well as from a wider range of inquiry. His writings are more fanciful and obscure than those of Plato, and his ingenious speculations have misled multitudes in ethics and metaphysics, as, also, in the pursuit of natural science. The Lyceum of Athens, like the other famous schools of that day, though taught by one master, was the seat of very liberal learning. The mind of Aristotle was capacious and comprehensive, and he embraced in his instructions logic, physics, metaphysics, mathematics, ethics, rhetoric and poetry. Like all the ancient philosophers, he made a twofold division of his instructions, into public and private. The former included logic, rhetoric, and poetry; the latter consisted of the concealed and subtle doctrines concerning being, nature and God. The former he communicated to his pupils in what he called his evening walk; the latter in his morning to a select number of disciples. The practice of walking during his instructions, gave to Aristotle and his disciples the name of Peripatetics. The Lyceum of that day was a sort of university, as to the extent of studies, and had the advantage of being conducted by one master mind, and in regular daily exercises. Aristotle, its founder, was obliged, after twelve years' connection with it, to quit Athens through fear of sharing a similar fate to that of Socrates, on account of the false accusations of his many enemies. The school, however, continued, and became still more flourishing under Theophrastus, one of his disciples, so that at one time 2000 youths were gathered there for instruction. When Aristotle was dying, he is said to have uttered the following sentiment:—"Vilely did I enter the world; I have spent an anxious life, and depart in distraction. Pity me, O, thou Cause of all causes." How mournful such a declaration appears in contrast with the exalting language which the Christian can utter in his final triumph:—"O, death, where is thy sting? O, grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

There are under the supervision of the committee of the British Conference 413 day schools, at which 38, 117 children are taught at an annual cost of 32,347. The number of Sabbath Schools is 4,414, in which 465,502 children are instructed—being an increase in the year of 3,905 teachers scholars 84,650; expense 28,053. Building grants have been made

a "co-worker" with the Lord of glory; for Christ himself came not to be ministered unto, but to minister to the wants and woes of others.

TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON: SATURDAY, FEB. 8, 1851.

FATHER MATHEW.

Among the numerous arrivals at New Orleans, by the U. S. steamer Fashion, on the 15th ult., was the great Apostle of Temperance, Father Mathew.

STEAMBOAT DISASTERS.

Numerous and heart-rending steamboat accidents crowd the columns of almost all our exchanges. During the past year an almost incredible amount of property was lost;

The steamer Mary Stephens reached here Sunday evening from St. Louis. Capt. Ford says he is in the Mississippi in very heavy, rendering navigation extremely dangerous.

The passengers, officers and crew of the Saladin, that sunk at Dog Tooth Bend in the Mississippi last week, reached here Saturday on the Mary Stephens.

The steamer Monongahela first reached the Saladin, and took her passengers and freight to Cairo, a distance of fifteen miles, and transferred them to the Mary Stephens.

A highly complimentary card from the passengers of the Saladin in behalf of the officers and crew can be seen in another column.

On steamboats \$265,700 On propellers 30,444 On sail vessels 202,782

Ten steamboats, twenty-one sailing vessels and probably on propeller, were entirely lost—the remainder were only partially damaged.

CHINA MISSION CORRESPONDENCE. SHANGHAI, Oct. 15, 1850.

My Dear Dr. Wightman—On Sunday morning, some weeks ago, as I was on my way to the chapel of the London Missionary Society, to hear Dr. McIlhenny preach in Chinese, my attention was drawn to several persons looking towards the top of the high embankment forming the inner portion of the city wall.

But such men as come here, sneering at our ways, entering into the discussions upon slavery, slow of speech, who can't begin to hold a candle to the majority of the circuit-riders, can do no good among us.

to-morrow, when I will come and take it home with me and pay you for your trouble?" "Yes," said she, "I will do that."

sent to the wrong place for them—poor place to get men like Methodist circuit-riders of the west among the Congregationalists of New England.

My first appointment was for Montgomery street. I arrived in town on Friday evening, and found, as I had feared, that they knew nothing of the time of Quarterly Meeting.

At the fourth Quarterly Meeting for Montgomery circuit, last October, a great interest was manifested on the subject of religion, and a gracious and powerful revival commenced.

Soon afterwards the Baptist brethren commenced a meeting, which continued about six weeks, which resulted in numerous accessions to their church, perhaps 70, including (if I am correctly informed) the old scattered members that had not been regularly organized;

What bright visions of the future presented themselves to my mind as I walked along. I fancied to myself the child growing up under our fostering care, her tender mind early imbued with the knowledge of the true God—her heart the subject of the gracious influences of the Holy Spirit, and then the light she would become to her degraded countrymen.

The woman's answer to my question, "Where is the child?" instantly dashed my hopes to the ground. Its mother had come and taken it away. "Is mother? why I thought its mother had thrown it out to die."

Bro. Johnson's health has improved: I found him in fine spirits, and left him in better. He is in the midst of a large circle of good friends, where I trust he will do much for his Master's cause.

One of the good profrs of the change in Montgomery, the Baptists and Methodists have gone to church building, and I hope it will not be long until the town will be ornamented with two neat and commodious churches.

My first Quarterly Meeting for Mill Creek circuit, held at Wesley Chapel, closed last Sunday night. We had a good meeting, but a love-feast and communion were precious seasons.

From 1817 to 1845, seven hundred and thirty-seven ministers have fallen in the itinerant work. From the ages of 20 to 25, 41 have fallen; 25 to 30, 203; 30 to 35, 121; 35 to 40, 88; 40 to 45, 70; 45 to 50, 35; 50 to 55, 29.

Why is not the Banner sustained? The above question was asked of me a few days ago, by a member of the church, upon whom I had been exhausting my rhetoric, in the fruitless attempt to induce him to take our excellent paper.

Well, done, Doctor, your "Methodist circuit-riders" are about the thing, after all. Your Congregational neighbors, it seems, want a few like them; but we think they have

sent to the wrong place for them—poor place to get men like Methodist circuit-riders of the west among the Congregationalists of New England.

While trashy literature abounds in the country, corrupting the hearts of both old and young, it is time that every friend to the cause of Christ, should endeavor to counteract the stream of pollution, by giving countenance and support to those publications having in view the advancement of morals and religion.

CORRESPONDENCE.

For the T. W. Banner.

Dear Bro.—I have entered on my first round of Quarterly Meetings, though in feeble health and with many fears of not being able to perform efficient service on the District the present year.

My first appointment was for Montgomery street. I arrived in town on Friday evening, and found, as I had feared, that they knew nothing of the time of Quarterly Meeting.

At the fourth Quarterly Meeting for Montgomery circuit, last October, a great interest was manifested on the subject of religion, and a gracious and powerful revival commenced.

Soon afterwards the Baptist brethren commenced a meeting, which continued about six weeks, which resulted in numerous accessions to their church, perhaps 70, including (if I am correctly informed) the old scattered members that had not been regularly organized;

What bright visions of the future presented themselves to my mind as I walked along. I fancied to myself the child growing up under our fostering care, her tender mind early imbued with the knowledge of the true God—her heart the subject of the gracious influences of the Holy Spirit, and then the light she would become to her degraded countrymen.

The woman's answer to my question, "Where is the child?" instantly dashed my hopes to the ground. Its mother had come and taken it away. "Is mother? why I thought its mother had thrown it out to die."

Bro. Johnson's health has improved: I found him in fine spirits, and left him in better. He is in the midst of a large circle of good friends, where I trust he will do much for his Master's cause.

One of the good profrs of the change in Montgomery, the Baptists and Methodists have gone to church building, and I hope it will not be long until the town will be ornamented with two neat and commodious churches.

My first Quarterly Meeting for Mill Creek circuit, held at Wesley Chapel, closed last Sunday night. We had a good meeting, but a love-feast and communion were precious seasons.

From 1817 to 1845, seven hundred and thirty-seven ministers have fallen in the itinerant work. From the ages of 20 to 25, 41 have fallen; 25 to 30, 203; 30 to 35, 121; 35 to 40, 88; 40 to 45, 70; 45 to 50, 35; 50 to 55, 29.

Why is not the Banner sustained? The above question was asked of me a few days ago, by a member of the church, upon whom I had been exhausting my rhetoric, in the fruitless attempt to induce him to take our excellent paper.

Well, done, Doctor, your "Methodist circuit-riders" are about the thing, after all. Your Congregational neighbors, it seems, want a few like them; but we think they have

How many such Methodists do the agents of the Banner meet with in their monthly rounds? Men who are lost in their profession—who, because they can expend their money to their worldly advantage, withhold all support from the institutions of the church, consoling themselves with the reflection, that, as the members of the church are numerous and wealthy, its benevolent undertakings must succeed, while they still cling to their cherished dollars.

While trashy literature abounds in the country, corrupting the hearts of both old and young, it is time that every friend to the cause of Christ, should endeavor to counteract the stream of pollution, by giving countenance and support to those publications having in view the advancement of morals and religion.

CORRESPONDENCE.

For the T. W. Banner.

Dear Bro.—I have entered on my first round of Quarterly Meetings, though in feeble health and with many fears of not being able to perform efficient service on the District the present year.

My first appointment was for Montgomery street. I arrived in town on Friday evening, and found, as I had feared, that they knew nothing of the time of Quarterly Meeting.

At the fourth Quarterly Meeting for Montgomery circuit, last October, a great interest was manifested on the subject of religion, and a gracious and powerful revival commenced.

Soon afterwards the Baptist brethren commenced a meeting, which continued about six weeks, which resulted in numerous accessions to their church, perhaps 70, including (if I am correctly informed) the old scattered members that had not been regularly organized;

What bright visions of the future presented themselves to my mind as I walked along. I fancied to myself the child growing up under our fostering care, her tender mind early imbued with the knowledge of the true God—her heart the subject of the gracious influences of the Holy Spirit, and then the light she would become to her degraded countrymen.

The woman's answer to my question, "Where is the child?" instantly dashed my hopes to the ground. Its mother had come and taken it away. "Is mother? why I thought its mother had thrown it out to die."

Bro. Johnson's health has improved: I found him in fine spirits, and left him in better. He is in the midst of a large circle of good friends, where I trust he will do much for his Master's cause.

One of the good profrs of the change in Montgomery, the Baptists and Methodists have gone to church building, and I hope it will not be long until the town will be ornamented with two neat and commodious churches.

My first Quarterly Meeting for Mill Creek circuit, held at Wesley Chapel, closed last Sunday night. We had a good meeting, but a love-feast and communion were precious seasons.

From 1817 to 1845, seven hundred and thirty-seven ministers have fallen in the itinerant work. From the ages of 20 to 25, 41 have fallen; 25 to 30, 203; 30 to 35, 121; 35 to 40, 88; 40 to 45, 70; 45 to 50, 35; 50 to 55, 29.

Why is not the Banner sustained? The above question was asked of me a few days ago, by a member of the church, upon whom I had been exhausting my rhetoric, in the fruitless attempt to induce him to take our excellent paper.

Well, done, Doctor, your "Methodist circuit-riders" are about the thing, after all. Your Congregational neighbors, it seems, want a few like them; but we think they have

enon. This is an important subject, in some of the objections which have been adduced against the claims of the Scriptures to be the book of God, have been deduced from books which we Protestants universally disclaim as any portion of the revealed will of God.

The Apocrypha (so called from a word which means hid—the hidden books—books not read and perused publicly in the congregations of Israel), was never written in the Hebrew tongue, in which all the rest of the Old Testament was written.

While trashy literature abounds in the country, corrupting the hearts of both old and young, it is time that every friend to the cause of Christ, should endeavor to counteract the stream of pollution, by giving countenance and support to those publications having in view the advancement of morals and religion.

At the present rates of publication, no Methodist need be without a religious paper. If necessary, retrenchment of needless expenditures might be made. Perhaps on the simple article of tobacco alone, enough might be saved to supply your family with good religious reading.

If the agents were a little more zealous in pressing the claims of the Banner, more interest would be awakened in its favor. Ours is among the most perfect organizations for carrying on the spread of the Redeemer's kingdom; as a part and parcel of that great enterprise, our church periodicals hold a distinguished place. Let but the energies of our people be properly directed, and success is certain.

January 29th, 1851.

For the T. W. Banner.

DIED.—Jan. 1st, 1851, near Indianola, Texas, JAMES F. TERRY, aged 42 years. Bro Terry was a native of North Carolina, but for several years past he has resided in Tampa Bay, Fla. He had been for many years a member of the Methodist church, and had filled with acceptability and usefulness, the offices of class-leader and steward. He came to Texas seeking a new home for himself and family.

There is a moral sublimity in the death of a godly young minister. He has looked upon a perishing world with unutterable emotion. He has applied himself with vigor to secure that preparation which will enable him to execute manfully his great Master's mission.

Some may be disposed to ask, Does not the Church of England receive the Apocrypha? That church does not receive it as sacred Scriptures. She expressly states, that parts of the Apocrypha may be read only as containing moral lessons, but that no doctrine is to be proved thereby; in other words, that the Apocrypha is not inspired, though portions of it, of which some are good, may be read just as one of her homilies may be read to the congregation.

From 1817 to 1845, seven hundred and thirty-seven ministers have fallen in the itinerant work. From the ages of 20 to 25, 41 have fallen; 25 to 30, 203; 30 to 35, 121; 35 to 40, 88; 40 to 45, 70; 45 to 50, 35; 50 to 55, 29.

Why is not the Banner sustained? The above question was asked of me a few days ago, by a member of the church, upon whom I had been exhausting my rhetoric, in the fruitless attempt to induce him to take our excellent paper.

Well, done, Doctor, your "Methodist circuit-riders" are about the thing, after all. Your Congregational neighbors, it seems, want a few like them; but we think they have

enon. This is an important subject, in some of the objections which have been adduced against the claims of the Scriptures to be the book of God, have been deduced from books which we Protestants universally disclaim as any portion of the revealed will of God.

The Apocrypha (so called from a word which means hid—the hidden books—books not read and perused publicly in the congregations of Israel), was never written in the Hebrew tongue, in which all the rest of the Old Testament was written.

While trashy literature abounds in the country, corrupting the hearts of both old and young, it is time that every friend to the cause of Christ, should endeavor to counteract the stream of pollution, by giving countenance and support to those publications having in view the advancement of morals and religion.

At the present rates of publication, no Methodist need be without a religious paper. If necessary, retrenchment of needless expenditures might be made. Perhaps on the simple article of tobacco alone, enough might be saved to supply your family with good religious reading.

Spread of Methodism in America.—"Christianity in Earnest," spreads among the masses in America. From year to year we witness its aggressive march with thankfulness, and praise God for an instrumentality so admirably adapted to the wants and circumstances of the inhabitants of this mighty continent as Methodism is. The M. E. Church, South, is increasing in numbers, and her agencies are being multiplied. The M. E. church is not only the largest religious denomination in the United States, but every year adds to her majority over sister churches. From the Minutes of the past year, just published, we learn that there has been an accession to her members, by conversions, of more than twenty-seven thousand souls.

A NOBLE SENTIMENT. Henry V. Wise in his late Address on the subject of education, says: "Teach your children the element of Christian Philosophy, the Bible, lessons of Love and Temperance, and Knowledge, and Virtue, and Faith and Hope, and Charity, and your sons may turn them out into the world without a pang of apprehension, without a doubt of distrust, or fear; they will never hurt each other, and never injure the State."

That is the true idea—an education which looks to the head and heart. The pupils of the Propaganda College have presented a rare and elegant volume to Mr. Cass, containing the Lord's prayer in upwards of fifty languages.

GENERAL INTELLIGENCE. The steamship Galveston arrived at Galveston on the 31st ult., and brought dates from New Orleans to the 29th ult.

TELEGRAPHED TO THE NEW ORLEANS PICAYUNE. [BY THE SOUTHERN LINE.] THE ATLANTIC. Baltimore, January 16.—No tidings have yet been received of the Atlantic. Serious apprehensions are now entertained on her account.

In the Senate to-day numerous petitions for the repeal of the fugitive slave law were laid on the table. The French Spoliation bill was taken up and discussed.

The House passed the second section of the Cheap Postage bill imposing one cent on printed matter weighing two ounces. Bound books under thirty ounces to be considered mailable matter. Newspapers are to be charged a half cent for all distances within the States where they are published; and are to be sent free under thirty-one miles within their respective countries. On magazines prepaid, there will be a reduction of 50 per cent.

The bill authorizing the Mint to issue three cent pieces was taken up. The House, in Committee of the Whole, agreed to appropriate a million and a half of dollars to meet apprehended deficiencies.

The candle factory of Grady & Dietrich, at Cincinnati, has been destroyed by fire. Loss \$100,000.

Gov. Boutwell's Message. New York, Thursday, Jan. 16.—The message of Gov. Boutwell, of Massachusetts, says that if there be any thing unjust or inexpedient in the fugitive slave law, the remedy must be sought in additional legislation; and unconstitutionalities should be left to the judiciary. Until a successful appeal can be made to remedy any supposed evil, no true citizen will interfere to prevent the execution of the law. The manner of delivering persons claimed as fugitives is the most important point in the law. If under it, any free citizen is consigned to slavery every man should unite in endeavoring to procure the removal of the obnoxious feature.

Baltimore, Friday, Jan. 17.—We learn by Franklin that money was in more demand, and the foreign exchanges, checking exports of specie had considerably advanced at Paris, Hamburg, and Amsterdam.

The commercial accounts from India were favorable. The Franklin had rough weather on her passage.

FOREIGN SHIP NEWS. New York, Friday, Jan. 17.—The Charlestown and James Edward have arrived at Havre from New Orleans.

NEW YORK MARKETS. Baltimore, Jan. 17.—At New York cotton is unchanged and steady.

THE ANTI-SLAVERY NEWS. Baltimore, Jan. 17.—We learn by the Anti-Slavery Reporter that the same quotations as per Franklin. The sales for the previous four days amounted to 11,000 bales. The corn market was quiet.

FOREIGN MARKETS. New York, Jan. 18.—Baring's circular quote coffee dull, and says that native Ceylon has declined. Sugar and coffee firm, with a limited business. The stock of sugar in Great Britain amounts to 90,000 tons. American stocks were unchanged.

BENTON NOT ELECTED. Baltimore, Jan. 18.—The report of the re-election of Benton turned out to be untrue. The vote on the twenty-sixth ballot was for Geyer, Whig, 70; Benton, 55; Green, anti-Benton, 31.

THE ATLANTIC. Baltimore, Sunday, Jan. 19.—No tidings yet of the Atlantic.

NEW YORK MARKETS. At New York on Saturday 2,000 bales of cotton were sold. Middling Orleans 13 3/4; fair 15 1/4. The sales of the week amounted to 10,000 bales. Flour and other articles unchanged.

FI Ba midd stock In posed W, pee, town, bor, has the New sheetou in the s last of Whigs, there w, Baltu this eve In th fugitive Mr. C for the t adopted. The l tion, wh A circ great un clare aga tion. ARRI BALTI has put Baltu Baltu-Baltu at Liver Cotton were not tions. A sales of t which ap 1000. Fl flour 25 t has decliv 32. Provi full price advanced The Fr of the diffi Changers as follows eign Afai Ministry; nat takes German Baltimore declined J, bales, and a mer. Ro The fol Robt. Mc/ Mint, and Henry I relected ballot. It is con past season GALLAN Palmetto r in Californ at the stor A poor v ny, on Mo line home. She perish The pop sus, is 90, Kent 22 47 ulation of New G states that ing fortyve super that place. Death b cal profess night proe, the fol cholera— Holmes, M Barnes. AMIS BV prehension speeting th line Ports, American; ter to the C min Bey in Turkish n army, and misad and tion respect tary resour al missions. New Hamp Massachusetts Rhode Isl Connecticut Besides t running up more of in the above Calculate o for each ag on hundred ton cloth d ego. The ste; cessful trip, and Galveston, near Magn counts, an ance is al will ascen continue it Is at hand,



THE VOICE OF THE PESTILENCE.

This splendid poem was written in 1831, on the approach of the Cholera from the East toward the Western parts of Europe. For vigorous, expressive, sublime thought, and high poetical finish, we have seldom met with poetry to excel it, and we are sorry we cannot give the author's name:

Breathless the course of the Pale White Horse. Bearing the ghostly form— Rapid and dark as the spectre bark When it sweeps before the storm!

Balefully bright through the torrid night Enanguined meteors glare— Fiery the spears of volcanic fires Stream on the sulphurous air!

Shades of the slain through the murderer's brain Flit, terrible and dread— Shadings and swift the black storm-drift Dash trample the atmosphere!

But swifter than all, with a darker pall Of terror around my path. I have arisen from my leapless prison— Slave of the high God's wrath!

A deep Voice went from the Firmament. And it pierced the ears of Earth— Therefore I came on my wings of flame From the dark place of my birth!

And it said: "Go from the South to the North. Over you wandering hall— Sin is the King of the doomed Thing. And the sin beguiled must fall."

Forth from the gate of the Uncreate. From the portals of the Abyss— From the caverns dim where vague forms swim. And shapeless chaos is!

From Hade's womb— from the joyless tomb Of Erebus and Old Night— From the unseen deep where death and sleep Brood in their mystic night—

TEMPERANCE STATISTICS FOR 1850.

The annual report gives the following Number of divisions in the United States 6,653 Members admitted in the last year 109,471 Members expelled for violating the pledge 9,705 The same reinstated 6,130 Whole number of contributing members 222,253 Cash received during the year \$739,175 3/4 Cash paid for benefits 208,763 5/8

He who prays to God to relieve the destitute, to comfort the afflicted and to bind up the broken-hearted, obligates himself to go about doing good, as an angel of mercy, contributing of his substance, and visiting the dwellings of sorrow and misery.

AGENCY OF DR. FITCH'S CELEBRATED MEDICINES. PULMONARY Balsam, Pectoral Expectoant, Pulmonary Liniment, Depurative Syrup, Heart Corrector, Pure and Medicinal Cod Liver Oil, Anti-Dyspeptic Mixture, Nervine Vermifuge, Cough and Catarrh Pills, French Specifics, &c. &c. used by him constantly and with unprecedented success in the treatment of Colds, Coughs, Consumption, Asthma, Heart Disease, Dyspepsia, Cholera, Stomach Disorders, Ricinatum, Fraxinea, Complaints, &c. &c.

THE POPIH AGGRESSION. The archbishops and bishops of England have addressed the Queen, strongly protesting against the Pope's recent aggression. The Bishop of Exeter, as is his wont, has taken a course of his own, declining to be one of the many, and sending in a particular petition of his own. The corporation of London the Universities of Oxford and Cambridge, with other privileged bodies, have presented their memorials to the Queen. Her answers, though couched in those general terms for which the utterance of thrones are distinguished, yet clearly convey the resolution to check all assumption of authority in this country on the part of the Pope.

DR. FITCH'S CELEBRATED Six Lectures on the prevention and cure of Consumption, Asthma, Diseases of the Heart, &c. and on the method of preserving Health and Beauty to an old age.

DR. FITCH'S CELEBRATED Six Lectures on the prevention and cure of Consumption, Asthma, Diseases of the Heart, &c. and on the method of preserving Health and Beauty to an old age.

DR. FITCH'S CELEBRATED Six Lectures on the prevention and cure of Consumption, Asthma, Diseases of the Heart, &c. and on the method of preserving Health and Beauty to an old age.

DR. FITCH'S CELEBRATED Six Lectures on the prevention and cure of Consumption, Asthma, Diseases of the Heart, &c. and on the method of preserving Health and Beauty to an old age.

DR. FITCH'S CELEBRATED Six Lectures on the prevention and cure of Consumption, Asthma, Diseases of the Heart, &c. and on the method of preserving Health and Beauty to an old age.

TEMPERANCE STATISTICS FOR 1850.

The annual report gives the following Number of divisions in the United States 6,653 Members admitted in the last year 109,471 Members expelled for violating the pledge 9,705 The same reinstated 6,130 Whole number of contributing members 222,253 Cash received during the year \$739,175 3/4 Cash paid for benefits 208,763 5/8

He who prays to God to relieve the destitute, to comfort the afflicted and to bind up the broken-hearted, obligates himself to go about doing good, as an angel of mercy, contributing of his substance, and visiting the dwellings of sorrow and misery.

AGENCY OF DR. FITCH'S CELEBRATED MEDICINES. PULMONARY Balsam, Pectoral Expectoant, Pulmonary Liniment, Depurative Syrup, Heart Corrector, Pure and Medicinal Cod Liver Oil, Anti-Dyspeptic Mixture, Nervine Vermifuge, Cough and Catarrh Pills, French Specifics, &c. &c. used by him constantly and with unprecedented success in the treatment of Colds, Coughs, Consumption, Asthma, Heart Disease, Dyspepsia, Cholera, Stomach Disorders, Ricinatum, Fraxinea, Complaints, &c. &c.

THE POPIH AGGRESSION. The archbishops and bishops of England have addressed the Queen, strongly protesting against the Pope's recent aggression. The Bishop of Exeter, as is his wont, has taken a course of his own, declining to be one of the many, and sending in a particular petition of his own. The corporation of London the Universities of Oxford and Cambridge, with other privileged bodies, have presented their memorials to the Queen. Her answers, though couched in those general terms for which the utterance of thrones are distinguished, yet clearly convey the resolution to check all assumption of authority in this country on the part of the Pope.

DR. FITCH'S CELEBRATED Six Lectures on the prevention and cure of Consumption, Asthma, Diseases of the Heart, &c. and on the method of preserving Health and Beauty to an old age.

DR. FITCH'S CELEBRATED Six Lectures on the prevention and cure of Consumption, Asthma, Diseases of the Heart, &c. and on the method of preserving Health and Beauty to an old age.

DR. FITCH'S CELEBRATED Six Lectures on the prevention and cure of Consumption, Asthma, Diseases of the Heart, &c. and on the method of preserving Health and Beauty to an old age.

DR. FITCH'S CELEBRATED Six Lectures on the prevention and cure of Consumption, Asthma, Diseases of the Heart, &c. and on the method of preserving Health and Beauty to an old age.

DR. FITCH'S CELEBRATED Six Lectures on the prevention and cure of Consumption, Asthma, Diseases of the Heart, &c. and on the method of preserving Health and Beauty to an old age.



Among the many and important discoveries of this generation is the discovery of the medicinal properties of the vegetable kingdom. SANDS' SARSAPARILLA stands forth alone, and by its own works proclaims its power—that mute eloquence so irresistibly affecting in the appeals of the suffering for relief has been answered. Thousands of cases of disease have been cured by this invaluable medicine, such as are not furnished in the records of time.

IN QUART BOTTLES. FOR THE REMOVAL AND PERMANENT CURE OF ALL DISEASES ARISING FROM AN IMPURE STATE OF THE BLOOD, OR HABIT OF THE SYSTEM.

Among the many and important discoveries of this generation is the discovery of the medicinal properties of the vegetable kingdom. SANDS' SARSAPARILLA stands forth alone, and by its own works proclaims its power—that mute eloquence so irresistibly affecting in the appeals of the suffering for relief has been answered.

SCROFULOUS AFFECTION OF THE EYES. WASHINGTON, Ky., Oct. 29, 1849. B. & D. Sands—Gentlemen:—I would not have presumed to write to you, if it was not my duty to let the public know the almost miraculous cure of my eye.

ITS POPULARITY ABROAD. MARIANNE, Venezuela, April 12th, 1849. Messrs. Sands—Gentlemen:—I consider it a duty due the public to make known the great benefit I have received from using your valuable Sarsaparilla.

OLD CAPITOL, With a new Landlord, HOUSTON, CORNER OF MAIN STREET AND TEXAS AVENUE.

THE undersigned would respectfully inform the public generally, that he has taken this establishment, and that he intends to make it at all times an agreeable resting place for the traveler, who visits this country for the purpose of examining its advantages, or to planters and merchants who visit Houston on business.

THE undersigned is anxious to learn the residence of his sister, Mrs. Caroline Pungree, who lives some where in Texas. Any person who will inform the Editor of the Texas Wesleyan Banner of her residence, will confer a special favor.

DATES, Currants, and Raisins, just received and for sale by GROESBEECK, COOKE & CO.

30 BBLs. Family Flour: one half N. Orleans Clarified Sugar: One half L. N. O. Brown Sugar, for sale by GROESBEECK, COOKE & CO.

INSURANCE. Fire, Inland and Marine, by the Protection Company of Hartford, Conn. CAPITAL STOCK 200,000 DOLLARS.

FORWARDING & COMMISSION MERCHANT. JOHN P. KELSEY, Commission, Receiving and Forwarding Merchant.

General Commission, Receiving and Forwarding Merchant. FREDERICK BURKHART, Watch Maker and Jeweler.

DEALERS IN Groceries, Dry Goods, Boots, Shoes, Hats, Saddlery, Clothing, and all kind of Goods generally used by Families.

TEXAS U. S. MAIL LINE OF STAGES. HOUSTON AND SAN ANTONIO. ON and after Monday the 5th of Nov., 1849, the regular Line of Stages will leave Houston every other day for Austin, and on Thursdays and Saturdays, will leave Austin for San Antonio.

NOTICE. Is hereby given, that Alexander McGowen has filed in my office, his final account of the administration of the estate of John H. Walton, deceased, for allowance and petition for discharge, and that action will be had thereon at the October term of the County Court of Harris county.

FOR SALE. A SMALL FARM, situated two miles below Houston, on the North bank of Buffalo Bayou, containing 150 Acres of Land, about forty acres under cultivation, comfortable dwelling house, and out buildings.

CHOLERA SYRUP. Stuart's Celebrated Cholera Medicine, tried in over Four Thousand Cases; and never known to fail!

AYER'S Cherry Pectoral. FOR Coughs, affections of the Lungs, &c. a safe and valuable remedy. For sale by W. HENRY ELIOT, Druggist.

EXECUTOR'S NOTICE. The Honorable Prolate Court of Navarro County, State of Texas, having granted to the Honorable Harris, deceased, all persons holding claims against said estate, are hereby notified by law, or they will be forever barred, and those indebted to said estate will please make payment to the undersigned without delay.

SOUTHERN HARMONY. UNRIVALLED SALES! OVER 80,000 copies of the SOUTHERN HARMONY having been sold in a few years is alone sufficient proof of the intrinsic value and great merits of the work; and that it only has to be examined to be approved.

It is printed on excellent white paper and unusually well bound. The Author feels sure that these improvements will be duly appreciated by a generous and enlightened public. The New Edition of this work is one of the cheapest and largest of the kind now extant.

NOTICE. WHEREAS, the undersigned was appointed Administrator of the estate of J. W. Cook, deceased, by the Hon. Chief Justice of Fort Bend County, at the May Term of said Court, this is therefore to notify all persons having claims against said estate to present them according to law; and those indebted, are requested to make immediate payment to J. W. MANSFELD, Administrator of J. W. Cook, deceased.

AGENTS of the Texas and New York Line of Packets, and general shipping and commission merchants. All shipments to their address covered by insurance from shipping points in Texas (except Houston) and cash advances at all times upon same.

HOUSTON IRON FOUNDRY. THE undersigned having purchased the Iron Foundry in this city, lately owned by Doctor N. K. Kellum, respectfully informs the public that he is prepared to furnish castings of every description, for cotton gins, saw and grist mills, sugar mills, &c. He has engaged an excellent workman to superintend, and any articles required in his line of business.

How to Take a Paper. Be sure to pay in advance, and thus have the privilege of reading your own paper instead of the Publisher's. If you change your residence, inform the Publisher immediately, stating your name, the town you move from, and the town you move to.

THE TEXAS WESLEYAN BANNER. Is devoted to Religion, Morals, Literature, Science, Popular Education, and General Intelligence. It is issued Weekly, at \$5 Dollars per annum, payable strictly in advance; payable by six months \$2.50. If payment be delayed beyond six months, \$3.00.

Advertisements in keeping with the character of the Banner will be inserted unless it be sent within four months after the death of the person. Advertisements in keeping with the character of the Banner will be inserted at the usual terms.

MISCELLANY.

SCIENTIFIC WONDERS. The general faith in science as a wonder worker is at present unlimited; and along with this there is cherished the conviction that every discovery and invention admits of a practical application to man. Is a new vegetable product brought to this country from abroad, or a new chemical compound discovered, or anatomical physical phenomenon recorded, can you? What is its good for? Is food or drink to be got out of it? Will it make hats, or shoes, or cover umbrellas? Will it kill or heal? Will it drive a steam engine or make a mill go? And truly this *can bono* question has of late been so satisfactorily answered that we cannot wonder, that the public should persist in putting it somewhat eagerly to every discoverer and inventor, and should believe that if a substance has an valuable application, it will prove, if further investigated, to have a thousand. Gatta percha has not been known in this country for the last ten years, and already it would be more difficult to say what purpose it has not been applied to than to enumerate those to which it has been applied.

EMIGRANTS. The ceaseless flow of immigration into our neighboring State of Texas, has been unprecedentedly great the present season. Every day, almost every hour in the day for three months past, large numbers have been passing through our town, wending their way westward.—Caddo Gazette.

Important to Babies.—The last number of the Scientific American contains an engaging and description of a new invention for the amusement, soothment, and comfort of babies. It consists of a swinging cradle, which is made to swing back and forth for several hours without stopping, by means of a clock work machinery, the motive power being a heavy weight. Attached to the machinery is a musical apparatus, by which the tune most suited to the baby's ear can also be played, and so lull the babe to sleep. The machine is so arranged as to play the music without moving the cradle, if desired, and vice versa.

SPIRITUAL WIVES.

A correspondent of the "Daily Nonpa" tells us that he visited the Mormons at the Salt Lake, and says that "each man has two or three wives, Elder Pratt has 12, and the Prophet Young 14." No wonder the Mormons flee from civilization, and seek to form a confederacy of their own.—The Mormons are a great people, and they mean to be greater still.

EMIGRANTS.

The ceaseless flow of immigration into our neighboring State of Texas, has been unprecedentedly great the present season. Every day, almost every hour in the day for three months past, large numbers have been passing through our town, wending their way westward.—Caddo Gazette.

Rutsville College.

THIS Institution was chartered and went into successful operation in 1840, and has maintained an unintermitted career of usefulness to the present period. It has improved the benefits of education to more than eight hundred of the youth of Texas. What is pleasant and healthful location; its board of instruction and numerous faculty is devoted to an extensive pre-eminence of sciences and professions. It is under the patronage of the Texas Annual Conference of the Methodist Episcopal Church, South, and the course of study is purely literary and scientific, and for every talent and industry. Its ample advantages are offered to the youth of Texas irrespective of their creeds or denominational names.

Information Wanted. The undersigned is anxious to learn the residence of his sister, Mrs. Caroline Pungree, who lives some where in Texas. Any person who will inform the Editor of the Texas Wesleyan Banner of her residence, will confer a special favor.

LOST.

My Headright Certificate for One-third of a Million of Land, granted to me by the Board of Land Commissioners of Washington County, No. 34, and dated February 1st, 1838. If not found, I shall apply to the proper officer for a duplicate of the same. R. CRAWFORD. Aug. 24, 1850.

T. H. McMANIS & Co.

KEEP constantly on hand a general assortment of Merchandise well adapted to the wholesale or retail trade, and at prices low as similar articles can be obtained in Texas. Thankful to our old customers for the liberal patronage heretofore received, we respectfully announce that in all of the ensuing month of September, we will be receiving such additions of Fall and Winter Goods, carefully selected by one of the firm, in New York and the other Atlantic Cities, as will make our stock the largest on the Brazos, and we are prepared to complete assortment than can be found at any Mercantile House in the State.

BRIGGS & YARD'S

Wholesale and Retail. CLOTHING, Boots and Shoes, Hats, and Gentlemen's Furnishing Emporium, consisting of Every article of men's and boys Wear or convenience. ap 24 1850. Tremont Street, Galveston.

Ayer's Cherry Pectoral.

FOR Coughs, affections of the Lungs, &c. a safe and valuable remedy. For sale by W. HENRY ELIOT, Druggist.

Printed at the Office of the Houston Telegraph by CRUGER & MOORE.