

Probate Court of Navarro... all persons holding... notice is hereby notified...

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

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WHOLE NO. 95.

THE VALLEY OF DRY BONES.

BY DR. CROLEY. I was in the hand of God; Borne upon the rushing gale, On a vision'd mount I trod, On a vision'd mount I trod, On a vision'd mount I trod, Far as the eye could glance, 'twas spread With the remnants of the dead.

Sons of the naptivity, Prince and peasant, warrior, slave, There lay naked to the sky-- 'Twas a ruin'd nation's grave; Death sat on his loneliest throne In that wilderness of bone.

Morn arose and twilight fell, Still the bones lay bleached and bare; Midnight brought the panther's yell; Bounding through his human lair, Till above the world of clay, Ages seem'd to wear away.

On my spirit came a sound Like the gush of desert springs, Bursting o'er the desert ground-- 'Prophet of the King of kings, Shall not Israel live again? Shall not these dry bones be men?'

Then I stood and prophesied, "Come together, bone to bone!" Sudden as the stormy tide, Thick as leaves by tempest strown, Heaving o'er the mighty vale, Shook the remnants cold and pale!

Flesh to flesh was clinging now; There was seen the warrior limb, There was seen the princely brow-- But the stately eye was dim; Mould in dust, or robed in gold, All was corpse-like, all was cold.

Then the voice was heard once more-- "Prophet, call the winds of heaven!" As along the threshing-floor Chaff before the gale is driven, At the blast, with shout and clang, On their feet the myriads sprang!

Flash'd to heaven the vision'd shield, Whirlwind, ax, and lightning sword, Crushing on a bloody field, Tyrus's chariots, Egypt's horse, Still on Zion's summit shone; Israel's angel swept throne.

Then the vision swept away, Thunder rolled o'er earth and heaven, Like the thunders of the day, When earth's pillars shall be riven, Hear thou not the rushing wings! Art thou coming, King of kings!

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deemer, are met for hallowed purposes. The company, therefore, is select. There sympathy, faith, and fervor shed their influences, and supply facilities for obtaining blessings which cannot be enjoyed to the same extent at the family or the closet altar, and perhaps not at the public dispensation of the word.

There, beyond doubt, is there fellowship with God--permitted, intimate, and delightful; and, while a wrestling, believing people go in to "the holiest of all by the blood of Jesus" with their sacrifice of praise and thanksgiving, the Shekinah fixes their wondering gaze, and they feel that they are blessed.

Attendance affords a powerful example. One elevates a man among his brethren, and gives to every thing he does a conspicuous which did not belong to him or his duties before. It is taken for granted that he is a man of a superior piety, a more marked punctuality, and a greater efficiency in Christian labor. His office places him in advance of others, and the natural language of it is--not "Go forward, but come forward;" and when he not only by his public addresses, or functions of whatever kind, but by his earnest spirit, and use of all the means of grace, makes it apparent that no duty is left undone by him, it is impossible to say what amount of energy is thrown into the worship of others, or how mighty the impetus he originates for carrying on the work of God. Nothing is so commanding as conduct.

Attendance is a prevention of injury. It is to be supposed that if a society is favored with any brethren of more than ordinary grace, gifts, and piety, that the official men are not in season and out of season. These are the brethren who should be first heard at a prayer meeting; but not by any means they exclusively. O no; we have many besides who can supplicate, and open Heaven. Their standing in the church gives them the priority. But let them be absent, and if the meeting is to continue an hour, other persons of less experience and ability must exercise, and it is more than probable that the want of experience, or of ability in some who do so, will be unedifying to many persons, if not offensive; and then the disagreeable effect of the entire service owes its existence chiefly to the absence of brethren who are loved, and whose presence and prayers were anxiously expected.

Attendance is a benefit. It is so if we take nothing more into our calculations of good done than the force of example, and the avoidance of injury. A contrast between the progress and result of a prayer meeting attended by the official brethren, and one which is not, will convince the reader we are right. One will be well attended by the people, the prayers appropriate, free and impressive, the members alive to God, and conversions take place. The other will be attended by a few; the devotions will be chilled and interrupted; and the neighborhood unmoved in its stagnancy by a stirring faith and zeal. See a society before God in the church, school-house, or dwelling; the local preachers, exhorters, leaders, and stewards, in their places; old members and young--there--there in expectation, they must not be--there to obtain a blessing before parting--a blessing for themselves and the neighborhood; and you see those who are of one heart and mind; and an influence goes out from the place of their mighty faith. God has said, "if two of you shall agree on earth, as touching any thing they shall ask, it shall be done them." Done it is, believers dwell in love and Christians are multiplied. Beloved brethren, realize the scene, for you may, in every part of the province. Mr. Wesley, writing to his "Dear Joseph" Benson, says, "I love prayer meetings, and wish they were set up in every corner of the town." Let us be Wesleyans.

On the necessity of prayer the eloquent Dr. Harris observes: "If we look into the corner of the 'angel standing at the golden altar which is before the throne,' and if we there mark what it is of all human instrumentality which ascends to Heaven, we shall find that it is only that which is sanctified by prayer."

"This is all that lives to reach the souls of men; and that which is sanctified by prayer. Preaching itself--benevolent activity in all its forms--except so far as it is associated with devotion, will be passed over to record the triumphs of prayer. Many a Christian who once filled the public eye with his active deeds and burning zeal, will be comparatively unnoticed; and the MAN OF PRAYER--the wrestler with God--will be proclaimed in his stead; and it will then appear that while one was only moving earth, the other was moving heaven." Let our official brethren move earth and heaven.

THE CLOSET. We do not need to enter the closet to find the Lord. He is ever near to us. But we enter in order to escape from distractions, and in order to regain those associations, and, it may be, to surround ourselves with those monuments, which we formerly found helpful to our prayers. One who has great powers of abstraction may take refuge from surrounding bustle in the depths of his own spirit, and pass along a crowded street in the pastoral hermitage of his own self-seclusion, undisturbed and undistracted by all that is whirling round him. But few have this talent of inward sequestration--this power to make a closet of themselves; and in order to find for their thoughts a peaceful sanctuary, they must find for their persons a tranquil asylum. It little matters where or what it is. Isaac went out into the field, and Jacob plied his night-long prayer beside the running brook--Abraham planted a grove, and in the cool shadow of his oaks, at Beersheba, he called on the name of the Lord. Abraham's servant knelt down beside his camel; and it would appear, from some of his psalms, that a cave, a mountain fastness, or a cavern in the rocks, was David's frequent oratory. Peter had chosen for his place of prayer the quiet and airy roof of his sea-side lodging, where the messengers of Cornelius found him. It would seem that the open air--the noiseless solitude of the "solitary place"--the hill-side, with the stars above and the shadowy world

below--the fragrant stillness of the garden when evening had dismissed the laborers, were the places where the Man of Sorrows loved to pray. It was in the old church of Ayre that John Welsh was wont, all alone, to wrestle with the Angel of the Covenant; and we have stood in the wild rock-cleft where Peter found frequent refuge from his persecutors, and whence he caused his cry to ascend "unto the Lord most high." It does not need four walls and a bolted door to make a place for prayer. Retirement, and silence, and a sequestered spirit will create it any where. By the shore of the sounding sea--in the depths of the forest--in the remoteness of the green commercial or scientific way, and peacefulness of the garden bower--any, amid the dust of the dingy ware-room, or the cobwebs of the owl-hatched barn--in the jolted corner of the crowded stage, or the unnoticed nook of the traveler's room, you have only to shut your eyes and seclude your spirit, and you have created a closet there. It is a closet wherever the soul finds itself alone with God.--Hamilton.

MAN AND THE SOUL. Moveable property, or capital, may procure a man all the advantages of wealth; but property in land, gives him much more than this. It gives him a place in the domain of the world; it unites his life with the life that animates all creation. Money is an instrument by which man can procure the satisfaction of his wants and desires. Landed property is the establishment of man as the sovereign in the midst of nature. It satisfies not only his wants and his desires, but tastes deeply implanted in his nature. For his family it creates that domestic country, called home, with all the living sympathies, and all the future hopes and projects which people it. And whilst property in land is more consonant than any other to the nature of man, it affords a field of activity the most favorable to his moral development, the most suited to his powers. In just sentiment of his nature and his spirit. As almost all the other trades or professions, whether commercial or scientific, seem to appear to depend solely upon vigilance. In agricultural life, man is constantly in the presence of God, and of his power. Activity, talent, prudence and vigilance, are as necessary here as elsewhere to the success of his labors--but they are not less insufficient than they are necessary. It is God who rules the seasons and the temperature, the sun and the rain, and all those phenomena of nature which determine the success or the failure of the labors of man on the soil which he cultivates. There is no pride which can resist this dependence, no address which can escape it. Nor is it only a sentiment of humanity as to his power over his own destiny which is thus inculcated upon man; he learns, also, tranquility and patience. He cannot flatter himself that the most ingenious invention, or the most restless activity, will insure his success--when he has done all that depends upon him for the cultivation and the fertilization of the soil, he must wait with resignation. The man profoundly examines the situation in which man is placed by the possession and cultivation of the soil, the more do we discover how rich it is in salutary lessons to his reason, and benign influence on his character. Men do not analyze these facts, but they have an instinctive sentiment of them, which powerfully contributes to that peculiar respect in which they hold property in land, and to the preponderance which that kind of property enjoys over every other. This preponderance is a natural, legitimate, and salutary fact, which, especially in a great country, society at large has a strong interest in recognizing and respecting.--M. Guizot.

THE FEARFUL FUNERAL. It was on the morning of a cold, chilly day in the month of April, that I was thus interrupted in my studies by one of my children; "Pa, there is a queer looking man in the parlor who wants to see you." On entering the room my eye lit upon a man who was queer looking indeed, because his dress, face, and whole appearance proclaimed him a drunkard. He rose on entering the room, and with that constrained and awkward politeness, amounting to obsequiousness, which the half intoxicated often assume, he thus addressed me: "I come, sir, to ask you to attend a funeral this afternoon."

"Who," said I, "is dead?" "A friend of mine," he replied, "by the name of S--," and as he has no particular friends here, I thought I would come and ask you."

"Where did he live?" I again asked. "Why," said he, "he lived no place in particular, except at the grocery of Mr. H--." This Mr. H-- was the keeper of a grocery of the very lowest character, where blacks and whites freely mingled in their revels, and which had often been presented as a nuisance.

I again asked, "of what disease did he die?" "Why," said he, "dropping his countenance, and leaving his voice up to a whisper; 'I hardly knew; but, between you and I, he was a pretty hard drinker.'"

After a few more inquiries to which I received answers in keeping with those given above, I dismissed him, promising to attend the funeral at five o'clock.

At the hour appointed I went to the house of death. There were ten or twelve men present, and, with two exceptions, they were all drunkards. I went up to the corpse in my coffin, and gazed upon a corpse not pale and baggy, but bloated, and almost as black as the raven's wing. There were two brothers present, both inebriated, and as unfeeling as if the body of a beast lay before them. From the undertaker I gained the following narrative as to the deceased:

He was the son of respectable, but irreligious parents, who, instead of spending the Sabbath in the house of God, either spent it in idleness, or in "doing their own work." When desecrated, the Sabbath is usually a day of fearful temptation. Sabbath sins

make deep impressions on the soul. Whilst yet young he became a Sabbath vagrant--joined profane companions--acquired the habit of drinking; and so rapidly grew the love of drink into a ruling passion, that at mature years he was a confirmed drunkard. His parents died, and the portion of property that fell to his lot was squandered. "And for years," said my informant, "he has been drunk every day."

"But how," I asked, "did he get the money to pay for the liquor?" "He has been employed," he replied, "by Mr. H-- to shoot squirrels in the woods, and to catch water rats in the marshes; and for the skins of these he has been paid in whiskey. Nobody would see him starve; and he usually slept in the parrot over the grocery. Yesterday he was taken sick, very sick in the grocery; Mr. H-- instead of giving him a bed, turned him out of the house. He was then in a dying state; and at a short distance from the house, fell in the street. He was taken into a negro hut and laid on the floor, where he died in less than an hour. The negroes were very ignorant and superstitious, and were afraid to have the corpse in their house. It was carried to a barn. This poor but pious family, hearing the circumstance, took the corpse to their house, and have made these preparations for its burial."

I read the portion of the scriptures, and for a few moments discovered them on the effects of sin--I dwelt on the hardening and fearful effects of intemperance. But there was no feeling. I prayed with them; but there was no response. They all gazed with a vacant stare, as if their minds had evaporated, and as if the fiery liquid had burned out their consciences. They were obviously past feeling. The coffin was closed and placed in the hearse. We proceeded with a slow and solemn pace to a house appointed for all the living; and a feeling of shame came over me as I passed along the street to be followed by half a dozen pair of inveterate toppers. The coffin was placed upon the bier, and was carried by four drunkards, who were actually reeling under their load, to a secluded spot in the grave-yard, where, without a tear being shed, without a sigh being uttered, it was covered up under the cold clod of the valley, and the two brothers went back to the house of death, the grogshop, to drink, and to die a similar death, and to go early down to the same ignoble grave. The others, after lingering for a few moments, as if arrested by the thought that the grave would be soon their house, followed. I stood for a short time over the grave, after all had retired, pondering the deeply impressive scenes through their spiritual senses. "And is this," said I to myself, "the grave of a drunkard?" And the prayer, almost unconsciously, rose from my heart to heaven, "O God, save my children's children from their latest generation from making such a contribution as this to the congregation of the dead!"--Presb.

THE POPE AND HIS PEOPLE. While the Catholics in this country are boasting about the decline of Protestantism (something that is purely imaginative) they quite overlook the death struggles of Catholicism near home. Since the return of the Pope of Rome by foreign arms he has found fresh cause of trouble in the revolt of his "dear children of Piedmont." The people there have come to the conclusion that the Romish Clergy have rode them, "booted and spurred" quite too long, and they have nearly kicked off both saddles and riders. The Pope is trying hard to help them mount again, but thus far he has received nothing but bruises for his pains. The state of things of late is thus described by the foreign correspondent of the "Advocate."

Speech of the Pope. On the 1st instant, the Pope delivered a speech on the affairs of Piedmont, before a secret consistory. The speech has been published. It denounces the King for meddling with things which did not concern him; complains of the new law abolishing the immunity of the clergy; the attribution to secular courts of causes which priests are parties to; the law on public instruction, which deprives the bishops of their unlimited authority over a large number of educational establishments, and takes away from them the right of surveillance of the schools in matters touching public worship and the faith of the church; the trial before lay tribunals of their emcees, the archbishop of Turin, Sassari, and Cagliari; and the condemnation and exile of these three persons, and the expulsion from their convents, of the servile monks for obeying their spiritual superior. These are the subjects of the lamentations of the Pope, and may serve to mark the progress made by Piedmont. In the latter part of the speech is a menace, couched in the ambiguous language habitual to the Papal courts, to excommunicate the King, and lay an interdiction on his realm. Things will hardly be pushed to this extremity: an interdiction would only rebound against the Pope. Formerly it stopped at once all religious services in the churches, all stations at the bed of death, marriages, and funeral ceremonies, and the solemn church bell tolled dismally for the sorrow of the land; now, all that is changed, and the people of Piedmont would generally contrive to do without the Pope better than he could do without them.

Piedmont. In my last I spoke of the strong tide of popular feeling setting against the Popish clergy of Piedmont on account of its extravagant pretensions. All accounts concur in representing this as menacing, not only to overthrow the hierarchy, but to plunge the people into the wildest irreligion. This religious revolution may follow the law of political ones, and be violent in proportion to the darkness of the superstition escaped from. The design to confiscate the property of the convents is openly discussed. L'Opinion, of Turin, gives the following curious statistical information: "There are in Piedmont 364 religious houses, of which 223 are monasteries and 131 convents; of the first, 138 belong to mendicant orders, and of the last, seventy-two to the Sisters of Charity, and the

rest to rich cloistral orders. As the population of the country amounts to only 4,125,000, it follows that there is a monastery or convent for every 11,300 persons."

The Pope's "thunder and lightning" is getting to be quite cheap, and less and less cared for. The people have found out, some of them at least, that they can manufacture quite as good an "article" of the sort as he can. Since the foregoing extracts were written, news has been received if we mistake not, that the Pope has ex-communicated the law-makers of Piedmont--a very harmless piece of work in these days even for him. How he would like the privilege to scatter a little fire from the "bottomless pit" over the head of the Piedmontese!--Star of the West.

PROTESTANT WORSHIP IN A PAPIST CHURCH. A missionary making a tour in New Mexico, was offered the use of the church by the priest of Albuquerque, and in turn invited him and his people to attend. About two hundred came, the most of whom assumed a kneeling posture, and remained it, while he preached to them nearly an hour. The priest sat close by him, while the profane occupied a distant part of the house with an American, who interpreted to him in an under tone as the sermon proceeded. As soon as the assembly was dismissed, all the Americans present who were able to converse in the Spanish language, were solicited by the Mexicans to interpret the sermon to them. It was an interesting sight to behold groups of listeners, and several men engaged in preaching second hand. One intelligent lady, the wife of an American physician, told her husband, that though she could not understand the American padre, yet she knew he was talking good, and desired her husband to interpret to her; and as he rehearsed the subject of the discourse, she wept for a long time, and at length exclaimed, "Oh, if our priests would only tell us such good things, we should be better than we are!" Another woman who understands our language, said, "This is the truth; that is what the people should hear."

"SERMONS WITHOUT A SOUL." It appears that there are such sermons, and they are sometimes heard (not seen, we hope) in Presbyterian churches. An estimable Christian lady, on being asked by a friend, after hearing a popular preacher from ---, in one of the churches of the city, "whether she was interested in the discourse, answered, "I wanted soul. There was no soul in it," to interest her feelings. Whether the preacher had been thinking of himself, of Christ, or of the unseen world, we know not; but it seemed from the manner, that he had not so thought of his important theme, as to inspire it with the living energies of a believing spirit. The sermon in question was written according to the rules of rhetoric; the speaker had a fine voice, and spoke, perhaps, according to the rules of art; but the striking defect was want of soul, and there was not even in his sermon to hide this deficiency. --C. Observer.

A BEAUTIFUL APPLICATION. It has occurred to me several times to make a record of, to my mind, a beautiful application of the Saviour's words--"First the blade, then the ear, and then the full corn in the ear," which I heard in a social meeting one evening, from a lay brother, and I do it now with pleasure. The brother spoke of regeneration as a progressive work, and remarked that when the man was so influenced as to cause him to break from the bonds of sensualism, it was like the plant just springing from the earth; that when the divine influences began to operate within, and unfold his powers to be fruitful in holiness, then the 'ear' appeared; and at last, when the whole became pervaded with the energy and life of religion, all the faculties, passions, and feelings, brought under its sway, then "the full corn in the ear" was to be seen--the whole man was fruitful unto God, and he was ripening for glory, and when cut down by death, was found "like a shock of corn, ripe for the harvest."

Let us apply this. Let us remember that God hath made us to be progressive creatures, and that no part of the vegetable world is surrounded with more influence to produce growth and fruitfulness, than is man in reference to his spiritual nature.--Et.

A WORD TO PARENTS. What the princess of Egypt said to the mother of the babe that wept in its ark of rushes on the reedy Nile, the voice of Almighty addresses to every parent on whose bosom is laid a bud of immortality: "Take this child, and nurse it for me, and I will give thee thy wages."

"Nurse it for me!" For the "King eternal, immortal, invisible, the only wise God." Are you able? Will you engage to make it his loyal subject? Then labor night and day, at the dawn and in the dews of morning, with sleepless prayer and a patience next only to that of redeeming love.

"I will give thee thy wages." Do you accept the conditions? Do you believe the promise? Years may pass and you see no recompense, reap no harvest but tears. Still go forth, weeping if you will, yet bearing precious seed, for unless the treasury of heaven be empty, or God can fail, your toil shall find payment.

But you must be faithful to the articles of agreement. "Nurse it for me"--not for the world. The world hath wages too. Yes, and she will doubtless pay those who train up their children after her fashions, in the broad road where thousands go. She hath a variety of wages, suited to the degree of service that may have been rendered, apples of Sodom, wood, hay, stubble, the whirlwind, "the worm that never dies, and the fire that is never quenched." Mrs. Sigourney.

THE FIRST FAMILY PRAYER.

A gentleman with whom I am personally acquainted, for many years past feared, and restrained prayer. He had no love for religion, nor respect for the Christian profession. He married a lady who was a professed Christian; but they agreed on the subject of religion to disagree. After some years he became a hopeful convert of the cross of Christ. He felt, as every child of God will feel, that he ought to erect a family altar and gather his household around it, morning and evening. It was a solemn occasion; the husband, once stout-hearted and rebellious, but now penitent and subdued; the wife, weeping for joy at the mercy of God, which had visited her house, and at the answer which at length had been given to prayer long continued, and the children wondering at the strange sight. All were together. As the husband and father took in his hand the book of God, to be the minister of his own house, he turned to his wife, and said:

"I cannot begin this solemn service, and erect an altar here, without first acknowledging how much I am indebted to you, as instrumental, in the hands of the God, of my conversion. On the day of my marriage, I had no confidence in the truths of God. I said, my wife professes to be a Christian; I will see, in her conduct, what religion is. I will know if there is any reality in Christian profession. From that moment I have had my eye upon you. I have watched you in every position in which you have been placed. I have seen you in moments of joy and grief; in your relations to the family and the church in those hours of relaxation in which the mind is unbound; in those seasons of communion with your Saviour, when with a firm voice and fervent spirit you have prayed for my salvation, and when you knew not that my ear heard your petition. I have seen your joy, as you have

TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON: SATURDAY, FEB. 15, 1851.

THE WESLEYAN BANNER PRESS.

The East Texas and Texas Conferences, at their last sessions, resolved to co-operate in raising the means to purchase a press and all the materials essential to a printing office, for the future publication of the Banner...

THE PRIDE OF NEW ORLEANS IN RUINS.

The New Orleans papers teem with lamentations, at the great loss that city has sustained by the recent fire, and no one, who has not visited the city, can form a correct estimate of the extent of this loss.

The St. Charles was built in 1834, at a cost of six hundred thousand dollars, by the old Exchange Bank, which for several years has ceased to exist.

and most elegant structure, built at a cost of more than fifty thousand dollars, and in the finest style of church architecture.

The loss of this beautiful and spacious Church must be deeply felt by its numerous congregation, and the beloved pastor, the Rev. Mr. Keener.

DEATH OF MRS. WESSON.

Mrs. ALMIRA HOSKINS WESSON, the amiable and pious wife of Rev. James M. Wesson, P. E. on Galveston District, terminated her earthly pilgrimage on the 7th instant, in the full assurance of a glorious immortality.

Mrs. Wesson possessed many excellent qualities, which greatly endeared her to a numerous circle of friends.

We deeply sympathize with our afflicted brother in his severe bereavement.

The residence, which he had procured in the vicinity of this city, for his family, to which he had invited his aged father, who had recently arrived from England, now appears to him desolate and cheerless.

The funeral services, we learn, took place at the Methodist Episcopal Church, on the 8th instant.

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It is not known with any certainty where the fire originated, but after its discovery its progress was rapid, and when the flames burst from the roof, and passed with the rapidity of lightning around the cupola, suddenly embracing that graceful and elegant structure, and towering to the heavens as a bright, glowing pyramid of fire, it presented a scene of awful grandeur.

UNCERTAIN AS THE WIND.

The irregularities of the mails in Texas have become proverbial. Complaints reach us "semi-occasionally" from all parts of the state of the irregular arrival of the Banner.

of course, too late for that issue. Again on last Saturday we mailed more matter for the Banner, which did not arrive by the Monday mail.

FAST TRAVELING IN TEXAS.

In returning to this city from Rutersville a few days since, in Brown & Tarbox's stage line, we were specially pleased with the speed of traveling.

AGRICULTURAL ENTERPRISE.

During our recent visit to Fayette county, we were gratified to witness the enterprise of the farmers in preparing their land for the prospective crop.

CORRESPONDENCE.

GONZALES CIRCUIT.

Rev. T. F. Cook, in a letter bearing date Jan. 23d, 1851, says:—

I have not quite completed the first round on Gonzales circuit, which, as you are apprised, has, until the last Conference, been missionary ground; and in consequence of the county of La Vaca having been stricken off and added to Texana circuit, a large portion of which is now Gonzales circuit, has to be re-organized.

For the T. W. Banner.

Mr. Editor.—Having promised you a communication for the Banner, I shall by way of redeeming that promise, give you a brief account of my travels from the Colorado to this place.

On the 11th instant I left La Grange, a beautiful and thriving town in Fayette county, and took up my journey eastward, "solitary and alone," and arrived at the town of Washington, on the Brazos, on the 12th; the road passing through is unquestionably the most beautiful and interesting portion of Texas I have ever seen.

Passing through Grimes and Walker counties, we reached the Trinity river, which was in fine condition for steamboat navigation.

The town of Crockett, in Houston county, is a very thriving place, and the county said to contain some fine lands, though there, as usual, they happened to be "off the road."

Our route lay through Rusk, in Cherokee county another very flourishing village.

houses newly erected, and yet in an unfinished state. But the pain was unanimously yielded by our company to Anderson, in Grimes county, as having the finest and most tasty court house we saw in our travels.

The Grand Lodge of the State is now holding its annual communication here; consequently the place is thronged with strangers.

To-morrow I learn the officers elect for the ensuing year will be installed, on which occasion there will be a procession and a dinner given by the town to the members of the Grand Lodge; also an oration by Col. James Reily, of Houston.

For the T. W. Banner.

Mr. Editor.—Your readers will be pleased to learn that the series of Popular Lectures now being delivered in this city, under the auspices of the Texas Literary Institute, are being sustained, and well sustained.

At the close of the Lecture the Corresponding Secretary of the Institute announced the arrangements which had been made for future Lectures, from which we were glad to perceive that their continuation until the 2d week in May, may be confidently anticipated.

On the second Wednesday in May, it is in contemplation to hold the Annual Meeting of the Institute, when addresses are expected from James H. Bell, Esq., and Hon. Guy M. Bryan, both of Brazoria county.

The Corresponding Secretary of the Institute remarked, at the close, that the Address of the President of the Institute would be as learned, partake of the nature of a crusade in favor of popular Education, and asked on what subject could a crusade be more popularly gotten up, when two counties of the State, Navarro and Nacogdoches, contained, according to the returns of the Deputy Marshal, 1,641 persons over twenty years of age, who were unable to read or write!

He expressed gratitude that the Institute had been able to secure the necessary speakers to sustain the Lectures in progress, and that the community had been disposed to favor the speakers with such large and respectable audiences.

view our veteran fathers, and see them armed with all the panoply of the Christian armor, standing exposed to every sect, and every persecution, and in defiance marching onward and upward, we are forced to exclaim, would that we possessed some of their faith and hope in this, our day, their perseverance and the quiet and Christian exercise of their patience, won for us the privileges of our church to-day.

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The \$10 I paid at Conference, added to the above, makes \$85.00, leaves a balance of \$15 on my \$100 proposition.

Washington, Jan. 25th, 1851. Dear Bro. Richardson: I send you the names of the following subscribers toward the purchase of the Press and Type from my circuit.

John M. Brown, \$25.00; James Gray, 20.00; Isaac G. John, 20.00; Wm. Dorer, 16.00; Rufus Felder, 20.00; Total \$95.00.

A GLANCE AT 1850.

The past year has not been so remarkable in stirring events as its predecessor. The revolutions of Europe have been followed by the re-establishment of monarchical power.

In our own country the strength of our government has been most beautifully illustrated. A popular election was in the Presidential chair. In the midst of seeming prosperity across the eye of danger of "disunion" it was that three spirits, both north and south, desired to sever the bonds which the hands of our fathers had firmly fixed around these confederate states.

The cry of danger has almost died away. It is true the spirit of nullification, once crushed by General Jackson in South Carolina, again shows signs of vitality; but probably aspiring politicians will pass ere they involve themselves and their friends in a fatal disaster.

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BANNER PRESS.

Rev. T. F. Cook pledged himself to raise \$100 for the Banner Press. The following is the result of his effort:

Capt. Wm. Heard, Egypt, \$20.00; Mr. Elijah Mercer, do, 10.00; Col. Wm. M. Cook, Indianola, 10.00; Mr. John Menifee, Jackson Co., 5.00; Mrs. Frances Southland, do, 5.00; Miss Elizabeth M. Southland, do, 5.00; Mrs. M. Sanford, do, 5.00; Mrs. S. B. Beannott, do, 5.00; Mrs. Caroline A. Cook, do, 5.00; Mr. Wm. M. Phillips, Gonzales, 5.00.

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period was there greater peace or greater prosperity than now reigns in our borders.

All this prosperity calls for renewed vigilance and renewed fidelity. Where "much is given, much will be required."

English vs. American Girls. The English girl spends more than one half of her waking hours in physical amusements.

THE IMPORTANCE OF CONVERSATION. Daniel Webster said, in the course of a late speech, at Dedham, Massachusetts, before the Norfolk County Agricultural Society,

POWER OF WORDS. Who can tell the power for good or evil of language, falling on a fellow creature's ear?

GENERAL INTELLIGENCE. The steam ship Louisiana arrived at Galveston on the 13th inst., and brought dates from New Orleans to the 11th inst.

TELEGRAPHED TO THE NEW ORLEANS PLYCENE. [BY THE SOUTHERN LINE.] COTTON AT NEW YORK. BALTIMORE, Feb. 3.—At New York, to-day, cotton is uncertain; awaiting the Canada's advice.

THE ATLANTIC. The rumor of the steamship Atlantic having been seen by the captain of the ship Tarquin proves to be unfounded.

THE CANADA NEWS. NEW YORK, Feb. 3.—News by the Canada to the 18th ult., one week later than previous advices states that cotton had declined from 1-8 to 1-4 of a penny.

NEWSPAPERS. The New York Evangelist, to which the Presbyterian has lately been joined, gives some significant illustrations of the difficulties of newspaper publishing.

THE BILL RELATING TO CALIFORNIA LAND CLAIMS WAS CONSIDERED. In the House, the bill for establishing mints at New York and San Francisco were laid upon the table.

OBITUARY. Died, at the residence of his father, near Caldwell, Burleson county, Texas, Jan. 29th, 1851, FRANK WATTS, son of Hon. Jesse D. Thomas, in the 16th year of his age.

LETTERS RECEIVED. Rev. R. Belvin. "O. M. Addison. "B. L. Peck. "H. S. Thrall.

QUARTERLY MEETINGS—GALVESTON DISTRICT. FIRST QUARTER. Houston station, Feb. 15th & 16th. Galveston sta. and German mission, February 22 & 23d.

ENCOURAGE HOME INDUSTRY. HAT MANUFACTORY. SIGN OF THE BIG HAT. WHERE HATS OF every description are made, to order at short notice, and at low prices.

FAMILY GROCERIES. LITTLE & McCREGOR are receiving fresh supplies of Family Groceries, by each steamer to New Orleans.

FRUITS. Zante Currants, Raisins. PRESERVES. Orange, strawberry and Guava, Jelly in small Boxes.

THE RECEIVING AND FORWARDING BUSINESS. The receiving and forwarding business, conducted by the firm of McManis & John in this city, will be continued by the firm of Parry & John.

THE SOUTHERN METHODIST PULPIT. THE Tenth Volume of this periodical commences on the 1st of January, 1851.

FOR SALE. One of Page's Circular Saw Mills complete, 24-foot carriage—48-inch saw, with one 48-inch saw extra, which may be seen at our Cotton Press.

BENNETT'S FERRY. On the Guadalupe, near Cuero. FROM whence are Roads leading to the principal towns and settlements of the West.

MARTIN & BUTT, Importers, Wholesale and Retail Dealers in Stoves, and every variety of TIN WARE.

Chappell Hill MALE AND FEMALE INSTITUTE. THE first session of the Institute commences on the first Monday of January, A. D. 1851.

Fire Proof Warehouse. Storage, Forwarding and Commission. THE undersigned having commenced the Receiving and Forwarding Business in addition to the selling of Goods, would most respectfully solicit a share of patronage from Merchants and Planters in the interior.

BOOKS---BOOKS. CAN be found at the Store of J. S. Taft the following list of Works, (also many others not mentioned) which are offered on very accommodating terms.

Shakespeare's Works, in various forms. Webster's Dictionary, unabridged. Harper's revised Edition, Science, Literature and Art.

Encyclopedia of Religious Knowledge. The Works of Hannah More, complete. The Statesman of the Commonwealth of England.

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