

TEXAS WESLEYAN BANNER.

CHAUNCEY RICHARDSON, EDITOR.

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WHOLE NO. 99.

WANTS OF THE CHURCH IN TEXAS.

Mr. Editor:—In my former numbers I have spoken only of Spiritual things. But the church in her operations, is not yet exclusively Spiritual. She is still in her militant state, and is obliged to have to do with things temporal.—In her regular, home operations, her finances are principally committed to the care and management of her Stewards, who properly constitute her board of finance. That the church has long been deficient in her financial operations is a fact too evident to be denied. Indeed the matter is so glaring, that it has attracted the notice of the wise and observing all around us. No church in our country has been so parsimonious in her allowance to her ministers as the Methodist. While her young men are put off with one hundred dollars a year, (for man and horse) and traveling expenses, such as horse-shoeing, ferrisage, &c. The same class of men, of no better preaching abilities, in other churches, are allowed from a hundred to two thousand dollars a year! But alas! this one hundred dollars, small as it is, is generally a mere nominal thing! The fact is just this: The preacher is allowed to receive one hundred dollars not one time in ten! for the church will not hold herself bound, on an issue of debt! (See the Discipline on the allowances of her ministers.) Well, does the church make up this allowance? not one time in ten! Often not half of it!—Sometimes not one-fourth of it! But if young men are so poorly paid, how does it fare with men of families! They are allowed to receive something more, but alas! upon the same condition. If the church makes it up to them—otherwise they must go without it! Just think, if you please, of a talented man, with an interesting wife and a group of bright-eyed, lovely little children; they must be clothed, educated, &c.; what does the church do for them? It actually sends up to him for these purposes, and in return for his unblest services! Perhaps one hundred dollars! often less than one hundred dollars! there are perhaps six of them in the family. One hundred dollars would give each of these sixteen dollars six and two-thirds cents per annum, for clothing, schooling, medicine, &c.!! Well may we ask the preachers, how they live! Ah, how they and their families live! that is, the single young men may live, but married ministers and their families suffer and speak in reference to temporal things only, they drag out a miserable existence. Often no home of their own; no stock; no property to fall back upon; nothing but the energy of that church for whose service they have sacrificed all things. And that energy! Oh humanity! When the minister is sick, through excess of labor, or is worn down by the same means, so that he can no longer perform effective service, who cares for the poor man and his needy, suffering family then! The national government will provide for its disabled seamen and soldiers; but the church of the just one, of the good God, of the benevolent Saviour; Oh, Christianity, where art thou now! stand aside while I gaze and Mahometan! stand aside while I weep it; stand aside all ye men of the world! The church, whose very religion is love! Yes, Oh, say soul stands amazed! this loving, grateful, heavenly-minded church, who profess to be saved from the damning sin of covetousness, and from the love of the world; who profess to love their neighbor as themselves, and to do unto all men as they would have them to do unto them; even this church turns out her old, faithful, worn out and sick servants, to STARVE AND DIE, or get their bread the best way they can!! No shelter is provided for the family of a worn out preacher; not a dime is allowed to BUY BREAD for his wife and children! They may work their home where they can find it, and get their bread the best way they can. It is true, the Discipline says their allowance for quarters (not for board, horse rent, &c.) shall be the same as before, but what does all this amount to! They have no field from which to reap those supplies; and money does not grow upon the trees. The church has no funds to meet these claims but the voluntary offerings of the people! All that arises from the sale of books and periodicals, does not meet the claims of the Bishops. Sometimes a few dollars are sent to the Conference for them by some friends, but what are they amounting to! This presents, indeed, a very painful state of things, and one that demands the serious and prompt attention of the church. This policy may have served to keep out of the ministry mercenary and unprincipled men; but it has also served greatly to embarrass and finally to drive from the ranks not a few of her faithful and lamented servants; while without doubt, it has left the church in a state of moral deadness, which has been felt in all her operations. Her own standard of holiness has been lowered, the work of conversion has been proportionately suspended, and the way to hell has become more crowded with sinners. But to return to the allowances of those ministers who are actually engaged in the work. I may say without the least fear of contradiction, that they generally receive less than half their allowance. Even the Stewards of the South Carolina Conference, in their late financial report, mention as a remarkable circumstance, that they had been able to pay the preachers something over half their claim! If things are so in the old South Carolina, what must they be in the younger conferences! We have known the Stewards of an Annual Conference to be able to pay the preachers only fourteen cents on the dollar! It requires no argument

to prove that such a state of things must create very grave embarrassments in the way of the ministry. I say again, those things demand the serious and prompt attention of the church. But the question is, can these evils be remedied? and if so, how? and by whom? That they can be remedied there is not a shadow of a doubt. The church has the means. The people of the world, possessing no more wealth, in proportion to their numbers, find little or no difficulty in raising from \$150, to \$500, for a party of pleasure, or a ball. And this is often repeated perhaps for half a dozen times a year, with the same community. An extra occasion, such as the appearance of a pretty dancer, or a sweet singer from the old world, these men, whose sole interest and care are bounded by this world, raise in a few evenings from \$5,000 to \$50,000! If these things are done by those who love the world and the things of the world, and for such objects, too, objects which can never make them the least richer, what ought to be done by those who profess to be dead to the world, to have their treasures laid up in heaven, and to hold what they possess here as the stewards of God, to be employed in his service; I say what ought to be done by them when the glory of God and the salvation of immortal souls, is the object? Surely there should be no such raising, and that without difficulty to meet the wants, and make easy and comfortable all the itinerating ministers of God and their families; and some provision should be made for a home, food, and raiment for those venerable men who are worn out in the work, and for the widows and orphans of those who have died in the work. To cast upon a mercenary world the widow and helpless little ones of a man who has devoted all his energies and sacrificed his life for the good of his race, without home, without shelter, and without means, is a heartless act, too cold for Paganism! But I forbear. It is time however for the church to awake and feel her responsibilities. "God has ordained that they that preach the Gospel should live of the Gospel, yet, he has ordained that they should live, not starve. But how has he ordained that they should live? He has ordained that they who are taught in the word should communicate unto him that teacheth in all good things. In all good things, not the sick, the blind, the lame for sacrifice. The amount which God saw would be necessary for this purpose under the law, was one tenth of all the income of his people's property; and this he required in addition to their offerings and sacrifices, upon pain of his displeasure, and his curse upon their property. See Mal. 3: 8. We can hardly suppose that he requires less under the Gospel. Let it be remembered that the ministry under that dispensation were all stationary, and well provided with homes, and even cities to dwell in, while the Gospel ministers are to be aggressive in all their movements. The ministers under the law were to stay where they were, while those of the Gospel are to "go into all the world and preach the Gospel to every creature." It must be apparent to every one, that the expenses of the Gospel ministry must necessarily far exceed the expenses of the ministry of the former dispensation.

If, then, God saw that one tenth of the increase of his people's property was necessary for the proper support of his Ministers, how much more is that amount necessary now, when so much more labor is required of them, and their expenses are so much increased! Many doubts will be started at the late mention of tithes. But, first, let them show us when that law was repealed. Does not the Apostle refer to this very provision when speaking of the support of Gospel Ministers? See 1 Cor. IX 1 to 15. In the epistle to the Hebrews, (chapter 8, 5.) the Apostle tells us that the priests serve unto the shadow and example of heavenly things, (that is the things of the Gospel,) as Moses was admonished of God, when he was about to make the tabernacle: "For see," saith he, that thou make all things according to the pattern shewed to thee in the mount." There are not wanting many other passages to prove that the dispensation is a typical of the Gospel of Christ. But, in the above questions, it is most clearly evident that the Apostle considers the provision made under the law for the support of the ministry, typical of a like provision under the Gospel. How otherwise shall we understand these words: "Does so hath the Lord ordained that they that preach the Gospel shall live of the Gospel." Besides, as the labor of the ministry is increased under the Gospel, we can hardly suppose that there is a decrease in the allowance. The consecration of the above amount, which God himself has require, with the various other offerings and sacrifices for the support of the several benevolent institutions of the day, would not only relieve, at once, the ministry now so much embarrassed, but it would also enable the church to call into the field a far greater number of laborers; so that she might soon begin to make her operations correspond in some measure, to the demands made upon her. And this amount might be given not only without embarrassing any one, but greatly to the increase of their usefulness and their happiness! for God loves a cheerful giver, and this I say brethren, he that sows sparingly, shall reap sparingly; and he that sows bountifully, shall reap also bountifully; and, in due time, we shall reap if we faint not. See the 8th and 9th chapters of 2 Cor. and see also the 31st of Malachi, as above referred to, &c. &c.

God has pledged himself, that if we will give according to his rule, he will bless us with a corresponding increase of property, but if we withhold what he required he not only calls it robbing himself, but he threatens us with

heavy temporal curses in consequence. And we cannot reasonably doubt, that many of the losses of his people are owing to this cause, they withhold more than is meet, and it tendeth to poverty. A man thinks he cannot give ten dollars to the cause of God; but God soon convinces him that he can give fifty, or a hundred in the loss of a horse. And so of other things. Men may call this superstition; well it is just such superstition as abounds in the Bible. But alas! many seem to think that, because the Grace of God is free, and offered without money and without price; and, as Christ said to his Apostles, freely ye have received, freely give; that, therefore, they are under no obligations to give any thing for the support of the ministry, and demand a free Gospel. Such should however remember that while Christ did not allow his ministers to barter off his salvation, but to preach it freely to all who would hear; he at the same time declared, that the laborer was worthy both of his meat and his hire, and he required a corresponding liberality on the part of the hearers of the Gospel; which liberality he promises to reward, even to a cup of cold water. And the Apostle adds: "if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" But how is the Church to be brought up to this Scriptural rule of giving? I answer, by being properly instructed in her duty. Certainly the Church has never understood her duty, on this momentous question, or she would never have been so derelict. If she knew her duty, she would, in the general do it. Doubtless, there would still be some, who, like the rich young man in the Gospel, would give up Christ, and heaven, and their own souls, too, rather than give up their property; and they would go away greatly grieved at this hard condition; but, it is to be hoped, the numbers would be small.

Huntsville. There is, I believe, a saying in Yankendon, that "Boston made railroads and railroads made Boston." I hope Texas will follow the example: build school-houses, build churches, erect academies in your towns, and they will make towns. Last, but not least, we have two newspapers in town—the Texas Presbyterian, taking under its wings the whole Presbyterian family, with a good sprinkling of Baptist friends, because they say, and I say so too, Mr. Mac is a mighty good man. The other paper, the "Item," which is yet in embryo, will, I fear, do mischief at the next election. Its editor is a clever man, and having once been "a type slave," as he called me, I know how to sympathize with him in his editorial afflictions. I recollect very well, that I was glad when a log got mad, a steamer sunk, etc., that had some items for my paper, which must come out and be filled too. Now with respectable and intelligent merchants, soldiers, gunsmiths, shoemakers, tailor, brick-layers, carpenters, lawyers, etc., you have the town of Huntsville. But oh! I forgot the ladies and physicians!! The ladies, of course, are the pride and the ornament of the town, and I praise them because they are nearly all church-going people; but the poor physicians, there they sit, waiting for cholera, smallpox, etc.—there they sit in their offices, chewing tobacco and spitting in the fire, for it is distressingly healthy in Huntsville.

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The national government will provide for its disabled seamen and soldiers; but the church of the just one, of the good God, of the benevolent Saviour; Oh, Christianity, where art thou now! stand aside while I gaze and Mahometan! stand aside while I weep it; stand aside all ye men of the world! The church, whose very religion is love! Yes, Oh, say soul stands amazed! this loving, grateful, heavenly-minded church, who profess to be saved from the damning sin of covetousness, and from the love of the world; who profess to love their neighbor as themselves, and to do unto all men as they would have them to do unto them; even this church turns out her old, faithful, worn out and sick servants, to STARVE AND DIE, or get their bread the best way they can!! No shelter is provided for the family of a worn out preacher; not a dime is allowed to BUY BREAD for his wife and children! They may work their home where they can find it, and get their bread the best way they can. 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This policy may have served to keep out of the ministry mercenary and unprincipled men; but it has also served greatly to embarrass and finally to drive from the ranks not a few of her faithful and lamented servants; while without doubt, it has left the church in a state of moral deadness, which has been felt in all her operations. Her own standard of holiness has been lowered, the work of conversion has been proportionately suspended, and the way to hell has become more crowded with sinners. But to return to the allowances of those ministers who are actually engaged in the work. I may say without the least fear of contradiction, that they generally receive less than half their allowance. Even the Stewards of the South Carolina Conference, in their late financial report, mention as a remarkable circumstance, that they had been able to pay the preachers something over half their claim! If things are so in the old South Carolina, what must they be in the younger conferences! 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quering after the condition of our country; but alas, I understand nothing about the soil, wood, water, grass, etc.: all that I know is, that all grass is green, and all flesh is grass, ergo we are all green. I at least cannot write about "the commercial, agricultural, educational and moral condition of Texas" like I see so many long articles, and sometimes by men who never saw the Trinity or Gaudaloupe rivers. But a friend "from old Virginia shore," asked me the question: How I like Texas? Well, and I like it better every year. If the good Lord blesses me in my good work, "No foot of land do I possess, Nor cottage in the wilderness." But if black mud roads and a good many creeks indicate good land, it is just here in Huntsville circuit; and if a great deal of new fencing and ploughing up new ground and cleaning the woods indicate the prosperity of the country, my circuit is very prosperous; because, when in my monthly rounds I perform my journey, thinking that I am on the old three-notched road, here I stop—a new fence—I go a mile round it, and he promises to reward, even to a cup of cold water. And the Apostle adds: "if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" But how is the Church to be brought up to this Scriptural rule of giving? I answer, by being properly instructed in her duty. Certainly the Church has never understood her duty, on this momentous question, or she would never have been so derelict. If she knew her duty, she would, in the general do it. Doubtless, there would still be some, who, like the rich young man in the Gospel, would give up Christ, and heaven, and their own souls, too, rather than give up their property; and they would go away greatly grieved at this hard condition; but, it is to be hoped, the numbers would be small.

Huntsville is a town—not one of your "one-horse towns," with three shops, i. e., "a blacksmith shop—a lawyer's shop and a grog-shop"—but there is society here, and even fashionable enough for an — clergyman. We have here Baptist, Cumberland and O. S. Presbyterian preaching, and sometimes a Campbellite striker chokes forth; but it is rather too cool now, to think of immersion; we must wait till spring time sets in. I heard Father Baker, Brothers Gaines and Waters, all preaching or talking "like Methodists," as the saying is, and I must say, with a thoughtful heart, that the ecclesiastical corps of Huntsville have treated me with brotherly kindness, and I trust, that our Christian communion will not be disturbed by bigotry or proselyting; but that we may realize what the royal Psalmist felt, when he sang—"How good and pleasant it is for brethren to dwell together in unity."

large audience, although the weather was unfavorable. Brother John M. Potter delivered a beautiful and soul-stirring address, and was followed by Bishop Paine with one of the very best sort of speeches. He took a view of the whole Missionary field, and applied his remarks most forcibly to the audience, and in a few minutes, more than 300 dollars was laid on the table, which with subscriptions and cash received since, amounts to more than 400 dollars. This was doing well for our little town; and it is the best collection we have ever made at an anniversary meeting. On Sabbath the church was crowded to overflowing. Bishop Paine preached an ordination sermon, that will long be remembered by all present. The text was: "Take heed unto thyself and unto the doctrine; continue in them, for in doing this, thou shalt both save thyself and them that hear thee." The sermon was heart-searching, soul-stirring and full of encouragement to a Christian minister after which 14 preachers were ordained deacons. In the afternoon brother W. T. Harrison preached a good sermon, and the Bishop ordained 8 elders. At night the conference met in the church; and after a short sermon, the Bishop delivered a most able and impressive address to the preachers, and closed by reading out the appointments. Every man seemed to receive his appointment with a cheerful heart; and they are now on their way to the battle-field again. May the great Shepherd and Bishop of souls, second all our efforts this year in pulling down the strongholds of Satan, and in building up the waste places of Zion. I must be permitted to say in behalf of the conference, that no Bishop has ever been among us who has endeared himself to us more than Bishop Paine. The system, promptness, dignity and courtesy with which he presides in the conference, is to be admired. We love him because he is worthy to be loved. May God long spare him to the church and the world.

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The national government will provide for its disabled seamen and soldiers; but the church of the just one, of the good God, of the benevolent Saviour; Oh, Christianity, where art thou now! stand aside while I gaze and Mahometan! stand aside while I weep it; stand aside all ye men of the world! The church, whose very religion is love! Yes, Oh, say soul stands amazed! this loving, grateful, heavenly-minded church, who profess to be saved from the damning sin of covetousness, and from the love of the world; who profess to love their neighbor as themselves, and to do unto all men as they would have them to do unto them; even this church turns out her old, faithful, worn out and sick servants, to STARVE AND DIE, or get their bread the best way they can!! No shelter is provided for the family of a worn out preacher; not a dime is allowed to BUY BREAD for his wife and children! They may work their home where they can find it, and get their bread the best way they can. 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This policy may have served to keep out of the ministry mercenary and unprincipled men; but it has also served greatly to embarrass and finally to drive from the ranks not a few of her faithful and lamented servants; while without doubt, it has left the church in a state of moral deadness, which has been felt in all her operations. Her own standard of holiness has been lowered, the work of conversion has been proportionately suspended, and the way to hell has become more crowded with sinners. But to return to the allowances of those ministers who are actually engaged in the work. I may say without the least fear of contradiction, that they generally receive less than half their allowance. Even the Stewards of the South Carolina Conference, in their late financial report, mention as a remarkable circumstance, that they had been able to pay the preachers something over half their claim! If things are so in the old South Carolina, what must they be in the younger conferences! We have known the Stewards of an Annual Conference to be able to pay the preachers only fourteen cents on the dollar! It requires no argument

to prove that such a state of things must create very grave embarrassments in the way of the ministry. I say again, those things demand the serious and prompt attention of the church. But the question is, can these evils be remedied? and if so, how? and by whom? That they can be remedied there is not a shadow of a doubt. The church has the means. The people of the world, possessing no more wealth, in proportion to their numbers, find little or no difficulty in raising from \$150, to \$500, for a party of pleasure, or a ball. And this is often repeated perhaps for half a dozen times a year, with the same community. An extra occasion, such as the appearance of a pretty dancer, or a sweet singer from the old world, these men, whose sole interest and care are bounded by this world, raise in a few evenings from \$5,000 to \$50,000! If these things are done by those who love the world and the things of the world, and for such objects, too, objects which can never make them the least richer, what ought to be done by those who profess to be dead to the world, to have their treasures laid up in heaven, and to hold what they possess here as the stewards of God, to be employed in his service; I say what ought to be done by them when the glory of God and the salvation of immortal souls, is the object? Surely there should be no such raising, and that without difficulty to meet the wants, and make easy and comfortable all the itinerating ministers of God and their families; and some provision should be made for a home, food, and raiment for those venerable men who are worn out in the work, and for the widows and orphans of those who have died in the work. To cast upon a mercenary world the widow and helpless little ones of a man who has devoted all his energies and sacrificed his life for the good of his race, without home, without shelter, and without means, is a heartless act, too cold for Paganism! But I forbear. It is time however for the church to awake and feel her responsibilities. "God has ordained that they that preach the Gospel should live of the Gospel, yet, he has ordained that they should live, not starve. But how has he ordained that they should live? He has ordained that they who are taught in the word should communicate unto him that teacheth in all good things. In all good things, not the sick, the blind, the lame for sacrifice. The amount which God saw would be necessary for this purpose under the law, was one tenth of all the income of his people's property; and this he required in addition to their offerings and sacrifices, upon pain of his displeasure, and his curse upon their property. See Mal. 3: 8. We can hardly suppose that he requires less under the Gospel. Let it be remembered that the ministry under that dispensation were all stationary, and well provided with homes, and even cities to dwell in, while the Gospel ministers are to be aggressive in all their movements. The ministers under the law were to stay where they were, while those of the Gospel are to "go into all the world and preach the Gospel to every creature." It must be apparent to every one, that the expenses of the Gospel ministry must necessarily far exceed the expenses of the ministry of the former dispensation.

If, then, God saw that one tenth of the increase of his people's property was necessary for the proper support of his Ministers, how much more is that amount necessary now, when so much more labor is required of them, and their expenses are so much increased! Many doubts will be started at the late mention of tithes. But, first, let them show us when that law was repealed. Does not the Apostle refer to this very provision when speaking of the support of Gospel Ministers? See 1 Cor. IX 1 to 15. In the epistle to the Hebrews, (chapter 8, 5.) the Apostle tells us that the priests serve unto the shadow and example of heavenly things, (that is the things of the Gospel,) as Moses was admonished of God, when he was about to make the tabernacle: "For see," saith he, that thou make all things according to the pattern shewed to thee in the mount." There are not wanting many other passages to prove that the dispensation is a typical of the Gospel of Christ. But, in the above questions, it is most clearly evident that the Apostle considers the provision made under the law for the support of the ministry, typical of a like provision under the Gospel. How otherwise shall we understand these words: "Does so hath the Lord ordained that they that preach the Gospel shall live of the Gospel." Besides, as the labor of the ministry is increased under the Gospel, we can hardly suppose that there is a decrease in the allowance. The consecration of the above amount, which God himself has require, with the various other offerings and sacrifices for the support of the several benevolent institutions of the day, would not only relieve, at once, the ministry now so much embarrassed, but it would also enable the church to call into the field a far greater number of laborers; so that she might soon begin to make her operations correspond in some measure, to the demands made upon her. And this amount might be given not only without embarrassing any one, but greatly to the increase of their usefulness and their happiness! for God loves a cheerful giver, and this I say brethren, he that sows sparingly, shall reap sparingly; and he that sows bountifully, shall reap also bountifully; and, in due time, we shall reap if we faint not. See the 8th and 9th chapters of 2 Cor. and see also the 31st of Malachi, as above referred to, &c. &c.

quering after the condition of our country; but alas, I understand nothing about the soil, wood, water, grass, etc.: all that I know is, that all grass is green, and all flesh is grass, ergo we are all green. I at least cannot write about "the commercial, agricultural, educational and moral condition of Texas" like I see so many long articles, and sometimes by men who never saw the Trinity or Gaudaloupe rivers. But a friend "from old Virginia shore," asked me the question: How I like Texas? Well, and I like it better every year. If the good Lord blesses me in my good work, "No foot of land do I possess, Nor cottage in the wilderness." But if black mud roads and a good many creeks indicate good land, it is just here in Huntsville circuit; and if a great deal of new fencing and ploughing up new ground and cleaning the woods indicate the prosperity of the country, my circuit is very prosperous; because, when in my monthly rounds I perform my journey, thinking that I am on the old three-notched road, here I stop—a new fence—I go a mile round it, and he promises to reward, even to a cup of cold water. And the Apostle adds: "if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" But how is the Church to be brought up to this Scriptural rule of giving? I answer, by being properly instructed in her duty. Certainly the Church has never understood her duty, on this momentous question, or she would never have been so derelict. If she knew her duty, she would, in the general do it. Doubtless, there would still be some, who, like the rich young man in the Gospel, would give up Christ, and heaven, and their own souls, too, rather than give up their property; and they would go away greatly grieved at this hard condition; but, it is to be hoped, the numbers would be small.

Huntsville is a town—not one of your "one-horse towns," with three shops, i. e., "a blacksmith shop—a lawyer's shop and a grog-shop"—but there is society here, and even fashionable enough for an — clergyman. We have here Baptist, Cumberland and O. S. Presbyterian preaching, and sometimes a Campbellite striker chokes forth; but it is rather too cool now, to think of immersion; we must wait till spring time sets in. I heard Father Baker, Brothers Gaines and Waters, all preaching or talking "like Methodists," as the saying is, and I must say, with a thoughtful heart, that the ecclesiastical corps of Huntsville have treated me with brotherly kindness, and I trust, that our Christian communion will not be disturbed by bigotry or proselyting; but that we may realize what the royal Psalmist felt, when he sang—"How good and pleasant it is for brethren to dwell together in unity."

large audience, although the weather was unfavorable. Brother John M. Potter delivered a beautiful and soul-stirring address, and was followed by Bishop Paine with one of the very best sort of speeches. He took a view of the whole Missionary field, and applied his remarks most forcibly to the audience, and in a few minutes, more than 300 dollars was laid on the table, which with subscriptions and cash received since, amounts to more than 400 dollars. This was doing well for our little town; and it is the best collection we have ever made at an anniversary meeting. On Sabbath the church was crowded to overflowing. Bishop Paine preached an ordination sermon, that will long be remembered by all present. The text was: "Take heed unto thyself and unto the doctrine; continue in them, for in doing this, thou shalt both save thyself and them that hear thee." The sermon was heart-searching, soul-stirring and full of encouragement to a Christian minister after which 14 preachers were ordained deacons. In the afternoon brother W. T. Harrison preached a good sermon, and the Bishop ordained 8 elders. At night the conference met in the church; and after a short sermon, the Bishop delivered a most able and impressive address to the preachers, and closed by reading out the appointments. Every man seemed to receive his appointment with a cheerful heart; and they are now on their way to the battle-field again. May the great Shepherd and Bishop of souls, second all our efforts this year in pulling down the strongholds of Satan, and in building up the waste places of Zion. I must be permitted to say in behalf of the conference, that no Bishop has ever been among us who has endeared himself to us more than Bishop Paine. The system, promptness, dignity and courtesy with which he presides in the conference, is to be admired. We love him because he is worthy to be loved. May God long spare him to the church and the world.

For the T. W. Banner. Mr. Editor:—I have spoken only of Spiritual things. But the church in her operations, is not yet exclusively Spiritual. She is still in her militant state, and is obliged to have to do with things temporal.—In her regular, home operations, her finances are principally committed to the care and management of her Stewards, who properly constitute her board of finance. That the church has long been deficient in her financial operations is a fact too evident to be denied. Indeed the matter is so glaring, that it has attracted the notice of the wise and observing all around us. No church in our country has been so parsimonious in her allowance to her ministers as the Methodist. While her young men are put off with one hundred dollars a year, (for man and horse) and traveling expenses, such as horse-shoeing, ferrisage, &c. The same class of men, of no better preaching abilities, in other churches, are allowed from a hundred to two thousand dollars a year! But alas! this one hundred dollars, small as it is, is generally a mere nominal thing! The fact is just this: The preacher is allowed to receive one hundred dollars not one time in ten! for the church will not hold herself bound, on an issue of debt! (See the Discipline on the allowances of her ministers.) Well, does the church make up this allowance? not one time in ten! Often not half of it!—Sometimes not one-fourth of it! But if young men are so poorly paid, how does it fare with men of families! They are allowed to receive something more, but alas! upon the same condition. If the church makes it up to them—otherwise they must go without it! Just think, if you please, of a talented man, with an interesting wife and a group of bright-eyed, lovely little children; they must be clothed, educated, &c.; what does the church do for them? It actually sends up to him for these purposes, and in return for his unblest services! Perhaps one hundred dollars! often less than one hundred dollars! there are perhaps six of them in the family. One hundred dollars would give each of these sixteen dollars six and two-thirds cents per annum, for clothing, schooling, medicine, &c.!! Well may we ask the preachers, how they live! Ah, how they and their families live! that is, the single young men may live, but married ministers and their families suffer and speak in reference to temporal things only, they drag out a miserable existence. Often no home of their own; no stock; no property to fall back upon; nothing but the energy of that church for whose service they have sacrificed all things. And that energy! Oh humanity! When the minister is sick, through excess of labor, or is worn down by the same means, so that he can no longer perform effective service, who cares for the poor man and his needy, suffering family then! The national government will provide for its disabled seamen and soldiers; but the church of the just one, of the good God, of the benevolent Saviour; Oh, Christianity, where art thou now! stand aside while I gaze and Mahometan! stand aside while I weep it; stand aside all ye men of the world! The church, whose very religion is love! Yes, Oh, say soul stands amazed! this loving, grateful, heavenly-minded church, who profess to be saved from the damning sin of covetousness, and from the love of the world; who profess to love their neighbor as themselves, and to do unto all men as they would have them to do unto them; even this church turns out her old, faithful, worn out and sick servants, to STARVE AND DIE, or get their bread the best way they can!! No shelter is provided for the family of a worn out preacher; not a dime is allowed to BUY BREAD for his wife and children! They may work their home where they can find it, and get their bread the best way they can. It is true, the Discipline says their allowance for quarters (not for board, horse rent, &c.) shall be the same as before, but what does all this amount to! They have no field from which to reap those supplies; and money does not grow upon the trees. The church has no funds to meet these claims but the voluntary offerings of the people! All that arises from the sale of books and periodicals, does not meet the claims of the Bishops. Sometimes a few dollars are sent to the Conference for them by some friends, but what are they amounting to! This presents, indeed, a very painful state of things, and one that demands the serious and prompt attention of the church. This policy may have served to keep out of the ministry mercenary and unprincipled men; but it has also served greatly to embarrass and finally to drive from the ranks not a few of her faithful and lamented servants; while without doubt, it has left the church in a state of moral deadness, which has been felt in all her operations. Her own standard of holiness has been lowered, the work of conversion has been proportionately suspended, and the way to hell has become more crowded with sinners. But

TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON: SATURDAY, MARCH 15, 1851.

OUR AGENTS.

Our agents are not active enough to correspond with the importance of the noble objects contemplated to be accomplished by the T. W. Banner. Had all the preachers been as active as some few have been, our subscription list would have exceeded three thousand before this period—and with commendable zeal and diligence on their part it could be increased to that number in less than three months. Shall it be done? Comparatively few preachers have reported progress since Conference. Shall we have their reports soon? Induce as many as possible to pay in advance. Advance payment is the cheapest to the subscribers and the most profitable to the Banner.

Let every preacher feel identified with this great church enterprise, and bestir himself with all diligence to increase the subscription list.

WANTED IMMEDIATELY.

The names of all the post offices within the bounds of each circuit in the Texas and East Texas Conferences, that each preacher may be furnished with a list of all subscribers within his field of labor, who have not paid for the Banner.

Our thanks are due Hon. Thomas J. Rusk for public documents.

A WISE DONATION.

One of the oldest and most respected merchants of our city, a gentleman in high standing also in the religious community, stepped into our office to-day and handed the publisher his check for twenty-five dollars to be expended in sending *The Independent* for one year to clergymen or other influential persons, not now subscribers, to whom it would be likely to be acceptable and useful, especially to such as have not the ability to pay for it. We shall endeavor to make a discriminating use of this sum; and we commend the example to others. What greater favor can be done to a poor minister at the West than to supply him with a good religious paper?

The above, which we clip from the *Independent*, furnishes a good example, and inculcates a good lesson. Who among the numerous friends of the Banner will imitate it? Many of our subscribers have friends in other States who would be highly pleased to receive a religious paper from Texas. Who will gratify their friends in this respect?

THE FOYDRAS STREET CHURCH, NEW ORLEANS.

The prospect of the speedy erection of a new and spacious church, to take the place of the one recently burned, is decidedly good. The N. O. C. Advocate of the first inst., says:—

Figulus Street Church—This Church have purchased a lot on Carondelet street, about a square higher up than the old site, upon which a building is immediately to be erected. The Building Committee consists of Judge McGehee, H. R. W. Hill, W. S. Mount and W. H. Dameron. Rev. J. C. Keener, pastor, is also a member *ex officio*. Such a Committee is a guarantee for the right kind of edifice. It is understood the new is to be larger than the old one. The Committee are busy in getting in plans—that of Charles street Church, Baltimore, will, in many respects, be taken as a model.

The congregation will begin on next Sabbath, to worship in the Armory Hall, far which they are to pay one hundred dollars per month rent.

PRESBYTERIANS IN THE UNITED STATES.

The Presbyterian Herald, referring to a dedication sermon recently delivered by Dr. R. J. Breckenridge, says:—

The Doctor concluded his sermon with a historical and statistical notice of the Presbyterian Church in the United States. Among many facts stated, he mentioned one that is not perhaps generally known, viz: that the Presbyterian Church was the largest denomination numerically in the United States. In this estimate all who hold to the Presbyterian order and doctrine were included. The Doctor made this statement not as he affirmed in a way of boasting, but to show the high position which the Presbyterian Church was invested—that where much was given much was required.

We think the Dr. is mistaken in his estimates. Why did he not give the figures in the premises?

We clip the following racy article, from the *Presbyterian Herald*, of Louisville, Ky. Several interesting articles on the same theme had preceded this in the columns of that paper. This is too good to be lost. It shows the tact of the editor:—

THE BAPTIST BANNER AND CLOSE COMMUNION.

The last Baptist Banner has two or three columns on this subject, called forth by Mr. McAuley's article, and our remarks upon it. We have pursued them with some care, and finding no argument in them, and nothing but that kind of supercilious sneering, which, though destitute of both wit and piety, the senior Editor mistakes for smartness, we saw them without rejoinder. According to him Paul was a simpleton when he said, "I consent unto the law that it is good," and all the arguments for the inspiration of the Bible, drawn from its accordance with our own ex-

perience are nonsense. Mr. Waller knows very well that Old School Presbyterians never do, and never did exclude their New School brethren from the Lord's table, and that it is their constant habit, all over the land, to invite them to the communion. Whenever men resort to the old story about Calvin burning Servetus, we set it down that they have run out of argument, and put that in to fill up a chasm, as Paley says the spleen was placed in the human system. We asked our neighbors to explain how they can, consistently, treat Pado-baptist churches as parts of the visible church of Christ, when they exclude them from the Lord's table, because they have never been baptized, and therefore are not in the visible church at all. They reply "that Calvin burnt Servetus." We ask them to tell us how they can treat a man, as a real minister of the Lord Jesus Christ, when he is not entitled to partake of the Lord's supper, how he can be fit to preach when he is not fit to sit at the Lord's table, they answer again, "Calvin burnt Servetus." As this is the best answer they can give, it would be cruel in us to require a better one. We therefore accept it with all due deference, though it appears to us like asking for bread and receiving a stone. A friend at our elbow suggests that it is possible that the reason why Baptists never persecuted, was, that they did not take their rise long enough before the days of persecution had passed away, to gain sufficient power to enable them to persecute. Whenever a Presbyterian runs almost any sort of an opponent, from a Papist down to the most rabid infidel, into a corner with his arguments, the universal way of getting out, is to close it with, "Calvin burnt Servetus." That is the panacea which mends all the broken links in their flimsy logic. If Calvin had not burnt Servetus, which he never did, what would have become of them when caught in a narrow place?

The following thoughts, which we copy from the *Independent*, are timely, appropriate and touchingly interesting—they will bear a third reading:—

LESSONS OF THE ATLANTIC.

The sudden transition from a state of anxiety and fear for the fate of the Atlantic to a state of joy and even of transport at her safety, suggests some valuable moral reflections. Seldom has the community been pervaded with anxiety which prevailed while the fate of the noble steamer was in suspense. There was the intense watching and the feverish excitement of those who had kindred and friends on board; there was the solicitude of owners, underwriters and commercial men for the ship and her cargo; there was the troubled pride of American interests and fame; there was the sympathy of benevolent hearts for those in peril and those in grief; and there was the undiminished awe which steals over the mind when some deep mystery baffles its inspection. It was painful to notice how anxiety deepened into gloom and fear was stifled into a despairing silence, as day after day rolled by, and steamer after steamer arrived, and brought no news of the missing ship. Again and again the boom of cannons were heard in the harbor, the cry of the news boys was heard in the streets, business was dropped, conversation hushed, and every ear intent to catch the word:—"Arrival of the" Franklin—the Canada—the Georgia—the Cherokee—(but invoices of California gold were nothing to a community now feverish from its strange excitement)—at last the Asia, but no news. The hearts of mourners sank within them; hope struggled with doubt and despair; men's hearts failed them for fear; they avoided the painful theme; the press-grew silent or made mechanical efforts to seem hopeful. Speculations on the safety of the ship gave place to forebodings of her fearful fate—engulfed in mighty waves, crushed in the giant embrace of icebergs, riven asunder by the terrific explosion of steam, devoured by the fiery her own fires let loose upon her,—or all disabled and drifting, drifting on a stormy sea, her passengers dying by hunger and thirst, and the ship crumbling piecemeal.—The ship hoisted us in troubled sleep—now riding majestically on the waves as we had seen her outward bound, now whirling in a mighty maelstrom and pitching down—down—down; now wreath'd in flame and rising till she vanished in the clouds; now flying and dancing like a phantom-ship over fields and mountains of ice,—then lost in impenetrable darkness.

This universal anxiety was not without a cause. The interests in peril, the life at stake, warranted the most intense solicitude. Yet there are other interests in peril and another life at stake which awaken far too little thought and care. You who but yesterday were filled with such concern for the fate of the unknown passenger of the Atlantic, to-morrow may receive a letter informing you of the alarming sickness or the sudden death of a brother or sister or dear friend, for whom there is no hope. And yet how little thought or prayer have you for one in such a fearful peril. How many to be tossed on the billows of temptation, driven by the winds of passion, drifting with the tides of death toward the gulf of endless woe, and yet for these how little anxiety, how little prayer! Ah! we do not believe God's word—believe it so as to realize that there is a hell and that sinners are in danger of it.

But we may gather also from the Atlantic a lesson of *faith*. Through all the painful suspense some retained their confidence of the ship's safety. This was based upon her known strength and sailing qualities, and the seamanship of her commander. Sometimes their boasting seemed almost presumptuous and irreverent, as though man was supreme over the forces of nature and of Providence. It was wiser and better for those interested in her welfare to trust in Him who ruleth the winds and the waves. Yet a measure of faith based upon material calculations was justifiable, and the event proved that it was not misplaced. But how different in this respect were the feelings of those on board and those on shore. On board the ship there were assurances of safety that none on shore could have. The passengers knew the strength of the vessel, and the skill and courage of her commander. They knew their own position and with them deliberance was but a question of time. And shall the Christian be timorous about his final salvation, because one and another of his dependencies gives way, while yet Christ is in the ship with him and God has promised his deliverance? O ye of little faith, wherefore do ye doubt? Or why tremble for the ark that bears the world's best hopes and heaven's best gifts, because the winds rage and the waves roar? What thought for weary days it seems to be

in peril and we get no tidings! Her thick ribs of oak will outlive the storm, and her commander is on board.

There is another lesson in this incident,—a lesson of *joy*. The public mind had sunk to the lowest point of depression when after the cruel cry of the "Atlantic" had awakened hope, nothing was learned but that she had been seen when four or five days out from her English port. But when last Saturday evening the cannon again boomed in the harbor and seemed to echo joyously, and thousands crowded docks and decks to hear the tidings by the Africa, and the report came not only that the ship was safe but the passengers all safe at home, a thrill of joy ran through the city like the electric pulse or like the prairie-fire. There was music even in the news-boy's cry as it rang along the streets at midnight, and the awakened sleeper wrapped himself for a more comfortable repose as he caught the cry "Safety of the Atlantic!"

Safe! AT HOME! what peace, what joy! But oh! what tongue shall utter the joy of angels and spirits glorified when the soul whose guardianship was theirs as it buffeted the storms of life and struggled with the billows of death! What blissful greetings there of parents and children, kindred, friends, long parted, long watched for, now safe, forever safe at home.

How cheerful the thought that the spirits of bliss Will bend their glad wings to a world such as this; Will leave the bright realms of the mansions above And breathe o'er our bosoms some message of love. They come, on the wings of the morning they come. Impatient to bear some poor wanderer home. Some pilgrim to snatch from home this dreary abode, And lay him to rest in the arms of his God."

EDITOR'S TABLE.

Methodist Quarterly Review, for Jan. 1851, Rev. J. M. Clinton, D. D., Editor. Lane and Scott, New York, Swormstedt and Powers, Cincinnati.

The first number of the III Volume of the fourth series of this able review, comes to us freighted with a number of the most sterling articles. Some of them we have perused with profound interest. The following is the list: I. Divine Agency in material phenomena, by Rev. J. Cummings, Boston, Mass.

II. The Present state of Astronomy, by Prof. Hockley, Columbia college.

III. Campbell's Life and Letters, by the Editor.

IV. The young men of the church, by President Olin, D. D. Wesleyan University.

V. The Incarnation, by Rev. D. W. Clark, D. D., New York.

VI. Neander, by the Editor.

VII. Lexicography of the New Testament, by the Editor.

VIII. Short Reviews and notices of books.

IX. Religious Intelligence.

X. Literary Intelligence.

Guide to Holiness for Feb. 1851, by D. S. King, Editor.

This monthly is well sustained.

The Southern Lady's Companion for Feb. 1851, Rev. M. M. Henkle, D. D., Editor.

We are delighted with the embellishment of this number, as also with the evident improvement in the literary character and mechanical finish of the *Companion*.

The Westminster Review for January, 1851. Leonard Scott & Co., New York.

The high literary character of this Review never fails to command our admiration; but its theological heterodoxy excites our deepest regrets. The articles always display profound ability and research, and must exert an alarming influence over minds unfortified by a thorough religious training.

This number contains the following articles:—

1. Spanish literature. This article develops much of Spanish character, and exposes the nightmare influence of the Inquisition on Spanish literature, rendering history, philosophy, and the noblest kind of poetry impossible.

2. Mackamat; or, Rhetorical Anecdotes of Al Hariri, of Bassara—quite graphic.

3. The Angel World—a brilliant review of an allegorical poem.

4. Mackay's Progress of the Intellect—as exemplified in the Religious Development of the Greeks and Hebrews—full of interest, though abounding in sophistry.

5. Water Supply—contains much valuable information.

6. Educational Movements—discloses the numerous blunders of the English Government in respect to providing for the general education of the people—the evils resulting from the lack of a popular system of education, and the extreme jealousy of the clergy of the established church of education, not under their exclusive direction. The following facts are also disclosed:—

"One-half of the whole adult population of the United Kingdom, including Ireland, cannot read or write. One-half the female adult population, and one-third the male adult population of England and Wales, cannot sign their names to a marriage certificate."

7. Continental Prospects—embracing a general survey of the current politics of the continent.

8. The Battle of the Churches—setting forth the controversy now pending between Popery and the Protestant Churches of England. This is an article of great tact, brilliancy, and power; but, in our opinion, of questionable orthodoxy on some points.

9. Foreign Literature—is exceedingly interesting.

10. Critical and Miscellaneous Notices. *Blackwood's Edinburgh Magazine*, for January, 1851. Leonard Scott & Co., New York.

The following is the table of contents:—

1. The Currency extension Act of Nature.

2. My Novel; or, Varieties in English Life, Part V.

3. Biography.

4. The Lay of Niebelungen.

5. Additional Chapters from the history of John Bull.

6. Hungarian Military Sketches.

7. The Message of Seth, by Delta.

8. The Voice of Nature.

9. British Labor and Foreign Reciprocity.

Erpository Notes, with Practical Observations on the New Testament of our Lord and Savior, Jesus Christ; wherein the sacred text is at large recited, the sense explained, and the instructive example of the blessed Jesus, and his holy apostles, to our imitation recommended. The whole designed to encourage the reading of the Scriptures in private families, and to render the daily perusal of them profitable and delightful. By William Burkitt, A. M., Late vicar and Lecturer of Dedham in Essex. Seventh edition in two volumes.—John Ball, 56 Gravier street, New Orleans, 1851.

Bating a sprinkling of Calvinism, we entertain a profound admiration for these volumes, and recommend them as worthy of a place in the library of every Christian and every Minister of the Gospel.

The value of these volumes is greatly enhanced by the copious index of places, of persons and of subjects supplied by the enterprising publisher, Mr. Ball. The present edition is a splendid one, and is embellished with a beautiful steel plate engraving of the author. It is offered at \$5 retail, or \$3 wholesale.

Short Sermons on important subjects, by Jonathan Edmonson, A. M., with an Introduction by Rev. J. P. Durbin, D. D., late President of Dickinson College, Carlisle, Pa. Fifth American from the fifth London edition, John Ball, New Orleans.

It has been observed by a distinguished minister of the Methodist E. Church, North, who had read three sermons with special care and attention, that—

"There is scarcely a condition in life that will not find a sermon in this volume appropriate to it, in which judicious advice is given to guide the conduct in the case."

If this remark be true, and who can dispute it? These sermons are an invaluable treasure to the Christian, and should constitute a portion of his daily reading. The able introduction and one hundred and forty sermons comprise 535 pages, sparkling with intellectual gems.

The Complete Works of that eminent servant of Christ, John Bunyan, Minister of the Gospel. Two volumes bound in one. Illustrated edition, John Ball, New Orleans. The works of John Bunyan have long since won a world-wide popularity, and have been the honored instrument in the edification of every branch of the church of Christ.—Where is the Christian who does not admire the Pilgrim's Progress? and who has not been instructed, comforted and encouraged by it?

Whoever sits down to the perusal of these volumes, confidently expects a rich treat from the sumptuous bill of fare furnished, which is as follows:—

Grace abounding to the chief of sinners, in a faithful account of the Life and Death of John Bunyan.

A brief account of Bunyan's Imprisonment. Continuation of Mr. Bunyan's Life, Death and Burial.

A brief character of Mr. John Bunyan's dying sayings.

Pilgrim's Progress, From this world to that which is to come.

Christian Behavior, being the fruits of true Christianity—teaching husbands, wives, parents, children, masters, and servants, how to walk so as to please God.

Solomon's Temple Spiritualized; or, gospel light brought out of the Temple at Jerusalem.

The Jerusalem Sinner Saved, or good news for the vilest of men, for the comfort of those who fear they have sinned against the Holy Ghost.

The Holy War, made by Shaddai, upon Diabolus, for the regaining of the Tower of Mansoul.

The life and death of the Badman, presented to the world in a familiar dialogue. Come and welcome, to Jesus Christ.

The Barren Figtree; or the doom and downfall of the fruitless professor. Discourse on prayer.

Imprisonment of John Bunyan. Prison meditations. The doctrine of election and reprobation asserted.

The strait gate; or the difficulty of going to heaven.

The heavenly footman; or the man that gets to heaven. Sighs from hell; or the groans of a damned soul. Confession of my faith, and reason of my practice; or with whom I can hold church fellowship. Difference in judgement about water baptism, no bar to communion.

Peaceful principles and true; or a brief answer to Mr. D. and Mr. P. about water baptism.

Nature and perpetuity of the Seventh day Sabbath, and proof that the first day of the week is the true Christian Sabbath.

Mr. Bunyan's last sermon.

The Trinity and a Christian.

The Law and a Christian.

Instruction for the ignorant, an easy dialogue.

Justification by imputed righteousness; or, no way to heaven but by Jesus Christ.

Poetical works of John Bunyan.

The reader will at once perceive that Bunyan was a Calvinist, but we have very little fear of any bad influence from his Calvinistic teaching, as it stands out boldly, undisguised, and therefore contains its own antidote.

CORRESPONDENCE.

For the T. W. Banner. BIBLE DEPOSITORY.

At the store of M. D. Conklin, Houston, may be found a large supply of Bibles and Testaments, of the following sizes, binding and prices:—

Table with 3 columns: Book title, Binding, Price. Includes Quarto reference Bibles, Royal octavo, and Octavo.

Nonpareil reference Bibles, Morocco, gilt, 2 25. " " " sheep, 60. " " " calf, 25.

Minion pocket Bibles, Morocco, gilt, 1 50. " " " calf, 90. " " " sheep, 45.

Pearl pocket ref. Morocco, gilt, 1 50. " " " calf, 1 10. " " " sheep, 80.

Diam'd " " tuck and clasp, 70. German Bibles, 60.

Also, Testaments and Psalms in various bindings, and a good assortment of pocket Testaments.

Rev. C. Richardson: DEAR SIR:—Permit me through the medium of *The T. W. Banner*, to acknowledge the following donations to the American Bible Society, received since January 1, 1851.

Table with 3 columns: Donor, Amount. Includes At Matagorda Collection, Mrs. Selkuk, Mrs. Stewart, F. F. Gibson, Mrs. Mary C. Sayers, Ch. D. Sayers, Mrs. Bell, Thomas C. Bell, Joseph M. McCormack, do for Brazoria B. S.

Houston, A. Friend, \$50.47. For the Houston Bible Society, Of Episcopal church and congregation, 96.60. Presbyterian " " 54.05. Baptist " " 16.00. Methodist Episcopal " " 12.00.

The effort was only commenced in the Methodist Church. I find myself compelled to visit the North this spring, and expect to be absent a few months.

I wish here to express my gratitude for the kindness and courtesy with which I have been received throughout your State, and especially to Mr. A. J. Burke and Lady of this city, for a home under their hospitable roof, while with you. I shall ever remember with gratitude, that while I have been a stranger and far from my own home, so much has been done for the Bible Society and their agent, expressive of love to the cause. May the Lord abundantly reward you.

M. STRONG, Bible Agent.

FROM OUR AMERICAN CORRESPONDENT.

ROME, Jan. 2, 1851. GENTLEMEN:—I have returned again and again to St. Peter's, and it was the first sight I went to see. I could tell you how I would have its front still more temple-like, its interior pillars of nothing but marble, its statues and bas-reliefs all of the best material and by the best hands; how that I do not find here each and every one of the beauties and glories of the Cathedrals at Florence, Milan, Strasbourg, Cologne, and of St. Paul's; and even how that I can conceive of more space being brought within walls and a roof. But as to this last, when I found it a long walk from the entrance to the altar, and that a considerable stage still remained beyond that, I began to conclude that the edifice was not a small one. And now I delight as ever to recur to the apostrophe to St. Peter's in Childe Harold, and am certainly not less disposed to adopt the representation after having looked upon the vast and wondrous dome for myself.

"But thou, of temples old, or altar new, Standest alone—with nothing like to thee—Worship of God the holy and the true. Since Zion's desolation when that He Forsook his former city, what could be, Of earthly structures, in his honor piled, Of a sublimer aspect? Majesty, Power, glory, strength and beauty, all are said In this eternal ark of worship undefiled."

Some may like to know the dimensions of St. Peter's. Its length is 613 feet, that of the transeps 450, and its height, to the cross, 434. The diameter of the cupola is 155, which is two feet more than that of the Pantheon. And how does that dome itself hang in air, and stand relieved against the evening sky! Michael Angelo has pretty well redeemed his boast that he "would raise the Pantheon in the air."

The music at Vespers attracts visitors, but my friends the priests as I have been accustomed to see them at Florence, Milan and elsewhere, will not unfrequently neglect each other's elbows and take a pinch of snuff in the midst of their devotional ceremonies. Great numbers press to kiss the toe of the statue of St. Peter, once probably that of Jupiter himself; the more cleanly and lady-like taking care to wipe it first. As I have looked on, I have been quite willing to feel that this prostration at the statue was an act of humiliation before St. Peter's God. Confessionals are marked for people speaking different languages. The chief one, near the high altar and the grave of St. Peter, has a hundred lamps suspended from the surrounding marble balustrade, and these are kept burning night and day. A kind of Sabbath-school is held in different parts of the church, but I have heard no preaching as at the Sistine chapel.

On the occasion of Christmas, the Pope was present for the celebration of the Mass. It was a ceremony the most thoroughly appointed—a display the most gorgeous and splendid. His Holiness was borne in on men's shoulders, being seated in a throne-like chair and dispensing on either hand his blessing. Soldiers, priests of many ranks, cardinals, monks, ladies in black with black veils, singers, the sound of a trumpet and the sound of arms, dignitaries and beggars, members of the diplomatic corps in flashing dresses, the unsurpassed uniform of the Noble Guard, military avenues and priestly avenues, canopies and decorations, gold furniture, processions and marches, kneeling, lights, crowds, were some of the materials that entered into this exhibition, and which, whatever else it may have been, was the perfection of scenic representation. The Pope occupied the upper end of the church, and was occasionally conducted to the altar to officiate, or intoned his part where he sat; but sitting or standing, they forgot not for a moment his temporal unjesty and spiritual dominion.

On the evening previous, there was a similar exhibition in the basilica of Santa Maria Maggiore, which was wondrously lighted up. The sacred *Prespio* or the cradle of the Savior, was brought forth, it being, so far as I could see, an old fragment, most richly enriched. These ceremonies continued till 1 1/2 o'clock, when the Pope and cardinals rode away through streets expressly lighted for the occasion and sprinkled with sand, and preceded by torch bearers on horseback and attended by mounted guards. The coach of his holiness was drawn by six horses, as was one of the other coaches. The color of a cardinal's coach is red and the horses are black. These coaches are a feature here, but the numerous ranks, often fine looking men of various shabby and dirty, together with the novices and students, form a feature far more prominent and never to be forgotten. Funeral processions by torch-light, with a wild chanting, and day processions of many kinds, are also a part of Rome. Friars can beg, and their retinal brethren of a better cloth do give something to beggars. Some countenances of the men of these holy orders greatly belie them, or they are of the earth earthy.

Rome, Rome, is full of interest; and should other things fail, the very ruins of a hoary date can more than build up and re-peopple a city for you at any hour in the twenty-four, if you are inclined to go out and muse among them. Of all these ruins it is the Coliseum, I suppose, that satisfies all comers, even beyond their previous conceptions, for so amazingly it metes, which is a kind of offense that I do not very often allow anything, to come. I have seen the Coliseum by moonlight, as well as in the glare of day. Two-thirds of it have been carried off to build palaces and parts of this modern city, but the one third is such a mighty structure that you hardly trouble yourself to yearn after it as it was in the days of its prime and glory, when, perhaps, 100,000 spectators were contained within it, to admire it, and to form now a part of our own wonder at the place.

"Arches on arches" as it were that Rome, Collecting the chief trophies of her line. Would build up all her triumphs in one dome, Her Coliseum stands; the moon-beams shine As 'twere its natural torches, for divine Should be the light which streams here, to illume.

This long explored but still exhaustless mine Of contemplation. R. S. T.

SUNDY-SCHOOL UNION FOR 1850.

From the forthcoming Report of the Sunday-School Union of the Methodist Episcopal Church, we abstract the following statistical items showing the state and progress of the Sunday-School cause in our Church during the year 1850.

General Aggregate of Statistics. Schools, Off. & tea. Scholars, in labor. Total in 1850, 8,021 84,840 429,589

1,117,083 1840, 7,331 73,874 393,243 967, 586 increase in 1850, 687 10,966 37,336 149,497

To the above may be added the following aggregate for 1850:—Bible classes, Infant schools, Exp. of schools, Conversions 5,486 32,826 \$54,587 11,389

Increase in Schools, Off. & tea. Scholars. Books, Conv's. 1847, 457 4,056 19,000 114,312 4,118

1848, 190 5,118 16,802 108,527 8,240 1849, 576 3,610 35,201 136,407 9,014

1850, 687 10,966 37,356 149,497 11,398

Total 1,910 23,750 108,958 508,743 32,770 printing in 1850.

Number of pages actually printed, incl. v. of Sunday-School Advocate, 94,114,000

Counting the Sunday-School Advocate page as equivalent to 7 pages of an 8mo. book, the aggregate would stand at 180,274,000

The Sunday-School Advocate is printed simultaneously at New-York and Cincinnati. It circulates about 84,000 copies to regular subscribers, with advance payment in all cases.

MAI Sales of Sunday Church is interest in the amount. It is estim Total " gra Excess

The Hannal S Church ult. Am lowing: \$5. foreer, Methodist self. \$2. Fund; to Worn-Out and wood at Bantist Ponteford fortune, at to be equa Missionary ers' Fund.

Dr. S. Advocate, lows But we to point of article, with which "We are dismiss his ings of our Saviour; you, now We fall and would Brown, the find those from our S they must ported to the Illinois He said in by that he expect no appointed!

FRENCH The Pas Journal of new France and highest pr French Ac un

Sales of Books.—The amount of our sales of Sunday-school books is greater than it has been any previous year...

Department of Benevolence. Total receipts in 1850, \$5,008 grants for books, 5,346 48 Excess of disbursements, 337 88

LIBERAL BEQUESTS. The Christian Guardian says that Mrs. Hannah Shepherd, a member of the Wesleyan Church died at Pontefract, Eng. on the 20th ult.

QUOTING SCRIPTURE. Dr. Simpson, of the Western Christian Advocate, closes a recent editorial as follows

But we must not be misled. We were disposed to point out the sophistry and errors of his article, we are disarmed by the kind language with which he closes his review.

FRENCH SUPPORT OF SCRIPTURE. The Paris correspondent of the New York Journal of Commerce says, that in the list of new French productions, the palm of dignity and utility is due to that which won the highest premium for the year 1849, of the French Academy.

GENERAL INTELLIGENCE. The steamship Louisiana arrived at Galveston on the 11th inst., and brought dates from New Orleans to the 10th inst.

TELEGRAPHED TO THE NEW ORLEANS PICAYUNE.

BALTIMORE, March 2.—The House of Representatives has concurred in the Senate's amendments to the Cheap Postage bill, and made some further slight amendments.

SECOND DESPATCH. At New York, on the 1st inst., cotton declined 1-4. 800 bales middling upland sold at 10; Orleans 10 1-4. The sales of the week amounted to 8,000 bales. 1,000 sacks of Rio coffee were sold at 10 1-2 to 11 1-4; and 600 hogsheads Orleans molasses at 30 1/2 to 1-4.

THIRD DESPATCH. BALTIMORE, March 3.—At New York, to-day, rumors were current of failures among large cotton houses. The transactions in cotton reached 2,800 bales, and though the business was much heavier than yesterday, no effect was produced on the market.

UNION FOR 1850. ning Report of the Sun—the Methodist Episcopal the following statistical table and progress of the in our Church during

added the following schools. Exp. of schools, 82,826 \$54,587 11,389

Off. & tea. Scholars, 19,000 114,312 4,118 16,802 108,527 8,240 35,201 136,407 9,014 37,356 149,497 11,398

108,959 508,743 32,770 \$ in 1850.

tionally printed, inclu. Advocate, 94,114,000 y to 7 pages of an aggregate would stand 186,274,000

000 Advertisements printed New York and Cincinnati, 14,000 copies to regular drance payment in all

had a slight personal encounter. Nothing seri- ous resulted. All else passed off peacefully.

EXTRA SESSION OF THE SENATE. BALTIMORE, March 4. 5 1-2 P. M.—Both Houses of Congress adjourned to-day sine die. The President will call an extra session of the Senate.

NEW YORK MARKET. New York, March 4.—There is a lively feeling in cotton to-day, and sales of 2,000 bales have been effected. Flour and grain remain unchanged; provisions firm and advancing groceries quiet and unchanged.

BALTIMORE, March 5.—At New York, to-day cotton advanced 1-4. 4,000 bales were sold.— Flour declined 1-16.

The Senate, in accordance with a call of the President, remains in executive session, in order to transact executive business, act on appointments, &c.

SECOND DESPATCH. New York, March 5.—The extensive auction house of R. Austin & Spicer has failed. Their liabilities amounted to from two to three million dollars.

NAVIGATION OF THE COLORADO.—We have been informed by Mr. Wallace of Columbus, that the steamer Colorado Ranger lately ascended to Columbus, and has returned to the mouth of the Colorado with a full freight. Capt. Powell assured him that the steamer would be enabled to run from the head of the raft to that town at all seasons, and he also stated that there was a fine prospect that the navigation of the river would be permanently opened in a few days to the Bay.

The new channel that was cut for the admission of the Ranger, has been constantly widening, and the current of the river was wearing the bottom and sides away so rapidly that there is every probability that a new channel has been cut by this time quite round the raft. The water in the shallowest part was a foot deep when the Ranger passed through, and if it has not been deepened sufficiently by the current, it will be opened by the Navigation Company so as to be navigated at all seasons. We congratulate our friends on the Colorado that their beautiful river is soon to be open to navigation, and we earnestly hope that it will open upon them an era of uninterrupted prosperity.

The cheap postage bill has become a law.

The Mississippi is within six inches of its greatest height last year. Fears are entertained that disastrous freshets must soon occur.

RIVER AND HARBOR BILL.—We are sorry to learn that the River and Harbor bill did not pass the Senate previous to the adjournment of Congress. Our representative Mr. Howard, had written to his friends in the west, that he had been enabled to have a provision inserted in this bill, for the improvement of the navigation of the Colorado river, and hoped to have other amounts inserted. We understand amendments were also inserted for extensive improvements in the Red River, so that Eastern and Western Texas would have derived great advantages from its passage. Unfortunately however, we can only thank our friends in Congress, for the good they intended without realizing the least advantage from their labor.

TERRIBLE STEAMBOAT EXPLOSION.—The Ferry boat at St. Louis (Mo.) exploded its boilers on Sunday the 23d ult., and fifteen or twenty persons were either killed or dangerously wounded. The engineer had just rung his bell for starting when the explosion took place.

The St. Louis Republican mentions that the Pawnee Indians have renewed hostilities. An attack was made on the government station at Council Grove by the Pawnees, who killed several persons. An express was sent to Fort Leavenworth, and a company of dragoons immediately started for the station at Council Grove. It is not stated when the attack was made, but it probably occurred about the 12th of February.

A NEW STATE IN FUTURE. We understand, says the Baltimore Argus, of the 12th inst., that a new and important movement is being made by the Italian and French residents of our city. They have had a preliminary meeting, and determined upon migrating to the West in a body, they to found another State to be called New Italy. They have elected as their presiding officer and agent in this matter, Monsieur Vionis a gentleman of talent and education, who has with him most satisfactory testimonials of his character and capacity for the undertaking. The members of this association desire an opportunity to present their views and claims to the public, and we hope that an opportunity may be afforded them of showing the great benefits which will flow from the success of their projected plan. We have thousands of acres of fine land in the West, which may be purchased cheap, and idle and destitute paupers of our crowded cities be there transferred into good and useful citizens.

NEW APPLICATION OF THE DAGUERRETYPE. Mr. Hiram Hayden, has shown us three landscape views taken by the usual Daguerren apparatus upon a white paper surface, all at one operation. This is the first successful attempt to produce a positive picture by this extraordinary medium. The pictures exhibit

the effect of light and shade, similar to a fine engraving, bringing out the most delicate minutiae, with the fidelity of the ordinary Daguerreotype. For many purposes this improvement will be of great importance, as it will enable the operator to produce views and portraits of any size that may be required and at a cheap rate.

Waterbury [Ch.] American.

BANNER PRESS. I send another subscriber for the press and printing materials:— Robert Chappell, Yours, &c., ISAAC G. JOHN.

LETTERS RECEIVED. Rev. D. Carl, 1 subscriber, " J. W. Lloyd, " W. G. Neims, " W. C. Quigley 8 " " N. W. Devilliss, " J. H. Wilson, " John Bowden, " R. Alexander, 1 "

BANNER OFFICE RECEIPTS, March 14, 1851.

Rev. J. W. Devilliss: Mr. James W. Brister \$2. Prospect, Texas; Mr. James Howlett \$2. Caldwell; Mr. Robert W. Scott \$1. Caldwell, Texas.

Rev. C. Richardson: Rev. N. H. V. Wilson, \$5. Washington, N. C.; Washington Goucher, \$8; Dr. C. McAnnelly \$2. Houston; Mr. R. D. Palmer \$3. Spout Springs Va.; Mr. J. B. Hogan, \$2. Houston.

Rev. D. Carl: Mr. John S. Menefee, \$2. Texana; Mr. E. G. Mercer \$2. Egypt; Mrs. Mary Carl \$2. Beckville, Miss. Mrs. Nancy Mayfield \$2. Murfreesboro Tenn.; Rev. D. Carl, \$2. Victoria, Texas.

Rev. O. M. Addison: Rev. George Parker \$2. Houston; Mr. H. Bolinger \$3. San Felipe.

MARRIED. On Wednesday Feb. 26th, near Rutersville, by the Rev. W. S. Hamilton, Mr. ROBERT S. CARTER to Miss SAMUELLA BARNES, both of Fayette county, Texas.

With a Healing Balm we come to greet you! THE MEXICAN MUSTANG LINIMENT

HAS now been about a year before the American public, and it has given universal satisfaction. Over a million bottles have been sold, and we have never heard of a person being dissatisfied with it. Rheumatism of thirty years' standing has been cured with it in four weeks. The most lathumatic ulcers, that have been running for years, are healed and perfectly cured in an incredible time. Fresh cuts, wounds or bruises yield to it like a charm! Any kind of swelling, stiffness of the joints, hard tumors, and all kinds are cured as by magic! Burns, scalds and all kinds are healed and perfectly cured by this Liniment alone.

For Horses and other Animals, there is nothing can be compared to the Mustang Liniment, in its speedy and permanent cure of strains, bumps, cuts, galls, chaps, scratches, sore-wind, pull-wind, flaccid, big heads, spavin, ring-bone, wind-gall, cracked heels, or any wound, stiffness, or unnatural enlargement of bone or muscles.

Planters and others, owning a large number of Negroes, hundreds of dollars might be saved annually by the use of this Liniment for every case of lameness from rheumatism, sprains, cuts, sores, ulcers, or any enlargement or stiffness of joints, or for any cutaneous eruptions, itch, tooth-ache, ear-ache, or piles, as it is a never-failing remedy for all these complaints. There is no sore but what it will heal, and no pain it will not relieve, if persevered in. It is put up in bottles and retails at 25c.

Principal Depot for the United States, at Bragg & McLean's Drug Store, corner of Market and Third streets, St. Louis, Mo.

For sale in Houston, on agency, (Wholesale and Retail), W. HENRY ELIOT, Druggist, March, 15, 1851. 2w Main-street.

A CARD. WASHINGTON GOUCHER, BRICKLAYER.

KETTLE-SETTER AND BRICK-BURNER. WOULD inform the citizens of this city and vicinity, that he will attend to any work in this line that may be required, and on reasonable terms.

He is well acquainted with all the improved plans of kettle-setting, having been long engaged in the business in Louisiana, Mississippi and Water. CISTERS' built and plastered in a substantial manner.

His residence is at Col. Hadley's place, one mile south of this city. Orders may be left at the office of the "Banner," and will meet with prompt attention. March 15, 1851.

NOTICE. At the Depository of the HEBRON BIBLE SOCIETY, and stores of M. D. Conklin, Treasurer, may constantly be found, a large and truly splendid assortment of Bibles and Testaments. Orders from societies or individuals, in any part of the State, will be promptly met. It is the intention of the parent society to keep a supply here to meet the wants of Texas, during the temporary absence of the agent.

M. STRONG, Agent. Houston, March 6th, 1851.

MARTIN B. BUTT, (Successor to A. M. Cowen.) Wholesale and Retail Dealers in Stoves, and TIN WARE, MAIN STREET, HOUSTON.

KEEP constantly on hand a large assortment of Cooking and Grouting STOVES, of the most improved and patterned; Cistern and Well PUMPS.

Every variety of Tinware, such as Standing Tubs, Portable Shower Baths, Oil Cans, Lard Stands, etc. Country Merchants and others in want of articles in the above line can be supplied at the shortest notice, and on the most reasonable terms. All orders will be punctually attended to. Houston, March 1st, 1851. 46

THE OLD CAPITOL FOR SALE.

THE Proprietors of the above valuable Hotel offer the same, with the furniture of the House, &c., &c., for sale. There is no property in the city of Houston that pays so high returns in the amount to be invested; and the only reason that it is now offered for sale, is that the Proprietress is desirous of changing her residence. Also, about 100 City Lots, and 500 acres of adjacent lands. For terms apply to M. B. MENARD, Galveston, or to H. H. ALLEN, Agt., Houston, Feb. 22, 1851.

Announcement of Candidates. We are authorized to announce Judge WM MENEFEE, of Fayette county, as a candidate to represent the second Congressional District of Texas in the Congress of the United States, Feb. 22.

Family Groceries. ILLIE & MCGREGOR are receiving fresh supplies of Family Groceries, by each steamer from New Orleans.

Leaf Sugar; Philadelphia and Louisiana, No. 6. Brown " crushed and paragon. White " Louisiana Texas. —COFFEES— Java, Rio, and Havana. —PICULES, &c.— Underwood's, and Wells, Miller and Provost's, 1/2 gals to quarts, and ptes. Walnut and Tomato Ketchup. Reading, Worcestershire and Walnut Sauce. Cloves, Mace, Ginger, Allspice, Cinnamon. Nutmeg, Black Pepper. —FRUITS— Dates, Citron, Zante Currants, Soft shell Almonds, Raisins. —PRESERVES— Orange, strawberry and Guava, Jelly in small bottles. —SPICES— Peppercorn, nutmeg, Mustard, Peppercorn, and plum. Guava paste in small bottles. —EXTRACTS AND ESSENCES— Vanilla, Cinnamon, Mace, Orange, Nutmeg, Lemon, Rose Water. —TEAS— Hyson, Pouchong, Imperial, Souchong, Gunpowder, Oolong, Young Hyson, Taiwanay. —SWEETS— Sardines, 1 and 1/2 boxes, Sweet and olive oil, quarts. Barley, and Mustard, Biscuits, Mustard, fine & S. fine, Sperm candles, Premium mustard, Star —Boston Family, No. Blacking, Soap, Starch, Saltpetre, Paints, Alum, Paint-tubs, Castile soap, Hair oils, Hair Brushes, Scrubbing brushes, Pipes, Smoking tobacco, paper Clothes pins, Snuff—Scotch and Honey Dew, Fire Cracklers, Indigo, Sugar, Lard mass, Cranberries.

SPRATT'S Patent Lightning Rod. This invention affords, by a combination of scientific principles, perfect security from the effects of thunder storms at a very moderate cost. The points consist of one solid platinum rod, twelve inches long, and of three gold plated negative magnets, the whole of which possess extraordinary power, and are connected with spirally-twisted, carbonized iron rods, in lengths of 10 feet, with accurately fitted brass screw connecting joints, metallic insulators for brick or frame buildings, and glass isolators of a new and ingenious construction.

The above named Lightning Rods have been largely sold in the Northern and Middle States, and have afforded the most perfect immunity in the severest electrical storms.

The price for the apparatus forming the points, is 2-1/2 dollars, and for rods 30 cents per foot,—nothing being charged for the necessary isolators and attachments.

The points should be placed 5 feet above the chimney of the building, and the rod should be carried into the ground from 3 to 5 feet. Parties wishing to order them will thus be enabled to ascertain for themselves the cost; and may obtain any other particulars on application to GROESBECK & CO. Main street, Houston. Jan 18

BROWN'S ESSENCE OF JAMAICA GINGER. IS prepared from carefully selected articles of the best quality; it is a concentrated form of all the valuable properties of the Jamaica Ginger, and is warranted to be free from all irritating or other properties of an injurious tendency.

It is especially beneficial in those circumstances where a warm, cordial and grateful stimulant is required, particularly in cases where there is a sense of exhaustion arising from excessive fatigue or heat, a few drops in a tumbler of water with a little sugar, will be found an effectual and most pleasant restorative, which makes this essence a highly useful addition to the traveler's portmanteau, as well as to the family collection of remedies.

Where there is an unpleasant sense of weight or nausea after eating, from imperfect digestion, or where nausea is induced from rising in a carriage, or from the motion of a vessel at sea, the Essence of Ginger, if given according to the directions will almost invariably give relief.

In ordinary diarrhoea, incipient cholera, in short in all cases of prostration of the digestive functions, whether from indigestion or disease, it is of inestimable value.

During the summer months and in Southern climates especially, it is of great value in the prevention of epidemic Cholera; on travel or family should be without it.

Prepared only by FREDERICK BROWN, Philadelphia. For sale on Agency, by WM HENRY ELIOT, Druggist, Main Street, Houston, March 8.

NEW-YORK. THE CANTON TEA COMPANY.

It is the oldest and largest TEA establishment in the United States. They have made arrangements to control many of the finest crops of tea that will be imported during the current year,—from which, and from other considerations their ability to supply.

Green, Blue and Fragrant Teas, in almost endless quantity, will be decidedly superior to that of any other House in America. They will be prepared to offer during the present season, Teas in chest, half chests, quarters and eighths of every variety and quality, for cash or approved paper, as low, or perhaps lower, than any other wholesale Tea establishment can uniformly do—and consequently solicit the attention of every Country Merchant in the Trade, to their ample and well assorted stock before they purchase elsewhere. Those to whom a journey to New York would be inconvenient, are hereby apprised that they can negotiate equally advantageous and satisfactory by letter: in this case their inquiries and orders will receive the attention, and the latter be executed with the same precision and thorough regard to their interests, as though upon the spot themselves. It is scarcely necessary to mention that upon the latter account they have, for many years, maintained a most elevated reputation.

Their teas in quarter, half and pound packages will continue to constitute a distinct department from their general wholesale business; and in these packages they sell to one commercial house only in each distinct city or town in the United States. For the exclusive sale of these packed Teas in any particular place where no arrangements to that effect already exist, they are free to treat with any responsible person or firm that may be in a suitable position for doing a Tea trade.

No connection with any other concern, and no branches either in New York or in any part of the United States. Their only location is 125 Chatham Street, N. Y. [Between Roosevelt and Pearl-sts. Feb 22

BENNETT'S FERRY. On the Guadalupe, near Cuero, FROM whence are Roads leading to the principal towns and settlements of the West— Distance to San Antonio via Sandys Sulphur Springs, Cibola, &c., 70 miles. To Galid, via Sandy, Coletto, &c., 40 miles.

Emigrants and persons engaged in driving stock, will find this FERRY well adapted for their service, the Boat being lanterned, and of the largest size. Stock Pens and Lots are in the course of erection for the use of Drivers, etc. MILES S. BENNETT, Do Witt county, Jan., 1851. Jan 4

ENCOURAGE HOME INDUSTRY. HAT MANUFACTORY, MAIN-ST., HOUSTON—TEXAS.

SIGN OF THE BIG HAT. WHERE HATS of every description are made to order at short notice, and at low prices, and warranted to wear well. On hand, fine silk and Beaver Fashionable Hats; soft Otter and Beaver; and Russian Beavers; California Broad Brim Otter; Beaver, Brush, Black and White Russia Hats of a superior quality.

The undersigned has just received (and will continue to receive whenever the fashion changes) the latest style of Hatters, and customers may be sure at all times of obtaining a Hat of the latest Fashion. Country Merchants are invited to call. Oct. 5, 1850. C. A. TURLEY.

Rutersville College, RUTERSVILLE, FAYETTE COUNTY, TEXAS.

THIS Institution was chartered and went into successful operation in 1840, and has maintained an uninterupted career of usefulness to the present period. It has imparted the benefits of education to more than eight hundred of the youth of Texas. With its pleasant and beautiful location; its board of instruction, composed of the ablest and most distinguished names in the State; its liberal and judicious course of study; its ample advantages as offered to the youth of Texas irrespective of their creeds or denominational names.

It is under the patronage of the Texas Annual Conference of the Methodist Episcopal Church, South, but the course of study is entirely secular and secular in its character, free from any taint of sectarianism. Its ample advantages are offered to the youth of Texas irrespective of their creeds or denominational names.

The Board of Trustees, composed of the ablest and most distinguished names in the State, are desirous of extending the benefits of a liberal and judicious education to the youth of Texas, and for that purpose have determined to open a Department of Normal Instruction in addition to the regular course of study. The 33d session will commence on the first Monday of February, 1851.

Elementary studies, \$10 00 Higher English branches, 15 00 Mathematics and languages, 30 00 Music—piano or guitar with use of instru- 25 00

The Board of Instruction is not rivaled in the scholarship or experience in teaching by any teachers in the State. Board can be obtained at the college, and in private families in town, from \$8 to \$10 per month. JAMES A. HAYNIE, Secretary Board of Trustees. Dec. 25, 1850.

DISSOLUTION OF PARTNERSHIP. THE PARTNERSHIP existing under the firm of Jordan & Davis, has this day dissolved by mutual consent.

Ernest L. Jordan having purchased the entire interest of Mr. Bernh. Davis, will continue the business of the old firm, as heretofore, under the name of Jordan & Co. All persons indebted to the old firm, will please call and settle. JORDAN & CO. Jan 11 4w

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. Also, the Merchants of Galveston and New Orleans, who in possession of a fire-proof Brick Warehouse on Main street, the Goods entrusted to his care may be considered in no danger from fire. A. S. RUTHVEN. Dec. 7, 1850.

E. D. JOHN & M. L. PARRY. THE RECEIVING AND FORWARDING Business, hitherto conducted by the firm of McMillan & John in this city, will be continued by the firm of Parry & John, the proprietors of the Hydraulic Cotton Press in Galveston; and as they have the only suitable and convenient Storing Room for Sugar and Cotton in the city, and from their having been known to the public as permanently settled in Galveston since 1842, they trust by their accustomed vigilance and promptitude in business, they will be able to retain the confidence of all who constitute their business to their care.

They are prepared to make the accustomed advances on all produce consigned to them for sale in this city, or for re-shipment. PARRY & JOHN. Galveston, Nov. 15th, 1850.

FREDERICK BURKHART, Watch Maker and Jeweller, Fourth Door below Sanspau & Co., Main st.

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

Writings of Washington, by Jared Sparks, 12 vols. Prescott's Conquest of Mexico. 3 vols. History of the United States, by J. P. Thomas. Golden steps for the Young, by Austin. Philosophy of Magic, by Eusebio Salverti, 2 vols. Philosophy of Mystery, by Lemny. Men, Women and Books, by Leigh Hunt. Abbott's Letters to young Men. Burke, on the Sublime and Beautiful. Orosio, a Narrative of Adventures in the South Seas, by Melville. Parker's Aids to English Composition. Sugar Planters Manual, by J. P. Thomas. The Earth and Man, or Lectures on Comparative Physical Geography. Allen's Domestic Animals. Don Quixote, Homer's Iliad, Dante's Inferno. Festus—Modern British Fleets. People I have met, by N. P. Thomas. Magoo's Orators of the American Revolution. The Young Man's Book of Knowledge. Howe's Lives of Eminent Mechanics. A History of Wonderful Inventions. Great Events, by Great Historians. Lyell's Travels. Second Visit to the United States. Story on the Constitution, abridged. Education and Knowledge. Marcell's American Shepherd. Domestic Duties. The Farmer's Companion. Irving's Life of Columbus. Fremont's Exploring Expedition to the Rocky Mountains. Wirt's Life of Patrick Henry. Simm's Life of Gen. Marion. Linn's Life of Jefferson. Weem's Life of Washington. Mackenzie's Life of Paul Jones. Carter's Encyclopaedia of the United States. Incidents in American History. The Little Savage, by Capt. Maryatt. The Image of his Father, American Constitution. The Bachelor of the Albany. Georgia Scenes, by Longstreet. Fresh Gleannings, by Dr. Marvel. A Hunter's Life in South Africa, with Plates. Berquiere's Tales, or Children's Companion. American Flower Garden Directory. Bunty's Family Kitchen Gardener. El Pachero, or a mixed dish from Mexico. Thornton's Oregon and California. Miss Leslie's complete Cook Book. The complete Cook Book and Confectioner. Arthur's Advice to Young Men. Newsum's Illustrated Botany. The Young Man's Book, by Patton. The Mechanic's Text Book and Engineer's Guide. Text Books in Spanish, or Spanish made easy, by Salkeld, A. M.

Elements of Meteorology, by J. Brocely, A. M. Diseases of Animals, a book for every Farmer. The American Fruit Book, a book for every body. Taylor, in 3 vols. Houston, Nov. 16, 1850.

Shakespeare's Works, in various forms. Webster's Dictionary, unaltered. Harper's revised edition. Brantley's Encyclopaedia of Science, Literature and Art. Blake's Biographical Dictionary. Anthony's Classical do. Dictionary of Greek and Roman Antiquities. Mitchell's Geographical Dictionary. Dictionnaire Grec et Anglois Lexicon. Loveman's Latin Lexicon. English and German Dictionary. Encyclopaedia of Religious Knowledge. Trow's Dictionary of the Arts, Manufactures, and Mines, with a supplement. Political History of Congress, with a Biography of its leading members, by H. G. Wheeler. Mills's System of Logic. The Koran, with notes, by G. Sale. Revelations, by A. J. Davis. Southey's Common Place Book. Brown's Trees of America. Kaine's Chemistry. Turner's do. Taylor's Essays on the Principles of Morality. Historical Life and Manufactures of the Ancients. The Works of Hannah More, complete. The Statesman of the Commonwealth of England. Lives of the Presidents. The Works of Rev. Sidney Smith. Smollett's Select Works. The Modern British Essayist, or Essays on various subjects and reviews, by Allison Talbot, Wilson, Strickland, &c. The History of the Works of Byron, Burns, Scott, Shelley, Miltou, Campbell, Thompson, Pollock, Kirkwhite, Heaman, Tupper, Wordsworth, Ossian, Howitt, Cooke, Landon, Poe, Dana, Bryant, Swarthley, &c. Female Poets of America, superbly bound. Poets of Connecticut. Bouchard's Mechanics. Arnold's Miscellaneous works. Speeches of Phillips, Curran, Gratton and Emmet, 1 vol. Lardner's Lectures on Science and Art. Webster's Diplomatic and Official Papers. Chronicles of the Old, from the Spanish, by Southey. Neuman and Barretti's Spanish Dictionary, 2 vols. The Writings of Combe, Foster, Menchis, De Stael and Masson, an excellent work, 1 vol. Price \$1 50. Cambel's Synonymics. The works of Aristotle, Matthews. Carlyle's Miscellaneous, complete, 1 vol. French Revolution. Cromwell, embracing his letters and speeches. Carlyle's Past and Present Chartism, and Sartor Resartus. Carlyle's Latter Day Pamphlets. Cottage and Cottage Life. Spurzheim, Combe & Fowler's Thrological works. Chambers's Information for the People. Wonderful Characters, with anecdotes of remarkable persons. The works of Montague. The Waverly Novels 5 vols. Cooper's Naval History of the United States. Colton's Life and Times of Henry Clay. The works of Chesterfield, embracing letters to his Son. Smith's Mechanics Statics and Dynamics. Linnæus's History of the Gironides. The works of Charles Lamb, with his Life and Letters, by Talbot. Life of Silas Wright. History of the Constituent Assembly of France. Simm's Literature of the South of France. Wood's has Book of History, Northey's Life of Wesley. Sketches of Brazil, by Kidder. Los Gringos, or Lost Greenhorns in Mexico and South America, by Lieut. Wise, of the United States Army. Hadley's do. do. and his Marshals. Washington and his Generals. Sacred Mountains. Improbable Journeys and Miscellanies. Bancroft's History of Washington. Greece, Turkey, Russia and Poland, by Stephens. Egypt, Arabia, Petraea and the Holy Land. Life of Mahomet by W. Irving. Recollections of a Southern Patriot, by Mrs Gilman. Bulwer's France. Muller's Universal History, 4 vols. Doniphan's Expedition to California. Education and Self Improvement, complete. Grigg's Course of a Frenchman. The Other Side, or a Mexican History of the War in Mexico. The Night Side, or Ghost and Ghost Seers. The Pillows of Hercules, or Travels in Spain and Morocco, by Uryphaut. Goldsmith's Miscellaneous Works. Mackenzie's do do. Memoirs of Anne Bolyn. Annals of Scientific Discoveries. A Year Book of Facts, in Science and Art, 1850. American Fruit Culturist, by J. P. Thomas. Golden steps for the Young, by Austin. Philosophy of Magic, by Eusebio Salverti, 2 vols. Philosophy of Mystery, by Lemny. Men, Women and Books, by Leigh Hunt. Abbott's Letters to young Men. 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