

TEXAS WESLEYAN BANNER.

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

VOL. II.-NO. 46.

HOUSTON, TEXAS, SATURDAY, MARCH 8, 1851.

WHOLE NO. 98.

NOTICE.
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For the T. W. Banner.
WANTS OF THE CHURCH IN TEXAS.

Mr. Editor,—Next, to an evangelical, apos-
tolic, thorough-going, itinerant and local minis-
try, the church in Texas needs—greatly needs
at this time—a good supply of old-fashioned,
thorough-going, evangelical class-leaders.

WATCHMAN.
Nacogdoches, Texas, Feb. 6, 1851.

Dear Brother:—It has afforded us great pleasure
in perusing the various articles in your
Banner on "Early Methodism in Texas," its
rise and progress; and as you have given
a general invitation to all, who know anything
worthy of note, that you would gladly receive
it, and give the same its due consideration, and
if found meritorious, place it in the columns
of wide-spread Wesleyan Banner, that all may
see, read, and know the same. We will not
pretend to supplant or date our reminiscences
anterior to Brother John Rabb: to him only,
though, will we give place, and those whom he
names. After the ever memorable battle of San
Jacinto, in 1835, about the time the distracted
and almost destitute population had partly
reached their homes in the month of October,
in the little town of Washington, on the Brazos,
we tarried some weeks, and had the pleasure
of hearing the sound of the gospel, and, as we
were informed by a Methodist preacher
The next Sabbath, we went about nine miles
in the country to hear the same individual
preach the truths of life and salvation, under a
widow's roof, Mrs. Gates, who had made the
kind offer of her house in which to assemble.—
We waited with an acquaintance a short distance
from the place, until the appointed hour for ser-
vice; when we arrived the house was quite
full, and a very attentive and orderly assem-
blage, seemed eager for the truth.

The individual, my dear Bro., who stood up in the
house of God on that occasion, was Bro. Wm.
P. Smith, M. D., who is now a citizen of this
country, whose interesting productions very of-
ten give zest to your columns. His text on
that occasion was, Behold, I stand at the door
and knock; if any man hear my voice, &c.
Rev. 3, 20; and sang the impressive hymn,
"Life is the time to serve the Lord; and, after a
few appropriate and exciting introductory re-
marks, contrasting their condition then, and a
few months previous, showing the dark cloud
that had hung over the country, threatening the
expulsion of religious liberty and the privileges
that they enjoyed on that day, in setting under
their own vine and fig-tree, and worshipping
God, and none dare molest or make afraid. He
entered on the divisions of his text with zeal
and earnest persuasion, that they would accept
the offered terms of the gospel, as proposed in
the text before them. It was fresh and genuine
seed sown, and many present gazed at the min-
ister through eyes brim full of tears. The har-
vest was truly great, and truly the laborers
were few; and, from that day to this, it has
been my highly favored privilege, occasionally
to set under the ministration of the word from
him. Bro. Smith, from philanthropic motives,
and a missionary zeal for the spread of gospel
truth, left his valuable and extensive prac-
tice of medicine in Washington, and with others
whom I shall not name, save the lamented Dr.
Ruter, moved to (Rutersville) when "it
was no more than a wilderness waste, infested
by ruthless savages, and was one of the pre-
ceptors, and a very active member in getting
up the town of Rutersville, on the temperance,
total, anti-gambling principle, the benefits of
which has proved a great blessing to the com-

munity; and was active in getting into exist-
ence Rutersville College, which has stood for
22 successive sessions, and lives to see it and all
its influence properly pass into the control of
the church to which he belongs. Then, sir, we
say, "render unto Caesar the things that are
his." Proud must be the Rev. Wm. P. Smith, M.
D., feel when he retrospects his philanthropy, for
the cause of the church and the country's good;
and without money and without price" he has
labored, and sacrificed on the altar of patri-
otism a son-in-law and a son; and who, that
knows him, ever heard him murmur? His
Christian fortitude would vie with Job in all
these sad calamities. His uncompromising de-
termination to defend the honor of Texas, his
patriotism, his energetic manifestation for civil
and religious liberty, that he would sacrifice his
last son rather than see the country again sub-
jected to the caprice of a military despot and
priestcraft domination. Dr. Smith has also had
the honor to fill the highest department of sur-
gery and medicine in the Texas army, (Sur-
geon General). Notwithstanding his hard life
and exposure in Texas, his bodily strength is
still very good, and his mind retains the vivacity
of his youthful days. He is a man of order and
neatness, fond of the domestic circle, a botan-
ist and florist; in culinary surpassed by none
in our acquaintance; and so great has been the
demand in his vicinity for education, and so
many youths rising up before him, has proved
too powerful an argument for his nerve. An-
other evidence of his universal philanthropy,
that he has publicly given notice about a year
ago, that his old friends and patrons would
have to excuse him from the further practice
of medicine; that he had been unanimously
elected Principal of Ross' Prairie Academy,
which station he has filled with honor to him-
self and the Academy, for more than one year,
and lives a distance of about four miles from
the Academy. His praise is known to all the peo-
ple. Dr. Smith is writing a history of the Mier
Expedition. Anxiety is on tip-toe to see the
work issued. Such is the history of one of the
Pioneer Methodist preachers in Texas. The
Dr's modesty would prevent him from his rights
being told by himself; and we bespeak for him
a place among others in the history of early
Methodism in Texas. May the rising genera-
tion have cause to bless his name.

THIRTY SIX.
For the T. W. Banner.
A CHRISTIAN TALK.

Pleasant Retreat, Feb. 1851.
Mr. Editor:—I am a member of the Metho-
dist Church, a firm believer in its doctrines, and
thoroughly attached to its rules. As such, I
cannot but view with deep interest, whatever
I may observe in the conduct of my brethren, or
others, that is calculated to promote its pros-
perity, or retard its advance; and having in the
course of my experience met with many indi-
viduals whose actions do not accord with my
views of propriety, I have come to the conclu-
sion that I will relieve my own mind, and en-
deavor to benefit them, by addressing to each
one, through the medium of your paper, with
your permission, a brief letter, stating what I
think objectionable in their conduct, and offer-
ing some advice in the spirit of Christian frank-
ness and affection, trusting that they will re-
ceive the counsel offered, in the same spirit in
which it is given.

My first is addressed to Bro. G., who failed
to attend class last Sunday.
Dear Brother,—I was deeply pained last Sab-
bath, when I observed you seize your hat, and
make for the door, as soon as the benediction
was pronounced, although our preacher, who
has just commenced his labors among us, re-
quested the members of the class to meet him
after the congregation was dismissed. I have
noticed of late that your seat has been frequen-
tly vacant, but I did hope after the plain, heart-
searching discourse to which we had listened,
that you would resume your place, but I was
disappointed, and a chill was thrown over my
feelings, which neither the encouraging words
of our leader, or that cheering testimony borne
by many members of the class, could entirely
dispel. I endeavored to throw the mantle of
charity over your course: I thought, perhaps,
some of the family were sick, but sister G., who
remained, (you know she never deserts her
post) told me that all were well, and I was
driven to the conclusion that you were growing
cold in religion, and had lost all interest in the
delightful exercises of the class-room. And I
was not the only one who observed your depart-
ure with sorrow. Our Pastor was sensibly af-
fected by it. He has recently come among us,
is a stranger to the people, and looks to us for
sympathy and encouragement. His whole soul
appears to be engaged in the work, and you
must certainly have noticed the deep earnest-
ness expressed in his voice and burning words
as he described the sinner's danger, and warned
him to flee from the wrath to come. But when
he saw you leave the house, I thought I could
detect in his countenance the feelings of his
heart. He had heard of your faithfulness in
former years, and had expected that you would
hold up his hands. But that act discovered to
him your true situation, and like a true shep-
herd, he mourned over the wanderer from the
fold, and the leader appeared much hurt and
discouraged. You remember with what reluc-
tance he assumed the charge of the class, how
he shrank from the cross, and how earnestly he
urged his deficiencies; and also, the promise we
made him, that if he would accept the office, we
would encourage him with our presence, and
support him by our prayers; and when you fail,
must he not be disappointed? Will he not con-
clude that he has been unable to render the class into-

resting or profitable, and that another had bet-
ter take his place? Thus by your unfaithful-
ness he is crippled in his work, and the weight
of the cross under which he is bending is in-
creased. But there was another, over whom his
influence was still more lamentable. Young C.,
whose conversion at our last Camp-Meeting oc-
casioned so much joy to all, but especially to
his widowed mother, has gradually been lagging
his religious zeal, though always prompt in at-
tending upon his various duties. But when he
saw you leave the house he followed, evidently
feeling himself excusable, when one so much
older in the cause set him the example, and
that act may be his first step to bitter apostasy;
and who will be responsible? But brother,
the influence, this continued neglect, must ex-
ert over your own religious enjoyment, to say
nothing of its effect upon others, should arouse
you to reflection. Have you not become sen-
sible of your growing coldness, and often resolved
to engage anew in the work? I trust you have.
Let me exhort you to return to the old faith, to
renew your covenant to God, and never again
permit your place in the class-room to be va-
cant—hoping that I will find you at your post
next Sunday.

I am yours, truly,
NATHAN.
From the Independent.
I SING TO THREE.
BY JANE A. M. POMEROY.
"Yes; I will take the silvery lane, and I will
sing to thee."—Mrs. HENRY.
When the moon is up in the starry sky,
And the gentle breeze comes whispering by,
Like the touch of harp-strings mournfully,
I sing to thee.
When the stars are shining clear and bright,
In the calm, the still, and sweet moonlight,
Mid the voices of the shadowy night,
I sing to thee.
Chanting a song of a by-gone day,
Of one so loved—away, away—
Thou canst not hear the murmuring lay,
I sing to thee.
As the magic touch of fairy fingers,
O'er a silent lute where music lingers,
Or the silvery tones of sweet-voiced singers,
I sing to thee.
Like echoes o'er the blue waves stealing,
Now faintly far, now closely pealing,
So, echoes of the heart revealing,
I sing to thee.
Give back thy voice—where art thou keeping?
What shadow o'er thy spirit sleeping?
Answer as sounds so widely sweeping,
I sing to thee.
Nor cease my song—oh, never, never!
Though many a wave and mountain sever,
Our kindred hearts, forever, ever,
I sing to thee, to thee.
Geneese, Henry co., Dec. 9, 1850.

FUNERAL CEREMONY.
FOR THE ORDER OF THE SONS OF TEMPERANCE.

The practice of funeral rites, in honor of the
dead, has been general, in all ages and among
all nations. With the free nations of anti-
quity the burial of those who had been distin-
guished in their lives for their martial cou-
rage or civic virtues, was conducted under the
authority of the State with the greatest pomp
and magnificence; and the precepts of their
religion enjoined that the body of the hum-
blest citizen should receive the last and office
that can be performed by the living for the
dead, with all due solemnities.

These funeral rites, however, have not been
uniform. They have varied with the changes
of religious belief,—sometimes uniting a sacri-
fice with a ceremony, under the delusive
hope that the departed spirit might receive
pleasure by the honors bestowed on the body
it had inhabited, or gain consequences in the
shadowy land in which it had taken up its
abode. But with us, we expect not "honors"
of this kind to provoke the silent dead, or the
most affectionate attention "to soothe the dull,
cold ear of death." Their observance manifests
the respect of the living for the memory of
the dead, and furnishes an opportunity for
the exercise of sympathy for the bereaved,
and kindness and aid to the suffering and dis-
tressed.

Among Christian nations the order for the
burial of the dead,—though usually short and
without any external pageantry—is neverthe-
less exceedingly affecting, and is calculated to
make a deep and lasting impression even upon
the most thoughtless. In the rehearsal of the
funeral service, death speaks and points to his
triumph,—a voice comes up from the cold
and insensate clay so recently warm with
life and buoyant with hope, and the grave-
tells of the lonely companionship of the be-
died and the worm, in the darkness and silence
of its dreary chambers.

As our institution is highly moral in all its
ends and objects—as its design is to restrain
all the evil passions of the human heart, and
to improve and elevate those qualities which
dignify and ennoble our nature, it would seem
highly appropriate for us to have burial cer-
emonies peculiar to our Order, and adapted to
advance the great designs we have to accom-
plish.

The presiding officer of a Division, having
received notice of the death of a Son of Tem-
perance within the jurisdiction of his Division,
and the time and place of interment, will,
with the consent of the family or friends of
the deceased, cause the Division to be con-
vened for the necessary arrangements. The
presiding officer of the Division of which the
deceased was a member, may invite as many

Divisions to unite in the ceremony as he
thinks proper; but the whole must be under
his direction—unless he chooses to delegate
it to another. He may call upon any grave
digger to perform the services for him. In
case the deceased was not a member of any
of the attending Divisions, the ceremonies
are to be conducted by the presiding officer
of the oldest Division, unless he waives his
right, or unless the G. W. P. or a D. G. W. P.; or some G. W. P. be
present—any of whom may perform the cer-
emony.

Uniformity of dress should be observed, if
convenient. Black gaiters and black gloves
would be most appropriate, with the proper
badge of mourning, which is hereby declared
to be the usual badge of the Order, with the
rosette emblem or laid in crepe.

When the brethren have assembled at the
Division-room, the Division will be opened
and the presiding officer will state the object
of the meeting, and appoint Marshals to con-
duct the procession. After these preliminary
arrangements are made, procession will be for-
mally started, and the Division will march
to the residence of the deceased.

The Different Divisions, when there are more
than one, will take rank according to age—
except that the Division of which the de-
ceased was a member, or the one which has
charge of the ceremony, will walk nearest to
the body of the dead.

The ceremony may be performed either all
of it at the residence of the deceased, or all
of it at the grave, or part of it at the house,
and part of it at the grave. If the ceremony
be performed partly at the house and partly
at the grave, the following Scripture and re-
sponses will be recited at the house.

The Presiding Officer of the Division, or
under his direction the chaplain shall say—
"U. P., or Chaplain. "What man is he
that liveth and shall not see death? Shall he
deliver his soul from the hand of the grave?"
Response by the Brethren. "Man that is
born of a woman is of few days and full of
trouble. He cometh forth like a flower, and
is cut down; he fleeth also like a shadow and
continueth not."
Chaplain. "Is there not an appointed time
to man upon earth? are not his days also like
the days of a hireling?"
Response. "Our days on earth are as a
shadow, and there is none abiding."
Chaplain. "If a man die, shall he live
again?"
Response. "I am the resurrection and the
life: he that believeth in me, though he were
dead, yet shall he live; and whosoever liveth
and believeth in me shall never die."

At length the parade is ended, the compan-
ies of soldiers preceded by their music,
disperse to the various parts of the city, and
the Emperor, attended by a hundred or more
guards, gallops through the principal streets
of the city, around the market, and past
the church to his residence.

Thus with noise and excitement the day
passes on. By two or three o'clock the busi-
ness begins to subside, and the sports of
various kinds begin. The boys fly their kites,
spin their tops, and run and laugh and shout
their various plays. The young men walk,
or ride, or visit as they may prefer. The
more wealthy having finished a late dinner,
amuse themselves with dancing or trading;
and thus each, according to his taste, seeks
his pleasure.

As the evening approaches, now and still
stranger news begin. The more common
and ignorant part of the people assemble in
large companies in the open air, and engage
in what is called a dance in the United States.

Their music is made by pounding with the
flat of their hands upon a drum, which is
made by stretching a skin over the head of a
barrel like a drum-head. This drumming
they accompany with singing, clapping of
hands, etc. The noise thus made is very
loud, and by sundown you hear it in all di-
rections. There is something most remark-
able in the passion of these people for this
kind of music and dancing. To an ear un-
accustomed to the sound, there would seem
to be as much music in the din and confusion
of a tin or a cooper's shop; and yet to them
there is nothing more exciting. At the sound
of one of these drums in a neighboring yard,
I have seen the children that were passing
along the streets, begin at once to move to
the sound of the tune, and hop and wheel
and ballance most gracefully, as they went
on their way; and the effect seems such the
same upon those who are older.

Ordination for China.—According to pre-
vious arrangements, Bishop Jones, on Friday
evening, Dec. 22, ordained to the office of
Deacon in the Union Methodist Episcopal
Church, in Philadelphia, the Rev. J. W. Wil-
son, M. D., and the Rev. James Calder, A.
B., preparatory to their ordination to Elder's
orders, in view of their sailing in the spring
to join our Mission in Puh-chau, China. A
large concourse of people was present on the
occasion, and the services were of the most
interesting character.—Herald and Journal.

Verification of a Dream.—A Singular Coin-
cidence.—Not long since, a young lady, re-
siding in Hauser street, Boston, retired to bed
at her usual hour, and in her usual cheerful,
happy frame of mind. After having fallen
asleep, she dreamed that her brother, who
was in the western part of New York, was
killed, and his body horribly mangled in
death. This dream seemed so vivid and real,
and impressed her mind so forcibly, that she
awoke, rose from her bed, and walked her
room, weeping in great anguish. Another
lady, who was asleep in an adjoining chamber,
was awakened by her weeping, and on going
into her room to ascertain the cause, found
her sitting in a chair, weeping, but finally
persuaded her to return to her bed. The
next Monday morning the young lady re-
ceived a telegraphic despatch, announcing
that her brother, Mr. Wise, a brakeman on
the Western Railroad, had fallen from the
cars on one of the freight trains, near East
Chatham, New York, and been run over and
instantly killed. The accident happened at
about 2 o'clock on Sunday morning, about
the time of the dream.—Boston Times.

THE HAYTIAN SABBATH.—A corres-
pondent of the Journal of Commerce, writing
from Hayti, gives the following account of a
Haytian Sabbath, which is a parade day and re-
vival, attended by the Emperor and his suite:
The various companies are dashing by on
horses-back, or marching to the music of their
bands. They assemble first in the large en-
closure in front of the palace, and afterwards
march to a beautiful plain outside of the city,
where they are busy for an hour or two.—
When all things are in readiness, the Em-
peror and his suite come dashing out, and
ride around the entire line, when he makes
a stand, and they all march before him.
But all that is going on here by no means
leaves the city quiet. Every store and shop
is open, and the goods displayed more attrac-
tively than on any other day of the week,
and the streets are full of people going and
coming, some with mules loaded with veget-
ables, wood, grass, coal, etc.; some with ban-
anas, plantains, sugar-cane, etc.; on their
heads, some with a few chickens, some with
one thing and some with another. They thus
crowd on, bargaining, selling, disputing, quar-
reling, swearing, singing, laughing,—all in
the most boisterous tone, making altogether
a scene of confusion, of which you can have
but a slight conception. But the great
scene and center of confusion, is the market.
This is a large open square in the centre of
the city, where perhaps two thousand persons,
many of them from a distance in the country,
are assembled, and all eager in driving their
bargains and disposing of their various arti-
cles. I shall attempt no description of this
scene.

Strangely enough, as I have stated in a
former letter, the Catholic Church is upon a
slight elevation directly fronting upon one of
those markets. Old women, who are busy
either in selling or buying, come along to
the church, lay their baskets on the steps,
go in and cross themselves with holy water,
kneel and count their beads for a time, and
then come out and go on with their trading.
Thus multitudes come, and those who are
able to stay, and engage in the services for
a longer period, seem to be not at all distur-
bed by them, nor indeed to be conscious of
their inconsistency.

At length the parade is ended, the compan-
ies of soldiers preceded by their music,
disperse to the various parts of the city, and
the Emperor, attended by a hundred or more
guards, gallops through the principal streets
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WESLEYAN BANNER,
on Moral, Literature,
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Agent, will be con-
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either on business, or mat-
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be accompanied by the
will be inserted unless it
on after the death of
with the character
inserted at the usual terms.
of the Houston Telegraph
R & MOORE.

TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON:

SATURDAY, MARCH 8, 1851.

GOOD NEWS.

Our printer tells us that the paper long expected has arrived, and that the Banner will appear on next week.

We have deeply regretted the issue of the Banner on such paper, but we could not help it. We think we are safe in promising good paper henceforth.

The article in our last issue on the first New England Conference, was copied from the Herald and Journal, written by the editor. We did not notice the omission of credit until the paper was printed.

Our readers will be gratified to find that our printer has finished the remarkable dream he commenced last week and abruptly terminated.

"Cicero's" communication has been received, in our scales, and found wanting. We are truly sorry he does not wield as vigorous a pen as the Roman Cicero, as good, spicy articles are in demand in our office.

Our readers will be gratified to find that our printer has finished the remarkable dream he commenced last week and abruptly terminated.

This gentleman recently returned to Brownsville accompanied by his Lady and her sister.

Bro. Cravens found several men at the Alabama conference, wishing to transfer to the Texas conference, to supply the demand for ministers on the Rio Grande, but could not obtain the Bishop's concurrence therein.

A NOBLE ENTERPRISE.

The Alabama Conference, at its late session, organized a society, having for its object the education of the children of its ministers. This may be justly viewed as one of the most important movements in connection with the vigorous prosecution of an itinerant ministry.

We congratulate the Alabama Conference for her movement in this direction. She has set a noble example, which we hope will be imitated by her sister Conferences.

CONSTITUTION.

Article 1. This society shall be called the Education Society of the Alabama Conference of the M. E. Church, South.

Art. 5. The monies thus raised shall be annually divided among the churches in proportion to the amount expended by them for tuition, upon the presentation of a certificate from the teacher or faculty of the institution at which the tuition shall have been received.

Art. 6. The officers of this society shall be a President, Secretary, Treasurer, and eight managers, one-half of whom shall be members of the Alabama Conference, and one-half laymen, all of whom shall be elected by the society, and shall constitute a Board, five of whom shall be a quorum for the transaction of business.

Art. 7. This society shall hold its anniversary during the session of the Alabama Conference, at the call of the President, at which time the Reports of the Secretary and Treasurer shall be presented, officers elected, and subscriptions and donations received.

Art. 8. This constitution shall not be altered, except by a vote of two-thirds of the members present at any annual meeting.

The officers of the present year are—JEFFERSON HAMILTON, President. WILLIAM MURRAY, Treasurer. O. R. BLUE, Secretary.

MANAGERS. G. GARRET, Col. J. THORINGTON, T. W. DORMAN, Dr. A. SLEDGE, T. Y. RAMSEY, ALFRED BATTLE, E. CALLAWAY, G. K. D. McLELLAND.

THEMES OF SERMONS

Preached in Houston, 1st Sabbath in March, 1851.

METHODIST CHURCH. In the morning, the Editor of the T. W. Banner preached on—

Great and marvellous are thy works Lord God Almighty. Rev. xv. 3.

With God is terrible majesty. He holds back the face of his throne and spreadeth his cloud upon it. His greatness is unsearchable. Infinite in his nature and perfections, finite man is necessarily at a vast remove from a perfect knowledge of him.

REV. N. A. CRAVENS.

The text is a part of a divine anthem, and forcibly directs our attention to the sublime character of God's works. They "are great and marvellous."

REV. THOMAS LECKIE.

The text is a part of a divine anthem, and forcibly directs our attention to the sublime character of God's works. They "are great and marvellous."

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For the grace of God that bringeth salvation hath appeared unto all men, &c.—Titus ii: 11-15.

The several members of the text formed the divisions of the discourse.

At night, Rev. R. C. Burleson officiated. He had been absent from his flock more than two months, on a tour to Alabama, and this being his first pulpit performance after his return, more than ordinary interest was felt to hear him. He preached on—

Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved. St. John xiii: 23.

The scene presented in this text would look well on canvas. It would be the most remarkable painting in the world! How distinguished was the privilege of the beloved disciple!

In the discussion of this subject some of the circumstances and advantages of leaning upon the bosom of Jesus claim attention.

I. The circumstances of leaning upon the bosom of Jesus. His bosom is a sure foundation laid in Zion, on which all may build their hopes of heaven. The bosom of a father, mother, or wife, or sister, might fail us. It is a tried foundation—a precious foundation—a sure corner stone—all who lean upon the bosom of Jesus are safe.

II. The advantages of leaning upon the bosom of Jesus.

These are peace—happiness—quietness—rest—and salvation.

Who may lean upon the bosom of Jesus? Not the out-breaking sinner; nor Judases; but all Christians—the denying Peters—and the doubting Thomases may, and should lean upon the bosom of Jesus.—How fearful the condition of those who do not lean upon the bosom of Jesus!—Let every one immediately throw himself upon the bosom of Jesus.

PRESBYTERIAN CHURCH.

Morning. Rev. Thomas Leckie, recently from Ireland, but a Scotchman by birth, who has selected Texas as his future field of labor, officiated for the pastor, Rev. Mr. Gibson.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he knelt upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Dan. vi: 10

After a reference to the leading circumstances which gave rise to the record contained in the text, the speaker announced as his theme.

RELIGIOUS DECISION.

I. The leading elements of which he stated to be—

1. A correct apprehension of truth and duty. 2. Rectitude of design or aim; and 3. Trust in God.

II. The effects of religious decision were said to appear.

1. In a life of prayer, which was presented (a) as to its nature; (b) as to time for prayer; and (c) as to a place for prayer.

2. A second effect of religious decision was to give courage to the actor.

INFERENCES.

1. The subject teaches that the impenitent betray the weakness of their own principles.

2. The safety of obedience to the believer. In developing his subject, the speaker kept the character of Daniel distinctly before his hearers.

In the afternoon the same speaker followed the order in which the ideas occur in the text.

Therefore, thus saith the Lord God: Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.—Is. xxviii: 16.

I. Who laid the foundation? God. I lay in Zion, &c.

II. The attributes of a good foundation are.

1. Stability; 2. Strength; and 3. Permanence.

Christ, or this stone, was described (a) as a tried stone; (b) as a precious corner stone; and (c) as a sure foundation.

III. This foundation was tried in three ways.

1. By the Father; 2. By the Devil; and 3. By the Saints.

IV. The believer shall not make haste:

1. In this life. 2. At death. 3. At the Judgment. Who will not build on this foundation?

EPISCOPAL CHURCH.

Morning. The Rector, Rev. C. Gillett had buried his only son during the preceding week, and it is remarkable that the last sermon he preached previous to the death of his son, and previous to his severe illness, was upon the sacrifice of Isaac. He had also selected and commenced the preparation of the discourse from the words, "Nevertheless not my will, but thine be done" before his illness had become critical.

* It has been exhibited on canvas; Leonardo da Vinci's memorable fresco painting of the Lord's Supper, involving the scene referred to, was executed in the 15th century; numerous copies of which are extant, executed by Lomazzo, Oggioni, Laine, Monsignor, Santagostino, and by Giuseppe Bossi, all celebrated artists.—Celebrated engravings of it have been executed by Frey, Wagner, and by the Chevalier Raphael Morghen, and by this means it has been widely circulated throughout the civilized world.

Such was the genius displayed in this justly celebrated painting of Leonardo da Vinci, that it commanded the profoundest admiration of Napoleon Bonaparte, who on entering the chamber in Santa Maria della Grazia, where it beamed from the wall, during his campaign in Italy, fell upon his knees before it, and wrote an order of the day, directing that the apartment should be held sacred from military occupation.—EDITOR T. W. BANNER.

Nevertheless not my will, but thine be done—Luke 22: 42.

The object of the discourse from these words was to show, first, the connection between Adam's fall in Eden, and the agony of Jesus in Gethsemane.

Whatever curse Adam entailed upon his descendants, Christ came to put away.

According to Satan, our first parents were to have a knowledge of "good and evil" by partaking of the forbidden fruit. A knowledge of good, God had already bestowed upon them. A knowledge of evil they obtained by transgression, which consisted peculiarly in the exercise of a human will in opposition to the will of God.

The prayer in substance, which Jesus used in the garden, he had long before taught his disciples, when in compliance with their request he commanded them when they prayed to say Our Father, &c. "Thy kingdom come, thy will be done on earth as it is done in heaven."

Not my will but thine be done, is a perfect model of prayer for a christian, and if he be sincere it binds him to the performance of every christian duty, and the exercise of every christian grace.

There are three important reflections growing out of this view of the subject.

First.—A man's duty to labor for the salvation of others is embraced in the prayer. Thy will be done. God declares that he has "no pleasure in the death of the wicked."

He rather wills that all should come to the knowledge of the truth. The fulfilling of this will, makes it the duty of every christian to labor in his station, and according to his ability, for the salvation of all men.

Secondly.—The same prayer binds him to avoid sin, and labor with all diligence to secure his own salvation. God's will is to be performed in him, and therefore his is labor for personal holiness.

Thirdly.—The prayer teaches resignation, in all the sorrows and trials of this mortal life. Jesus was suffering a load of anguish which human nature unsupported, could not bear when he said thy will be done.

Such grief no mortal will ever be called to suffer and yet Job testifies, that "we are born to trouble, as the sparks fly upwards." And "whom the Lord loves he chastens, and scourges every son whom he receiveth."

Therefore no christian can expect to pass through life, and gather the bright rewards of eternity hereafter, without first having been made partaker of suffering here. The prayer they will be done, enjoying the fullest submission to the Almighty in any and every sorrow of life, whatever may be its character or from whatever source humanly speaking, it may arise.

"Although no affliction for the present seemeth to be joyous, nevertheless, hereafter it yieldeth the peaceable fruit of righteousness, to them that are exercised thereby." Let every christian pray, and strive to live in accordance with the prayer not my will but thine, oh God be done.

Evening.

"How shall we escape if we neglect so great salvation—Heb 2: 3."

The object of the discourse was to show the greatness of the salvation offered through Christ and hence to infer the impossibility of escape, to all who neglect.

The salvation was shown to be great 1st, from

The price it cost.—Every created thing of the Universe combined could not ransom one lost soul. Then what must be the sum of the price which freely offers salvation to all the countless posterity of Adam?

It was only Divinity joined with humanity which could effect the work of man's redemption. We have, therefore, no unit of value with which to begin to reckon the price of salvation.

2d. It is a great salvation from the multitudes to whom it is offered. That must needs be a great salvation, which beginning with Adam, and stretching downward with the generations mortals shall not cease from its richness, until men shall cease to be in time— which during all these days, comes no more to the king upon his throne, than the beggar at his gate—which enters, not simply the palaces of the rich, and the lordly mansions of the esteemed honorable among men—but every hollow of poverty, and every dwelling of distress throughout every land where the gospel is preached.

3d. It is great because it is the only mode of recovery to the lost. Had other ways been prepared by which our salvation might be effected, it might seem to lessen the greatness of that offered by Christ. But "there is none other name under heaven given among men, whereby we must be saved," but only that of Jesus Christ.

4th. It is a great salvation from the state from which it saves us.

5th. It is a great salvation for what it bestows.

But all these modes of showing the salvation great, or any other which might be adopted for the same purpose, only prove the utter impos-

sibility of escape to him who neglects. Mark the word—neglects. A man need not be a bold blasphemer—he may not be ranked among the irreclaimably vile, to insure his destruction. He may be among the naturally kind, and amiable, and mild—and yet if he neglects, or disregards the salvation offered—his doom is certain.

ALABAMA CONFERENCE.

The annual session of this body was held at Auburn, East Alabama, commencing on the 8th and closing on the 15th of January, Bishop Capers presiding. From a letter of Dr. Summers to the Southern Christian Advocate, we glean the following interesting items of information.

Twelve were admitted on trial, into the traveling connection.

Eight were continued on trial.

Six were received into full connection.

Four were discontinued.

Six were elected and ordained Deacons.

Three elected and ordained Elders.

Seven supernumerated.

Five located.

The cause of missions is represented to be in a healthy and prosperous state. The sum of about eleven thousand dollars raised during the year exceeds the amount of any previous year. The anniversary meeting poured about one thousand dollars into the Missionary Treasury. Some of the incidents of this meeting were highly interesting:—

The anniversary was one of the best I ever attended. The Secretary's report, was "ambitious between" report and speech. His adoption was moved with a short, pertinent speech, by the Rev. C. D. Oliver, and seconded by the Rev. N. A. Cravens, formerly a member of the Alabama Conference, now the missionary pastor of Brownsville, and the Presiding Elder of a District on the Rio Grande. He visited Alabama to procure more missionaries for that part of Texas. He was wrecked on the Gulf, and lost nearly every thing he had. He favored us with a graphic and encouraging account of his missionary labors, which we hope he will publish in extenso in the columns of the Advocate. He was followed by Col. Jack Thorrington, of Montgomery, a lay member of the Joint Board of Finance, in a most felicitous speech, which had excellent effect. He told us that he gives \$20 per annum to make each of his children and servants a life member of the Missionary Society. This statement was not lost upon the assembly. The Colonel's example was as moving as his eloquence; and many a life membership will be dated from that occasion. At this meeting, the laity contributed more in proportion than is common at our Conference anniversaries—some of the preachers having adopted the plan of making their contributions on their respective circuits and stations. I suppose a thousand dollars was realized at this anniversary. Of this amount \$120 was contributed to the Brownsville mission, in view of the losses sustained by the missionary in his late shipwreck.

The finances of the Conference exhibited a decided improvement upon former years. Last year this Conference adopted the financial system of the Virginia Conference. The result of one year's trial is thus stated:—

The Joint Board of Finance made its report, and I am happy to state that the new system, so far, works well. When introduced last year, it seemed to be viewed with suspicion by some; but the result of the first trial is encouraging. The dividends of the Alabama Conference to the claimants on Conference Collections have been usually about forty per cent.—under the working of the "Joint Board" system they have risen up to seventy! This too after paying \$531 to the Bishops, and \$800 or \$700, I believe, towards the education of preachers' children. This educational feature of the Joint Board system not being viewed with favor by some has been eliminated; and a distinct Society was formed during the Conference to raise money for that purpose. Collections are to be taken up in all the congregations under the care of the Conference, and disposed of according to provisions set forth in a Constitution to be published in the Advocate. It is, in my opinion, a grand movement—commanding itself to universal favor.

APPOINTMENTS.

MOBILE DIST.—Ebenzer Hearn, P. E., Mobile, Franklin st., J. Hamilton; German Mission, to be supplied; St. Francis st., Wm. H. Milburn; Toussaintville and West Ward, Th. P. Crymmon; New Wakefield, John M. Baker, Pascogola, Jefferson Bond; Suggsville, James B. Rabb; Monroeville, A. S. Dickinson; Milton, Z. Dowling; Pensacola and Navy Yard, Wm. K. Norton; Mt. Pleasant, Wm. Peavy.

DEMOPOLIS DIST.—Th. W. Dorman, P. E.; Demopolis, John D. Fisher; Areola col'd Mission, Wm. M. Shockley; Marengo, D. Duncan, J. H. Cottingham; Dayton, William M. Lovelady; col'd Mission, H. J. Hunter; Woodville, W. W. Thomas; Cahawba, James A. Heard; Cahawba et., T. J. Campbell, James M. Wells; Lower French Tree, Thos. Y. Armstrong; Huekatonie, Alex. McBride; Butler Mission, Thomas Killough; Graston et., John Williamson.

GAINVILLE DIST.—E. Callaway, P. E.; Gainville et., J. W. Ellis, Jr., one to be supplied; Belmont, W. J. Powers; Livingston, V. M. Hopkins; Lauderdale, R. S. Finley, W. E. Linfield; De Kalb, A. M. Box; Macon, C. C. Callaway; Prairie Hill, W. Meir; Plymouth col'd Miss., to be supplied Warsaw T. Moody.

COLUMBUS DIST.—Geo. Shaeffer, P. E.; Columbus sta., P. P. Neely; Columbus et., E. McMeans, B. S. Williams; Buttahatchee, Charles Strider; Athens, D. B. Leys; Mt. Zion, G. W. Tucker; Pikesville and Carrollton, Wm. Murray; Carrollton et., R. M. Sanders, H. M. Gilmore; Greene, Thos. V. Manning; Eatwate, Thos. H. Foster; Forkland, Junius E. Newman.

TUSCALOOSA DIST.—G. Garrett, P. E.; Tuscaloosa, T. P. C. Shelman; Big Sandy, Wm. Vaughan; New Lexington, A. J. Coleman, J. K. Murry; Havana, E. V. Levert, M. Graham; Erie, John W. Laney; Prairie Creek col'd Mission, Robert Y. Row; Newbern and Oak Grove, G. L. Patton; Greens-

boro', Aug. H. Powell; Marion, E. J. Hamill; Jones Valley, John T. Roper.

BLOUNTSVILLE MISSIONARY DIST.—L. B. McDonald, P. E.; Blount, John D. Worrell; Walker Mission, to be supplied; Pikeville Miss., to be sup.; Warrior Mission, to be sup.; Ashville circuit, to be sup.; Lebanon circuit, Robert S. Rabb; Sand Mountain Mission, to be sup.; Harpersville, Jno. G. Rush.

TALLADEGA DIST.—W. H. McDaniel, P. E.; Talladege et., J. W. Starr, one to be supplied; Coosa, R. K. Dieken; Tallapoosa, Robert W. Spence; Dadeville, John A. McCutcheon; Randolph, W. R. Rounsaville; Hillabee, Lewis L. Oslin; Jacksonville, C. N. MeLeod; Centre, Wm. Monk; Cedar Bluff, Jos. T. Carby.

SUMMERFIELD DIST.—F. G. Ferguson, P. E.; Selma, Jas. L. Cotton; Summerfield et., E. B. Lockley; Autauga et., J. W. Ellis, Jr.; J. W. Shores; Chestnut Creek Miss., John Foust; Prattville, John A. Spence; Wetumpka, Josiah Barker; Centreville, Jesse Ellis; Greenville, Asa Skinner; Cedar Creek, Thos. Burpo; Pleasant Hill, L. M. Wilson; Camden Jacob S. Hughes.

MONTGOMERY DIST.—O. R. Blue, P. E.; Montgomery, Joshua T. Heard; Catoma col'd Mission; Lewis P. Folsom; Montgomery et., James W. Brown; Union, J. C. Huebaker; Haynesville, one to be supplied, G. W. Brown; Big Swamp colored Mission, to be supplied; Tuskegee, Thos. J. Koger; Tuskegee et., Charles P. Hurt, Wm. P. Miller; Auburn, C. D. Oliver; Crawford, Harris, John B. Warren; Uchee colored Mission, to be sup.; La Fayette et., Wm. B. Neal, Thos. Field.

EUFULA DIST.—Samuel Armstrong, P. E.; Eufaula, C. C. Gillespie; Glenville, James A. Clement; Chatahochee col'd Mission, Wm. B. Adams; Enon, George W. Carter, one to be supplied; Clayton, D. Carmichael; Columbia Mission, John W. McCann; Marianna, S. O. Capers; Jackson, John L. Saunders, N. M. Skipper; Joseph colored Mission, to be supplied; Troy, Joseph T. Roper; John Lockey; White Water Mission, Jno. W. Brown; Apalacheicola Mission, Otis Saxton; Geneva, Thos. G. Gilmore; Pea River Mission, to be sup.

A. H. Mitchell, Pres't of Centenary Institute.

A. J. Crawford, Wm. A. Smith, transferred to Texas conference.

Charles B. Eastman, transferred to Tennessee conference.

Thos. O. Summers, Editor of Books and S. S. Visitor.

T. Y. Ramsey, left without an appointment on account of ill health.

EPISCOPAL VISITATIONS.

PLAN OF APPOINTMENTS OF THE BISHOPS OF THE METHODIST E. CHURCH, SOUTH, FOR 1851-2.

BISHOP ANDREW. Holston Conference, at Athens, East Tenn., Oct. 1st, 1851.

Virginia Conference, at Alexandria, Va., Oct. 29th, 1851.

North Carolina Conference, at Salisbury, N. C. Nov. 19th, 1851.

South Carolina Conference, at Georgetown, S. C., Dec. 10th, 1851.

Georgia Conference, at Griffin, Ga. Dec. 24th, 1851.

Alabama Conference, at Mobile Ala. Jan. 7th, 1852.

Florida Conference, Tallahassee, Florida, Jan. 26th, 1852.

BISHOP CAPERS. Missouri Conference, at Fayette, Mo., Sept. 10, 1851.

St. Louis Conference, Boonville, Mo. Sept. 24th, 1851.

Indiana Miss. Conference, Oct. 16th, 1851.

Arkansas Conference, Nov. 5th, 1851.

East-Texas Conference, at Henderson, Texas, Nov. 26th, 1851.

Texas Conference, at Bastrop, Texas, Dec. 17th, 1851.

BISHOP PAINE. Western Virginia Conference, at Kanawha Salines, Oct. 2, 1851.

Kentucky Conference, at Mt. Sterling, Ky., Oct. 15th, 1851.

Louisville Conference, at Elkton, Ky., Oct. 26th, 1851.

Tennessee Conference, at Lebanon, Tenn. Nov. 12th, 1851.

Memphis Conference, Paducah, Ky. Nov. 26th, 1851.

Mississippi Conference, Clinton, La., Dec. 31st, 1851.

Louisiana Conference, Thibodaux, La. Jan. 14, 1852.

JAMES O. ANDREW, W. CAPERS, R. PAINE.

February 1, 1851.

The decrease of Bishop Bascom having diminished the amount necessary for the support of the Bishops, the following table will show what each conference is expected to raise annually for this purpose, until the next General Conference.

Table with 2 columns: Conference Name and Amount. Includes entries for Indian Mission Conference (\$400), Kentucky (\$340), Louisville (\$290), Holston (\$200), Missouri (\$190), St. Louis (\$190), Mississippi (\$240), Louisiana (\$190), Tennessee (\$420), Virginia (\$430), North Carolina (\$305), Memphis (\$405), South Carolina (\$371), Georgia (\$430), Alabama (\$430), Florida (\$125), Arkansas (\$70), Eastern Texas (\$70), Texas (\$80), Western Virginia (\$24).

PRESBYTERIAN CHURCH IN TEXAS.

The Presbytery of Brazos ordained Mr. Hamilton Scott an evangelist on the 5th Sabbath in December. Dr. Baker preached the sermon and gave the charge to the evangelist.

On the 8th of January, the same Presbytery installed Rev. J. T. Case, as pastor of the church in Victoria, to which he had received a unanimous call. Rev. S. F. Cocks preached the sermon and pronounced the constitutional questions, and Rev. W. C. Blair delivered the charge to pastor and people.

The Synod of Mississippi, at its late session in Vicksburg, at the request of the Bra-

zos Presbytery was followed as follows, as East of between the and that of rado river. Texas is ord Victoria, on at 12 o'clock pointed to p

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The Pope.—A New York paper publishes

Mr. Editor.—I observe in your communication

GENERAL INTELLIGENCE.

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TELEGRAPHED THE NEW ORLEANS PICAUNE.

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Com. Stockton has been elected to the U. S.

BALTIMORE, Feb. 21.—A duel is anticipated

BALTIMORE, Feb. 21.—The Baltimore Chero-

NEW YORK, Saturday, Feb. 22.—Business

More arrests of persons concerned in the late

President Fillmore sent a message to the

The Senate yesterday on the subject of the outrage

The Senate to-day passed the Military Ac-

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IN THE HOUSE. Mr. Giddings asked leave

CHURCH IN TEXAS.

By the Africa, we learn that the sales of cot-

PITTSBURGH, Feb. 21.—There are 9 feet 2

Wheat \$1 08 to \$1 16. Fellow corn sells at

goods and yarns had experienced a decline.

The Baltic made her last passage to Liverpool

ARRIVAL OF THE CRESCENT CITY.

NEW YORK, Feb. 18.—The store-ship Relief

NEW YORK, Feb. 18.—There was great excite-

LOUISVILLE, Feb. 21.—The market is firm

Provision market firm. Bacon from wagons

Mr. Editor.—I observe in your communication

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THE OLD CAPITOL FOR SALE.

THE Proprietors of the above valuable lots

Family Groceries.

LESLIE & MCGREGOR are receiving fresh sup-

NEW YORK, Feb. 19.—The Democratic Con-

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PAIDUCU, Feb. 21. P. M.—The river is now

WASHINGTON, Friday, Feb. 21.—In the House,

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IN THE HOUSE. Mr. Giddings asked leave

CHURCH IN TEXAS.

By the Africa, we learn that the sales of cot-

PITTSBURGH, Feb. 21.—There are 9 feet 2

BENNETT'S FERRY.

On the Guadalupe, near Cuero.

FROM whence are loads leading to the pri-

ENCOURAGE HOME INDUSTRY.

HAT MANUFACTORY.

SIGN OF THE BIG HAT.

WHERE HATS of every description are made

Ruterville College.

RUTERVILLE, FAYETTE COUNTY, TEXAS.

THIS Institution was chartered and went into

Elementary studies, \$10 00

Higher English branches, 15 00

Mathematics and languages, 20 00

Musical piano or guitar with use of instru-

Board can be obtained at the college, and in private

DISOLUTION OF PARTNERSHIP.

THE PARTNERSHIP existing under the firm

Patent Lighting Rod.

THIS invention affords, by a combination of

LETTERS RECEIVED.

Rev. George Rottenstein,

H. S. Lafferty,

R. Long,

W. S. Hamilton,

James H. Addison,

J. W. Devillibus,

J. W. Phillips, 1 subscriber,

H. B. Hamilton, 1 "

Mr. Joseph E. Plummer Jr.

W. Woodford.

Announcement of Candidates.

We are authorized to announce Judge WM

THE OLD CAPITOL FOR SALE.

THE Proprietors of the above valuable lots

Family Groceries.

LESLIE & MCGREGOR are receiving fresh sup-

NEW YORK, Feb. 19.—The Democratic Con-

LOUISVILLE, Feb. 21.—The market is firm

Provision market firm. Bacon from wagons

Mr. Editor.—I observe in your communication

From the New Orleans Picayune.

We received this morning the following impor-

The steamship Galveston arrived at Gal-

TELEGRAPHED THE NEW ORLEANS PICAUNE.

BALTIMORE, Feb. 21.—At New York cotton

Com. Stockton has been elected to the U. S.

BALTIMORE, Feb. 21.—A duel is anticipated

BALTIMORE, Feb. 21.—The Baltimore Chero-

NEW YORK, Saturday, Feb. 22.—Business

More arrests of persons concerned in the late

President Fillmore sent a message to the

The Senate yesterday on the subject of the outrage

The Senate to-day passed the Military Ac-

BALTIMORE, Feb. 22.—The steamships Chero-

No duel yet has arisen out of the difficulty

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Blakes Biographical Dictionary.

Blakes Classical Dictionary.

Blakes Geographical Dictionary.

Blakes Latin Lexicon.

Blakes Greek and English Lexicon.

Blakes English and German Dictionary.

Blakes Encyclopedia of Religious Knowledge.

Blakes Dictionary of the Arts, Manufactures,

Blakes Political History of Congress, with a Biography

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