

# TEXAS WESLEYAN BANNER.

CHAUNCEY RICHARDSON, EDITOR.

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WHOLE NO. 101.

For the T. W. Banner.  
THE LATE DR. CHALMERS.

Rev. C. Richardson:

Dear Sir—Having promised many of the friends and readers of the *Banner*, to write frequently for its columns, I intend, Providence permitting, to redeem that promise the present year, by submitting, to your editorial inspection, such articles as may be deemed of general interest to your numerous readers.

In this paper, a short notice of the life and character of Rev. Dr. Thomas Chalmers, will claim our attention.

The materials will be collected from an article in the 14th number of the *North British Review*, published shortly after the Dr's death, and it will consist mainly of quotations from that writer. I shall, therefore, disclaim all originality in the thoughts, and frequently in the very language employed.

No matter from what point of view Chalmers of Edinburgh may be contemplated, he presents to the mind a picture, exhibiting, in detail and in place, all the concomitants of the finished christian scholar and gentleman—the highest specimen of his species.

The article under notice represents Dr. Thomas Chalmers as being born in Fife, March 17, 1780. His collegiate career seems to have been marked by some of those qualities, which so strongly distinguished his subsequent life—“companionable, good humor and ascendancy over others.” A more than youthful enthusiasm marked his course in the mathematics and natural sciences. Nor did a love for these forsake him in after life; but, in the summer holidays of his mellow age, it was his delight to give lectures, to youthful audiences, on electricity and the laws of chemical combination.

Mathematics gave him the power of severe and continuous thinking, and enabled him, unaided by a youthful sallient fancy, to follow each recedite speculation to its landing place, and each high argument to its topmost stronghold. And, whilst this discipline gave stability to his judgment, and power to his intellect, the facts in physical science gave furniture to his imagination, of the most gorgeous, yet massive and august character. These qualities, linked together by a genius mighty in analogies, formed the ladder by which he scaled pinnacles of dizzy elevation, from which he told down, to admiring thousands, the heavenly panorama which stretched around him.

These high powers were early laid upon the altar of religion.

Dr. Chalmers commenced his ministry in Galloway, in the South of Scotland, where he was helper to an aged minister.

In 1803, he was settled, says our author, in the rural parish of Kilmory. But as yet, he was ignorant of vital godliness—he had not yet discovered any being of such paramount claims and overpowering attractions, as to make it object enough to live and labor for his sake. That discovery he made, while writing an article on christianity, for an encyclopaedia. A new world now opened up before his enchanted vision.

His preaching soon produced a mighty stir in the quiet town of Kilmory, and the thunder of his eloquence reached the Tron Church at Glasgow. In 1815, the town council of that city invited him to be their minister. He came, and remained eight years in that place, where his overpowering appeals, in behalf of vital godliness, were exhibited in the most brilliant arguments, that eloquence ever launched in the flaming atmosphere of thought. And, though his burning words and meteor fancies were, to many, no more than a spectacle—the crash and sparkle of an illumination which exploded weekly, and lit up the Tron Church into a dome of colored fire—they were designed by their author, and they told like a weekly bombardment, into the fastnesses of aristocratic haunts, and commercial self-sufficiency, he sent showering the grapeshot of hot conviction. In the cold philosophy of the Eastern Capital, and in the coarse carnality of the Western, a breach was effected, and the Gospel, on its throne of love and philanthropy, triumphantly went forth.

We next find him, worn and weary, again in his native country, and the chair of Moral Philosophy in St. Andrew's University, affords him repose.

This position gave some relief to his wearied body; but his burning soul still carried on the warfare; and, for the first time, in a northern university, was taught an evangelical ethics. In the warm atmosphere of his crowded classroom—caught up by enthusiastic and admiring listeners, the contagion spread; and, as they passed from before his chair, the *élite* of Scottish youth—Urguhart, Duff and Adam, issued forth on the world, awake to the chief end of man, and sworn to lifelong labor in the cause of Christ.

From Glasgow they took him to Edinburgh, where they made him Professor of Theology; and, in the old establishment times, this was the top of the pyramid—the highest post which Presbyterian Scotland knew.

For thirty years, it had been the effort of Dr. Chalmers to popularize the old establishment. He wished a church, national but christian, endowed but independent; and when, at last, the delusion was dissolved—when courts of law changed their minds, and revoked the liberties of the Scottish Church; much as he loved the Old Establishment—much as he loved his Edinburgh professorship, and much more as he loved the two hundred churches which had been erected by his own individual missionary solicitations, from the freewill offerings of

the wealth of his friends—with a single movement of his pen he signed them all away.

From that period till he finished his course, there was no fatigue in his spirit, and no hesitancy in his gait. Cheered by his example and assurance, after the old ship was stranded and wrecked, they set about building a new one; and that dreary winter was spent in constructing a vessel, with lighter draught and simpler rigging, but large enough to carry every truehearted man who had ever trod the old ship's timbers. And when the signal psalm announced the new vessel launched, and the levin of the old galley high and dry on the breakers, the banner unfurled, and showed the covenanting blue still spotted, and the symbolic bush still burning, few who were there will forget the renovation of his youth, and the joyful omen of his shining countenance. And it was not only the rapture of his prayers, but the radiance of his spirit, which repeated “God is our refuge.”

On the last Sabbath of May, 1847, he was at home, and is said to have remarked to a friend, that he thought his public work ended. Tomorrow he would give in the college report to the Free Assembly, and after that, he hoped to be permitted to retire, and devote, to the Westport poor, his remaining days. He was willing to decrease and close his career as a city missionary. But, just as he was preparing to take the lower room, the Master said, “Come up higher.” Next morning, all that met the gaze of love was his lifeless form, in stately repose on his pillow, and, as one who beheld it said with a brow not cast in the earthly mold of the sons of men.

Dr. Chalmers was no ordinary man. He possessed, in highest measure, that divest faculty of spirit—the power of creating his own world; but it was not a poet, creating worlds to look at; it was the reformer and philanthropist, in haste to possess and people them. His was the working earnestness, which is impatient till its conceptions are realized, and its hopes embodied in results. He took the type of his christianity from its Divine Original, benignant, majestic, god-like, as he found it in the Bible; and he gave this congenial idea a perpetual precedence in his imagination. And what sort of a place was that? Why it was quite peculiar. It was not like Jeremy Taylor's—a fairy globe, where you looked up through the woodbine ceiling, and saw the sky, with its moonlit clouds, and the angels moving among them. Nor was it like Peter's—a palace on a floating steep, where the most was black and the winds were soft, and the sounds were not of earth, and iron caskets changed on the deaf, unheeding floor. Nor was it his favorite, Cowper's—a cottage, with its summer joy, where the swallows nested in the eaves, and the leveret sported on the floor, where the sunbeams kissed the open Bible, and Homer lay beneath the table, till the morning hymn was sung. Nor was it the imagination of his door companion Edward Irving—a mountain sanctuary at eventide, where the spirits of his sainted sires would come to him, and martyr-tunes begin to float through the dusky aisles, and giant worthies enter, from the mossy graves, and fill, with reverent mind, the ancient pews. More real than the first; more happy than the second; more lordly than the third; it was more modern and lightsome than the last. It was a mansion, airy, vast and elegant; an open country all around it, and sunshine all through it; not crowded with trinkets and curiosities; but massy, in its proportions, and stately, in its ornaments.—The lofty dwelling of a princely mind. Into the imagination of his happy owner took the Gospel and enthroned it. That Gospel was soon the better genius of the place, it gave the aspect of broad welcome and bright expectation to its threshold; and, like an Alhambra, with a sapphire for its occupant, it looked forth from the lattice brighter than the noon that looked in.

Christianity thus became linked with his very nature, while his whole being held the Gospel in solution; and no matter in what work his active heart and hands were engaged, it was his anxiety to saturate it with purest truth, distilled from the Bible itself.

It would afford me pleasure to pursue this subject much further, and to quote, *in extenso*, from the writer to whom we are indebted for this sketch; but this article has already swelled beyond its intended length.

Very truly yours,  
R. B. WELLS.

East Texas Conference, Feb. 1851.

For the T. W. Banner.  
DESECRATION OF THE SABBATH.

PLEASANT RETREAT, March, 1851.

To Bro. F., who thinks it is his duty to pull his ox out of the ditch on Sunday.

Dear Bro—

I always feel jealous for the honor of my Master's cause; and, as this is more or less affected by the conduct of each one of his followers, I always hear, with deep regret, any thing like a charge of inconsistency against any member of His church. I know that the world is ready to seize upon every improper act of the christian, even the most trivial, to enable it to fix a reproach upon the cause of religion; and that some will even manufacture them for this purpose, when they do not find them ready made to their hand. But I also know that the conduct of many professors does, in some measure, justify the censures of the ungodly, and affords them too much ground, upon which to base their attacks against our holy religion.

Now, my dear brother, I often hear our care-

less friends speaking, in terms of disrespect of your religious profession; and the principal subject of their remarks is your neglect of the command—“Remember the Sabbath to keep it holy.” More than once I have been compelled to listen to such remarks as these: “There's that bro. F. of yours; he's a pretty example for a christian; he is done with the world, ain't he? yet he always starts his wagon to town on Friday or Saturday, so that it may be on the road on Sunday, and thus save a day! And, when he is starting on a trip, he never gets off till about Saturday after dinner, and is sure to make a good ride of it the next day. I heard Parson W.—call upon him the other Sunday to pray after preaching, and he gave us a prayer as long as the Moral Law! and that same afternoon, I saw him out on the prairie, driving home some cattle! Almost every Sunday his family are out visiting. And, though I never heard of his making a trade on Sunday, yet I have seen him come so near it, that all he had to do, was to sign the papers on Monday!”—Now, what can I say when I hear such language as this? I cannot deny the charge; for I myself have seen you guilty of these things; nor can I, on scriptural grounds, make any excuse for you. I know that you reply, when these things are named, that you are commanded to pull your ox out of the ditch on Sunday; and, you appear to think, that this is a sufficient answer to every objection that is made.

I have often thought that either you must have a great many ditches about your plantation, or that your oxen had a peculiar knack of tumbling into them; for, almost every week, you have occasion to refer to this command. I this, indeed, is a duty that all should observe no charge of unfaithfulness will ever be urged against you. I only wish you would manifest equal anxiety to discharge your other duties, that you do to attend to this. But I think you have misunderstood the import of those words of our Savior: they have reference only to works of necessity, or acts of mercy. Do those which have been named come under either of these heads? Why not start your wagon on Monday morning? you would then avoid the necessity of working your team on Sunday. This would, certainly, be a much better way of keeping your oxen out of the ditch, than to keep them pulling your wagon through the bog all of that day which God has appointed, as a season of rest, not only for man, but also, for the beast of burden. And I don't not, but you would find it much more profitable to your soul to be at your post in church, or at the class or prayer-meeting, that the minister and your brethren might be encouraged by your presence, than to be on the road, pressing on to attend to your temporal business. And as to that cattle hunt you took the other Sunday afternoon, I am positive it was not so whether any of them had fallen into the ditch, but to see to find that joke of steers which the new comers wished to buy. If you or your family visit, on this holy day, on errands of mercy, to relieve the afflicted, or to comfort the mourner, you are justifiable; but upon no other ground, it is a poor way of keeping the Sabbath holy, to spend it in idle gossip.

But, if you do not regard the observance of the Sabbath in this light, yet reflect upon the influence your conduct will exert over the unconverted around you. You are known as a professor of religion, and occupy an official relation to the church; and not only should you regard the dictates of your own conscience, but should avoid the very appearance of evil, that the souls of others be not wounded. The slightest inconsistency, on your part, will weigh more heavily against religion, than the strongest arguments of infidelity.

Yours, truly,  
NATHAN.

For the T. W. Banner.  
ADVICE TO PREACHERS.

Bro Richardson:

It has been truly said of old, “that it is easier to ask questions than to answer them,” and it is equally true, that it is easier to give advice than to take it; or, in plain English, to preach than to practice. And the reason of this, is the prevalency of the opinion, in all classes of society, that preaching will exonerate them from the practice; and, as preaching engages more time and attention than practice, we have more preachers than pupils that will learn.—And, moreover, the world is not only full of preachers, but teachers of the art of preaching. For, in my travels, I find many old ladies, that, with a fluency truly astonishing, deliver me homilies on preaching; and these have not only crossed the trade, for all classes are quite free with their lectures on the pulpits and their occupations.

And, if one of your correspondents takes the notion into his head, to see “himself in print,” he causes all the subjects that fill his capacious cranium, to pass in review before his fancy. Preaching is the selected theme, forsooth, he understands that better than any thing else. His article commences with a wall over the “waste places of Zion;” the key notes of the song are, the “fine gold has become dim.” “The former days were better than these.” “The glory is departed from Israel.” Then follows the inquiry, “by whom shall Jacob arise?” Then listen for great swelling adjectives describing the agents of Jacob's resurrection: Does not your ear catch the words intelligent, learned, splendid, eloquent, logical, followed by the phrase, fine speaker, “Chaste, powerful, splendid,” “eloquent speaker,” and “apostolic son of thunder,” “Holy Ghostmen” with the tinsel flash of “flaming eyes,” “burning lips,” “tongues of fire,” majestic form, &c. Then the box of

jeweled ideas is sent to the press; and the author waits in a tempest of impatience for the post to bring back, and scatter the typographical likeness of his brilliant mind, that has so felt the wants of the church.

In one of the back numbers of the *Banner* your correspondent Gaudeloop gives the *Juveniles* a lecture on preaching; and all we have to say of his piece, is in relation to the reward that he promises to his Juniors, in case they cease to draw and whine. “The praise of all the people,” is the prize of their high calling. Now there is a wide difference between the teaching of Christ and your Gaudeloop correspondent. Christ says, “wo! unto you whom all men shall speak well of you.” And the Pharisees were enamoured by the favour for seeking the praise of men, by the Lord. I have been taught to expect that all manner of evil would be said of me, if I discharged the duties of the ministry faithfully. I have also read that the “servant is not above his Lord.” And if the “master was called Belzebub,” they of his household would not escape. *Headly* is recorded as the chief grace of the ministry, and that no other accomplishment will compensate for its absence in the character of the ministry; if so, why hold out as a reward to the young ministry that of all other temptations, the best calculated to mar their simplicity, to sow in their youthful hearts the seeds of pride and vanity?

In the judgment of a juvenile essayist author of this silly production, a more alluring lot, and one that has proved more successful than any other, is the “praise of all thy people,” in speaking preachers. If the praise of men is the ambition of any, Christ has assured them they shall not lose their reward. The apostle of the gentiles, was not induced in the cause of his ministry by the praise of men. “but the love of Christ constrained him.” Now I would be sorry to wound the feelings of any of those who felt so deep and interest in the ministry, or make the impression that I am a refractory devil, that will not be reformed, or that I have any intention to be personal, my only desire is to be rightly advised, and instructed in the duties of the ministry.

I will now transcribe a piece from the *Christian Advocate* and *Journal*, of Feb. the 6th.

ADVICE TO PREACHERS.

The celebrated Garrick, having been requested by Dr. Stonehouse, to favor him with his opinions, as to how a sermon ought to be delivered. The English Roscius sent him the following judicious answer:—

Dear Pupil:—You know how you would feel and speak in a pulpit, conceiving a friend who is in imminent danger of his life, and with what energetic pulses of distention and countenance, you would enforce the clearance of that which you only thought would be for his preservation. You could not think of playing the orator, of studying your emphasis, cadences, and gestures; you would be yourself; and the interesting nature of the subject impressing your heart would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would be in the pulpit, he in the pulpit; and you will not fail to please, to effect and profit.”

A Young Preacher.  
COLORADO.

THE FIELDS OF TRUTH.

BY JOHN SWAIN.

The fields of truth are ever fair  
Are free as fair for all;  
No spell may bind the spirit there,  
No wintry tempest touch the air,  
No angry thunder roll.

The fields are green, for ever green,  
The skies serenely clear;  
Flowers fresh forever bloom between,  
Glide calmly year by year.

Fairer these fields than fields of May,  
Sweeter their bloom and song;  
Richer than autumn's ripe array,  
When autumn doth her wealth display,  
The bending boughs among.

Whatever might the mind alarm—  
For that no place is found;  
No evil eye, no hostile arm,  
Nothing to hurt, by force or charm,  
May trespass on the ground.

Disputes, in the wilderness,  
May be the traveler's way;  
But to the Fields of Truth you press,  
Then angel-voices thus address—  
“Who wish to enter—may!”

O! to the fields so sweetly fair,  
And yet so free for all;  
Haste, weary one, for rest is there,  
Where tempests never touch the air,  
Nor angry thunders roll.

From the Western Christian Advocate.  
INCIDENTS OF MARCH AND JULY.

Charles Wesley died March, 26, 1788, aged 60 years.

John Wesley died March 2, 1791, aged 88 years.

Francis Asbury died March 31, 1816, aged 71 years.

William McKendree died March 5, 1835, aged 78 years.

Robert R. Roberts died March 26, 1843, aged 65 years.

ANNALS OF THE UNITED STATES.

John Adams died July 4, 1826, aged 91 years.

Thomas Jefferson died July 4, 1821, aged 83 years.

James Monroe died July 4, 1831, aged 72 years.

Zachary Taylor died July 9, 1850, aged 66 years.

STREAMS THAT CAN'T BE BRIDGED.

There are streams that can be bridged or leaped over, but others not, so broad and strong in their current. The attempt to span them with an easy graceful pathway will be like the Xerxes trial with the Hellespont.

So there are trials comparable to narrow; shallow rivulets, while others resemble “deep waters” that no mortal can bridge over, nor pass dry shod. We come to them sometimes on our pilgrimages and cannot avoid them. There they lie foaming directly in our course. We see and hear, and tremble—or perhaps find ourselves struggling amid the billows without a moment's warning.—We are amid the roar and rush of waters. Ready to sink, we can only say, “Lord, save, or we perish.” At such times we are indeed “doing business in great waters—deep calleth unto deep.” Happy he, who, in such a distressful hour, has faith to call on Him who cleaved the Sea, and calmed the Lake.

There is another stream—“narrow” the poet calls it, but dark, turbid and often raging. Through it we must all pass.—Never an hour, when some poor mortal is not striving on the brink, or amid its surges. Knowest thou its name? Thou must soon enter it, and buffet with its billows. Who can cast a bridge across it, so as to pass not through it? In the earth's history two only have been waded over it—have been spared tasting the bitterness of its waters. But thou, fellow mortal, must descend into the flood, and find thyself amid its swellings. Blessed, if then some kind angel hand from the other side support thee through, and thy feet stand firm on the shore of immortality, and then hasten the voice of Him who once sunk beneath the Jordan, and rose again to glory, saying unto thee, Welcome, child, to your home—your eternal home.

EVENING PRAYER BEFORE THE SLEEP OF DEATH.

Less than two years since, an esteemed brother in the ministry attended family worship, as usual in the evening, and then retired,—but died within five minutes afterwards.

Less than two months since, an estimable sister in our church attended evening worship as usual with her husband, then retired, and within five minutes was struck with death, and passed to her account without another word. Neither of these had any more reason to expect such a sudden summons, than the writer or reader of this has to apprehend a similar one to-night.

“How many fall as sudden—few as safe.”

“There is not only a Christian propriety, but a sacred beauty in the fact; that their last conscious act of any importance on earth was an act of worship. “Thy will be done!”—and then they dropped into the arms of their Redeemer.

“Thou art our Shepherd and we thy sheep”—and immediately they heard his voice calling them to lie down in green pastures and beside the still waters.—What a mistake—what a misfortune for both, had they died before that last prayer!

Criminals condemned to death, sometimes kneel and pray beside their open graves; but how different the untrodden unconstrained prayer of the Christian at the side of his bed on which he is then to lie down for his long repose.

Missionaries about to sail for their distant fields of labor, celebrate and hallow their partings with friends, and their native land; by an act of worship. So did that brother and sister, without foreseeing the result, commend themselves and were commended by others to God, and then they launched off upon the voyage that was to bear them over dark waters to the Haven of Eternal Rest.

Queen Esther desired the pious Jews to pray for her, ere she went into the presence of Ahasuerus; Jacob wrestled with the angel to the last moment possible, before he ventured to meet his injured and powerful brother Esau; and Stephen prayed until the heavens opened to receive his freed spirit. Now what can be more appropriate than that last act of probation—the finishing stroke of preparation for the presence of the Great King, should be an act of devout homage? Were one to choose for himself, would he not have his last associations with earth connected with such a scene, rather than with any thing frivolous or worldly? Would he not have his last interview with friends on earth, remembered as a social religious service? No one is so thoughtless but he would wish to strengthen himself for his long journey, could he foresee his time of starting.—No parent would omit evening prayer, if he had reason to think some one of his household would be called home before morning; and how dare any one omit it when he knows that this may be the case?

It would add solemnity and importance to our evening devotions, to remember that when we commit our lives and all our precious interests in God's keeping, professing entire confidence in his wisdom and goodness. He may on that very night take us at our word.—*Puritan Recorder.*

From the Illinois Christian Advocate.  
PRIESTLY CELEBRACY.

Most people know that the Catholic church requires its priests to be unmarried, but all do not know the extent to which the theory is carried. History, both ancient and modern, tells us that the stringency of the law varies according to the customs and character of the countries in which that faith is propagated in England and the United States, they probably endeavor to fulfil the letter and spirit of the law; in France and southern Europe, the

letter is complied with, but there is great reason to believe that the spirit is very frequently violated; in Mexico and South America continuing is undisguised. Recent travelers, who published their observation book from, as well as numerous credible correspondents of newspapers, render the last statement unimpeachable. Kilder, in his “Sketches of Brazil” after giving some facts to show the practice of the priests, in respect to the marriage state, also acquaints us with their view of this theory of their church. I will premise his observations with the remark that the Roman Catholic is the religion of the State, and has undivided sway.

In March, 1838, the Carmelite order presented a petition to the provincial assembly of Rio Janeiro, praying for the privilege of admitting thirty novices into the convent of Angra. In the course of the discussion which ensued, one of the deputies, Senor Cezar de Menezes, upon eloquent speech reported at the time, undertook to prove that monasticism from its past history, and from its essential spirit, could not harmonize with the ideas of the present enlightened age, nor be adapted to the government and circumstances of the country. His conclusions were these: “The measure is contrary to nature, unsupported by policy and alike opposed to morality, to our financial interests, and to the Brazilian constitution.” The privilege, in this case, was not conceded.

The same writer, in describing the character of Feijó, a Jesuit, who was regent of the empire for three years, subsequent to the abdication of the Emperor Pedro I, says that the statesman, while a member of the House of Deputies, “listened to what seems at first to have struck him as a very strange proposition, viz: that the clergy of Brazil were not bound by the law of celibacy. Coming however, as the statesman did, from a gentleman of great learning and probity, it secured his candid attention. Subsequent reflection, whilst meditating upon the means of reforming the clergy, convinced him not only that the most faithful sources of all the evils that affect this important class of men, was a forced celibacy. Whereupon, as a member of the committee on ecclesiastical affairs, he offered to the house his views on the subject, in the form of a minority report. In this report he proposed that as celibacy was neither enjoined upon the clergy by divine law nor apostolical institution; but on the contrary, was the source of immorality among them therefore the assembly should revoke the law that constrained it, and notify the Pope of the necessity of revoking the ecclesiastical penalties against clerical matrimony; and in case these were not revoked within a given time that they should be nullified.”

“As a matter of course, such a report, emanating from an ecclesiastic of high standing, excited a great deal of attention. To the surprise of many, it was received with great favor by both priests and people.”

THE LADDER OF ST. AUGUSTINE.

BY HENRY W. LONGFELLOW.

St. Augustine! well hast thou said,  
That of our vices we can frame  
A ladder; if we will but tread  
Beneath our feet each deed of shame!

All common things—each day's events,  
That with the hour begin and end;  
Our pleasures and our discontents  
Are rounds by which we may ascend.

The low desire—the base design,  
That makes an other's virtues less;  
The revel of the giddy wine,  
And all occasions of excess!

The longing for ignoble things,  
The strife for triumph more than truth,  
The hardening of the heart, that brings  
Irreverence of the dreams of youth!

All thoughts of ill—all evil deeds,  
That have their root in thought of ill,  
Weave hindlers or impedes  
The action of the nobler will!

All these must first be trampled down  
Beneath our feet, if we would gain  
In the bright field of Fair Renown  
The right of eminent domain!

We have not wings—we cannot soar—  
But we have feet to scale and climb,  
By slow degrees, by more and more,  
The cloudy summits of our time.

The mighty pyramids of stone,  
That wedge-like pierce the desert air,  
When nearer seen and better known,  
Are but gigantic flights of stairs!

The distant mountains, that appear  
Their frowning foreheads to the skies,  
Are crossed by pathways, that appear  
As we to higher levels rise.

The heights by great men reached and kept,  
Were not attained by sudden flight;  
But they, while their companions slept,  
Were toiling upward in the night.

Standing on what we too long bore,  
With shoulders bent and downcast eyes,  
We may discern, unseen before,  
A path to higher destinies.

Nor deem the irrevocable past  
As wholly wrested—wholly vain—  
If rising on its wrecks at last,  
To something nobler we attain.

In Florida, alligators are now extensively killed for their oil and hides; the rough skin on their bellies is tanned and used for saddles. An inexhaustible supply is annually produced.

TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

H O U S T O N : SATURDAY, MARCH 23, 1851.

BANNER PRESS.

For the special gratification of the numerous readers and friends of the Texas Wesleyan Banner, we have the pleasure of announcing to them, that the press and all the materials essential to a complete printing establishment, have been ordered. The Rubicon is passed, the two conferences in Texas and their friends are now committed to the noble enterprise. Let all rally to its aid. The decree has gone forth that the Methodists in Texas, will sustain their own paper—their beloved Banner. They are satisfied that none of the large family of Christian Advocates, published in other states, can meet the peculiar ecclesiastical, religious and literary wants of Texas. Texas is truly the empire State, and in view of its rapid settlement by emigration from other States, the two conferences within its limits, with any thing like commendable zeal and industry, can amply sustain their own Banner, and cause it to wave in triumph throughout the vast domain of this commonwealth.

Several hundred dollars are yet wanted, for the accomplishment of the conference plans. Let the full amount be reported as early as possible.

WANTED IMMEDIATELY.

Five hundred new subscribers. Shall they be forthcoming? Who among our agents will not make an immediate and diligent effort, to obtain his portion of the five hundred subscribers? Let every agent and every friend of the Banner, bestir himself in its behalf!

Advance payment is especially desirable, as also the early payment of all arrearages. Our friends will please consider that our dues are especially needed, at the present time, to meet the expenses of the current volume, now nearly closed. Agents will please remit any funds collected, at their earliest convenience.

EFFICIENT AGENTS.

Rev. Thomas F. Cook, who has sent us some fourteen new subscribers since Conference, writes as follows, to cheer us in our exile and toil: "I am glad to be prepared to say to you, that the 'Banner' is not only received by all the subscribers within the bounds of Gonzales Circuit, regularly; but, so far as I have heard an expression of opinion of its merits, it is giving entire satisfaction; no one has entertained a wish to have it discontinued. I hope soon to send you a respectable amount, of solid realities, together with the names of a few more new subscribers. Very truly yours, March 7th, 1851.

Rev. J. W. Fields, under date of the 4th inst., sends us five new subscribers, in addition to several sent some weeks since, writes: "I hope yet to obtain more new subscribers. Rest assured we will do all in our power, in the East Texas Conference, to sustain the 'Banner.' The only difficulty in our way is, that its visits are so much like angels,—few and far between."

God speed you! in the glorious enterprise of sending, through the press, a fund of religious instruction and intelligence.—I will certainly say something in its columns, soon."

Our announcement columns should be examined every week. It contains several honored names this week. We expect that the several candidates for the various important offices within the gift of the people of the State, will appear in that column soon.

The fourth number of the "Wants of the Church" is at hand; also two communications from Elizabeth H.

Rev. W. Smith, D.D., has declined a nomination, as a candidate for the South Carolina State Convention. He did right.

DAGUERRETYPE LIKENESSES. Our readers in this city and vicinity, may find it to their interest to refer to the advertisement in another column, of Mr. J. W. Ross, and especially to call at his room over Mr. Tafts Book Store. Mr. Ross's Daguerreotype likenesses are inferior to none we have seen elsewhere; they justly challenge comparison with those of the best operators of the day. It will, we are confident, be especially gratifying to Mr. Ross, to receive calls from the ladies and gentlemen of this city and vicinity, whether they wish to have their portraits taken or not. His specimens will not fail to please.

DEACONS AND DEACONESSES. A friend at Huntsville Texas, communicates to us the following interesting item of intelligence. We had on last Sabbath something new, (to me at least,) the ordination of three lay deacons and two deaconesses; ordained by Bishops Baines and Creath, by laying on of hands on the heads of the deacons, and

the bonnets of the deaconesses. I always thought it a good rule to keep hands off the heads of the women, but, these watery Bishops know best how to get the women into their folds."

DECLARATION OF WAR EXTRAORDINARY.

We copy the following extraordinary declaration of war, against all papal and protestant powers, from the Tennessee Baptist. It is a rare production, and indicates quite unmistakably the pugilistic temperament of the editor of that paper. Read it:

"The Baptist for 1851 will possess excellencies superior to any former year. The labors of its editor will be given to it during the whole year, save during the principal anniversaries, whose exposition of Protestant errors will be acceptable to every Baptist who believes that the Reformation should be Reformed, and much of Protestantism protested against—since Protestant errors are no less baneful than papal corruptions.

"The Review of Mr. Chapman's Book will be continued through 30 or 40 numbers.—This should be in the hands of every Baptist. Mr. C. has collected nearly all the arguments of Pelobaptists, compiled all their charges upon Baptist authors, and reiterated all their principal arguments and objections, and republished all their misrepresentations of men and things, and laid up the history of the Baptist church to ridicule. His book has been endorsed by the Tennessee and other conferences, and pronounced by the Methodist press in this city 'a masterly production,' and will be circulated through the whole south. Mr. Isker's Review will cover the whole ground, and the numbers already before the public is an earnest of what it will be. Every Baptist soldier, waster papers he may take, will not be fully equipped for the great denominational conflict which has begun here, and which is destined to spread over the whole south and south-west, without the Tennessee Baptist. For a mighty struggle is at hand—in this Great Valley—it has already begun between Baptists, and the combined papal and protestant powers. From the stall of the cathedral and from the protestant pulpits of this city. Baptists and their practices have been attacked and held up before the world, for ridicule,—and they have reiterated each others arguments.

The forces have been marshalled that will never be disbanded, and the sword drawn which will never be returned, until the peace of truth has been conquered, and the face of the religious world in this Great Valley has been radically changed. Let Baptists, one and all, arm themselves with every weapon that bears with it the truth, and roll on the 'stone of the mountain' until, having ground to ashes, the great image of absolutism and religious hierarchy, it fills the whole earth.

There now, who shall dare question that immersion is the only baptism, or shall dare advocate any other mode of baptism than that of immersion, or shall presume to teach infant baptism after all this thunder and lightning! After such a bravado proclamation, will not all the papal and protestant powers feel their banners and surrender instantly? What Podo Baptist does not quake at the dread of being ground to ashes, by the whirling sweep of the stone of the mountain? Absolutism! Ah! If the Baptists should cast out absolutism, would it not prove their destruction? Their house being divided against itself must fall!

Infant Baptism. It has been an earnest desire of my heart, to fully understand all the peculiarities of our Methodism, and to accomplish which, I have read most of the authors that have come within my reach, with some attention. Upon many of these peculiarities I have bestowed some little reflection. None of the works have I thought more on than the little work called 'Discipline.' I frankly acknowledge, that many portions of it are difficult of comprehension to my mind. I have exchanged views with many brethren, and yet my mind is a little muddy on some points or portions. Do not be alarmed; I am not going to 'inveigh against our doctrines.' My only object is to elicit older and wiser heads to give me some explanation or light upon a few expressions, or rather phrases, found in our Book of Discipline. These portions have been subjects of reflection for several years.

In our 'Discipline,' second 24, page 107, we find the instructions given to the minister, previous to baptizing infants: 'coming to the font, he is to use the following exhortation: 'Dearly beloved, etc.; I beseech you, etc.; grant this child that thing which, by nature, it cannot have, etc.' Baptized with water and the Holy Ghost."

Now, I wish to know, if this phrase 'baptized with water and the Holy Ghost,' conveys the idea that the "baptism of the Holy Ghost" is to be understood at the time of the application of the water, or at some future time?

We find similar language used in the consecrating prayer. The following: "That thou wilt look upon this child, and sanctify him with the Holy Ghost." Here we find that the washing and sanctifying of the spirit are prayed for. The word sanctify may mean to set apart, and is often used in this sense in the Old and New Testament; but then what is designed to be conveyed and taught in the word "washed by the Holy Ghost"? Again, the prayer is continued—"That the old Adam in this child may be so buried, &c." Here, again, I want light. "The old Adam" means, I suppose, the carnal mind, which is to "be buried". If the carnal mind is meant, it is designed to convey the idea that it is to be done at the time of baptism, or at some distant day or period?

Again, in the conclusion of the prayer, we find another idea, or one not dissimilar to the above; the phraseology is a little different.—Thus: "Grant that this child, now to be baptized, may receive the fullness of thy grace."

How does the reflection that Christ cared for children and blessed them, endear him to

in connection with the preceding part of the prayer, convey the idea to the mind, that this "receiving the fullness" accompany the application of the water in baptism? Now, Mr. Editor, do the baptism of the Holy Ghost, the sanctifying of the Holy Ghost, the burying of the old Adam and the receiving of the fullness of grace, all teach us that they are to be looked for in the baptism of children?"

If so, the administrator is to have faith, when he makes use of the above language, or prayer. If faith is necessary, on the part of the minister, as an instrumental cause of these blessings coming upon the child, on what, or in what is he to place his faith? Is his faith to center upon or in Christ, that these graces may be communicated to the child, in the application of the water in this holy ordinance? Or are these blessings prayed for or expected at some distant period of life?

Now, Mr. Editor, will you or some of your able correspondents be so good as to give an elucidation, or explanation, of these phraseologies, as found in our "Discipline"? I should be glad to see an able dissertation written upon the above items; for, certainly, the language conveys some definite idea, or inculcates some doctrine in theology.

In conclusion, if you, or some other brother, deem the above questions worthy of notice, and bestow upon them a few reflections, as they truly merit, as I think they do, I may call for other explanations on some portions of our most excellent "Discipline."

WANT TO KNOW. The above questions coming, as they do, from a highly respectable source, merit some attention, although we were not aware that any firm believer in the divinity of infant baptism, had any difficulty in understanding the full import of the language and petitions alluded to. We greatly admire the forms of sound words referred to, and think them fully authorized by the Holy Oracles.

Neither our time nor space will allow us to enter into an extensive examination of these questions, at present; yet we are disposed to offer a few thoughts, for the gratification of our friend, and of our readers generally.

We deem the import of the several petitions cited as nearly synonymous, and the time of their desired answer to be, the period of their presentation to the throne of heavenly grace, by the minister, as also their continued answer, through the whole life of the child baptized. If children are subjects of the Gospel kingdom, sustaining the same relation of innocence,—or absence of actual guilt, thereto, that justified believers do, then they are equally entitled with believers to baptism, the sign and seal of that kingdom or covenant, and consequently, equally entitled to the blessings of that kingdom or covenant. Equivalent to this view were the teachings of Christ.

"And thus they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But, when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall not enter therein. And he took them up in his arms; put his hands upon them and blessed them."—Mark v, 13—16.

If our brother asks when the blessing pronounced by Christ was actually bestowed; whether at the time of its enunciation, or at some future time? We answer, Both then and in after time. And, if little children, more than eighteen hundred years ago, needed Christ's blessing, and were capable of receiving it, are they not equally needy now, and equally capable of receiving that blessing? That they were capable of receiving Christ's blessing is evident, as otherwise, he would not have blessed them. Since Christ embraced infants, the church is authorized to embrace them, to dedicate them to God by baptism, and to impart his blessings upon them.

It should be recollected that the disciples were novitiates, when they forbade the presentation of Children to Christ for his blessing; and many violate discipline since their day, have forbidden the presentation of children to Christ—Forbidden their dedication to the new covenant by baptism.

Infant baptism is strongly opposed, by a small minority of the christian world, on the presumption of its uselessness—the presumption of the incapacity of children to receive Christ's blessing. We have already shown that the supposition of such incapacity of children, is mere presumption, standing, as it does, directly opposed to the teachings and practice of Christ.

The susceptibility of children to receive the baptism of the Holy Ghost, is clearly taught in the sermon of Peter, on the day of Pentecost, when, to the weeping multitude pointed to the heart, under his searching sermon, alluding to the gift or baptism of the Holy Ghost, he said: "The promise is to you and to your children." This promise is styled, by way of eminence, the promise of the Father, and is none other than the one quoted by the apostle, from the prophet Joel, that, "on the sons and daughters, should the spirit be poured out." All true believers may justly claim this promise of God to pour out his spirit upon them, and upon their children.

The provisions of this great and precious gospel promise perfectly harmonize with the teachings of Christ, implying, with peculiar force, the capability of children to participate in the provisions of the new covenant, and, consequently, entitled to the sign and seal thereof.

How does the reflection that Christ cared for children and blessed them, endear him to

our hearts! What lovelier sight was ever beheld, by mortal eyes, than that of the Saviour of the world, taking little children up in his arms, and pronouncing his benediction upon them!

Whose those children or infants were, we are not told, neither is their after history furnished, save that of one; we are informed by Nicophorus, that the celebrated Ignatius, Bishop of Antioch, was one of these infants. How pleasant to him the reflection, that his through life, Divine Lord had held him in his arms, and had blessed him!

What sight, in these days, is more lovely than that of parents presenting their offspring to Him who hath purchased them with his own blood. What reflection more grateful to the heart of well trained youth or adults, than that, when infants, they were dedicated to God, by holy baptism, and the blessings of the new covenant implored upon them!

The faith of the parents in presenting their children to God, in baptism, and of the minister who administers the ordinance, should embrace the atonement made by Christ for infants, the promise of the Father to pour out his spirit upon them, and the infinite readiness of Christ, to bestow upon them the washing and the fullness of the Holy Spirit. And who will dare limit the effusion of the Holy Spirit to adults! Who will dare say, that infants are beyond the pale of his gracious influences! Who shall presume to postpone the time of the fulfillment of the prayers in the baptismal service to the maturity of the child! Christ delights to bless infants, and to bless in perpetuity those early dedicated to him and trained up under the discipline of the Gospel. Hence his command that all infants should be baptised, and trained for himself, which is virtually contained in the Gospel commission. Go, ye, and proselyte all nations, baptising them in the name of the Father, the Son and the Holy Ghost, teaching them to observe all things, that I have commanded." Now, had Christ sent out these ministers saying, go ye and proselyte all nations, circumcising them in the name of the God of Israel, and teaching them to observe all that Moses commanded, would it not have been universally conceded that all children were required to be circumcised? Why then should it not be universally conceded that Christ commands the baptism of children in the Gospel commission, especially since it embraces the command, "suffer little children to come unto me, and forbid them not?"

PALESTINE FEMALE SEMINARY. Rev. J. W. Fields has, we learn, established a female seminary, in Palestine; has now in progress of erection a suitable seminary building—is prepared to receive students into his own family to board, at the usual rates of boarding. The terms of tuition, the same as in similar institutions.

This seminary is greatly in want of another competent teacher, (a young lady), to teach music, French, German, Latin, and all the ornamental branches. A liberal compensation will be awarded to a competent instructor. Prompt responses will be given to applicants for the situation.

The next session of the Palestine Female Seminary will commence in the new seminary building, on the 1st of September.

We bespeak for this new seminary a liberal patronage; and most heartily do we wish Br. Fields and his accomplished lady, abundant success in their educational enterprise.

EDITOR'S TABLE.

God, the Refuge of His People, A sermon delivered before the General Assembly of South Carolina, on Friday, Dec. 6, 1850; being a day of Fasting, Humiliation and Prayer, by Rev. Whitford Smith, D. D.

Dr. Smith will please accept our thanks for a copy of this truly eloquent sermon.—We have read it with lively interest. Dating some strong hints at the necessity of secession, we commend it as an able and sound discourse. Dr. Smith is deservedly popular in the Palmetto State.

The Southern Methodist Pulpit.

The 1st and 2d numbers of the 4th volume of this popular and useful monthly are before us. They contain three interesting sermons, and divers articles of ray editorial miscellany. The sermons are by Bishops Lisle, Capers, and Zev. Wm. B. McFarland, of the Western Virginia Conference. This valuable work should be in every Methodist family.—Terms, \$1 per annum, in advance.

Harpers' New Monthly Magazine, for March, lies on our table.

Like its predecessors, it contains the cream of the miscellaneous literature of the age.

The London Quarterly Review, for January, 1851, has been received.

It is full of literature of a very high order. Through its 164 pages are scattered some rich literary gems, which cannot fail to be appreciated by readers of cultivated taste. It contains the following articles: 1. Mr. Cumming's Hunter's Life in South Africa. 2. Soerates. 3. Ignatius Epistles. 4. The Mysteries of Ceylon. 5. Cheap Sugar and Slave Trade. 6. The British Museum. 7. Germany and the King of Prussia. 8. Life and Letters of Southey. 9. The Ministers and the Pope. 10. The Defenseless State of Great Britain.

This number comes to us most elegantly embellished, and its pages sparkling with the polished gems of literature.—Its fund of instruction is rich, pure, varied and ample.

Commerce and Navigation. Report of the Secretary of the Treasury, transmitting a report from the Register of the Treasury of the Commerce and Navigation of the United States, for the year ending the 30th of June, 1850.

Our thanks are due Hon. Thos. J. Rusk, for this valuable and interesting volume of 372 pages.

"A sermon, preached on the occasion of the death of Mrs. Sarah Milton Whipple, late wife of Rev. Josiah W. Whipple, P. E., on Austin District, at Bastrop, March 18th, 1849, by Rev. Chauncey Richardson, A. M."

Only a small edition of this sermon was printed, for gratuitous distribution among the friends of the deceased.

The favorable notices of the sermon, by the church journals, and especially by the "Ladies' Repository" and the "Southern Methodist Quarterly Review," gave it public notoriety, and induced many persons to desire copies of it, who applied to us therefore.—We responded to numerous applications; but have, long since, been unable to respond; still applications continue to reach us.

The propositions of the sermon are, 1st, That the human soul survives the dissolution of the body, in a conscious state of existence.

2d, That the soul enters into a state of happiness or misery, immediately after the death of the body.

Many christians, and even ministers of the gospel, are unsettled in their views of the condition of departed souls, and are anxious for light thereon. Some few reject these propositions, especially the second one.

They have, however, received the endorsement of the ablest divines and most original Biblical scholars in the Southern Church. Bishop Andrews read the sermon in December last, and pronounced its doctrines scripturally sound.

We regret that the above is the best response we can now give to applicants for copies of this sermon.

TYLER CIRCUIT.

Rev. Nell Brown writes:—"Our beloved Zion seems to languish, at present, in these parts of the Lord's Vineyard; but, I trust, she will awake and shake off her slumbers, and put on her beautiful garments; and shine forth as the brightness of the morning, that sinners may behold her beauty and excellency, her grandeur and loveliness, and be speedily brought within her embrace, by her hallowed influence. And the pages of your excellent "Banner" may herald the joyful intelligence thereof, and the glad tidings be borne to Heaven—"the dead are alive—the lost is found!"

BASTROP CIRCUIT.

Rev. James E. Ferguson writes encouragingly of the religious prospect of his circuit, if Church building be a fair index of religious prosperity. He says: "Our church in Bastrop will cost \$4500, to be completed by the first of June. There another church is in course of building, that will cost \$1200, and the probability are, that we shall commence another in a short time.

The Assembly at Bastrop when finished, will cost \$12000. So you see we are in for improvements.

For the T. W. Banner. PULASKI CIRCUIT EAST TEXAS CONFERENCE.

Rev. C. Richardson: Dear Brother. Having a few new subscribers to the Banner to send, I avail myself of the opportunity, and enclose a few words to those of my friends who are readers of your paper.

I have got on my new work, have made two "romps," and now feel pretty much at home. Pulaski Circuit embraces the southeastern division of what was last year, Marshall Circuit, including that portion of Paola County, lying east of Sabine river, and a few appointments in the lower portion of Harrison County. The face of the country is generally level. The timber is abundant, and of the largest and tallest class of oak, hickory, ash, white oak, cypress and pine. The soil varies in point of fertility; it is mostly of a good quality, there being very little that can be called poor. The water is abundant in the dry season, as it is said, and in most places good. The inhabitants are generally enterprising moral and intelligent. In some neighborhoods almost every planter has a gin of his own, and keeps it employed the better part of the ginning season. Perhaps no section of Texas of its size, exports more cotton than the lower part of Harrison and the eastern portion of Paola Counties. Paola is the Indian name for cotton, so say the "learned." That portion of it which I have seen, is at least appropriately named. The cause of education, I am happy to say, is not forgotten in the rage for cotton making, and there are flourishing schools in many of the neighborhoods. Nor is the most vital interest entirely overlooked: We have some pious and liberal souls among us, whose care for the church, not only prompts them to procure preaching, but houses to preach in. Would that I could say more on this subject in praise of my dear charge than I can, but I can say we have some chapels that are large, and will be comfortable when they are finished. We however have good congregations, and good times in our half finished churches and school-houses, and the Texas Christian has discovered that the Lord can bless, house or no house.

My circuit this year is a small one, including only nine or ten appointments. Five of these are filled on Sabbath.

We have had no revivals as yet, but I have seldom seen congregations more serious and attentive than I meet here. I have strong faith that the Lord will bless my labors among these good people this year, and that I shall be allowed a account thereof. Some other a little cloud appeared. May it rise rapidly and spread itself widely, until the whole sky shall be covered with its mauling heavy folds, when it shall burst in copious showers of grace Divine and this whole country feel their renovating and transforming influence.

Very truly Yours, R. B. WELLS. A SHORT TRIP. For the T. W. Banner. BRO. KEITHABRON: On Tuesday, the 12th inst. in company with Mrs. F. and my son I left the neighborhood of Mt. Olive in the county of Washington for Palestine, the seat of the East Texas Conference. My wife being in very poor health, we travelled slowly, so that after a ride of some twelve miles, we were willing to share the hospitalities of our kind brother Pitt and his family. Next day, a little past M. found us nearing the flourishing town of Washington, when, suddenly and to our great surprise, one of the hind wheels of our carriage slipped off from the axle, and dropped us in the road! By a kind providence, our horses were not alarmed, and we soon escaped, unhurt. The repairing of our carriage, with some other business, detained us until we were glad to accept of comfortable quarters, at the house of our friend Mig Reader. It was the eve of the meeting of the Presbytery of the Old School Church; some of the ministers were in town, and I anticipated a sermon from one of them, until it was too late to make an appointment for myself; so the evening passed off without any public religious exercises. But the children of this world were not so tardy in their movements: "a concert" was on hand, which seemed to swallow up the whole attention of many. O, what a lesson of zeal might we learn from the world around us! The people of the world will turn out, almost as masses, wet or dry, and pay their money, too, to hear a little music; but, oh! how difficult to get the people together to hear, for no heart, free of cost, the unsearchable riches of Christ—the things that belong to their eternal peace!—When will the world awake from its foolish slumbering to the contemplation of sabbath realities!

Wednesday we crossed the Brazos, and the evening brought us up to the hospitable mansion of our old friend Bro. King, two miles beyond Anderson. Brother King has sold out, and is going west. I fear his place in the society here will not soon be supplied. Anderson is a pretty little place; has an elevated position, and a few good buildings. The Masonic Hall and Academy, (united in one building), wears an imposing aspect. The land around is good, and is already pretty densely settled. But, it is said, that a strong tincture of infidelity has spread itself in this community, which has seriously hindered the work of God among them. Something, however, has been done; some souls have been gathered into the fold; but we need here a strong man, capable of meeting the enemy on his own ground, and rooting him out at once. A part of our route on Friday, was over a comparatively barren section, thially settled.—At night, we were kindly received and comfortably entertained, at the house of Bro. Lastra. He lives remote from preaching; his amiable and kind lady has been long afflicted, but they have not forgotten how to entertain strangers. Saturday brought us over a country somewhat similar to that of yesterday's ride, land some better, more densely settled. In the afternoon, we passed the campground, where the people of God have lately tented, and souls have been converted to God. Such places are holy and full of interest. We were received at Bro. Mitchell's with open arms, where we spent the holy Sabbath. A number was blessing—reached to small company—met class—God was with us, and we rejoiced. Glory be to God. Monday we took our leave of this very kind family; crossed the Trinity, and found ourselves in East Texas. At night we were kindly received by old Bro. Hallmark. He is old and infirm. God has taken away his wife; he is left with three little sons at home, with none to keep his house but his servants. He looks desolate; may God comfort him. A short ride on Tuesday brought us up at the house of Rev. J. H. Colliard, into a member of the Conference, now a local preacher. He and his excellent lady were my old acquaintances, and we found a hearty welcome, and were constrained to remain until Friday morning. Thursday night I preached to a small congregation. Creckett is now a flourishing little place, and rapidly improving. Our people have, beneath the Masonic Hall, a comfortable church. Friday we pursued our way, principally over an unsettled country; land poor; deep sand; some fine pine timber, and mills to saw it up into lumber. Late in the evening, we arrived at the house of Mr. Kennedy, of the Old Side Baptist church. Poor man has lost his wife; and one would think, from appearance, in her he lost much. We were as comfortably entertained as circumstances would allow. Saturday brought us to Palestine, whence we soon found our way to the very beautiful mansion of our excellent brother Fields, the P. E. of the District. Here we had to make new acquaintances; but good brother Fields and his sweet spirited lady, soon made us feel like we were with our old and tried friends. Kinder hearts are seldom case in flesh and blood. Brother Fields has a beautiful situation, a little out of the town, at the northwest. Sister Fields has taught a flourishing school here with so much success, that it is likely to grow into an academy of permanent character. Palestine is a new place, pleasantly situated, seems to be settled with an enterprising class of

some 400 or here have no frame house not finished, by the congre conference. ed upon to p house of God ble; some pri not in vain. make their a bers! Wednesday of the confer Bro. J. W. F opened the p of the Holy r ing hymn; er. The con president, by A. Williams, silence, took a Business pro gratefully ad therly manne by this conf As your res of the most r the session of Nov. 1850.

GENERAL.

The steam vation on the from New Or The cotton last accounts ward tendon Orleans, on t 10; to 11; ding.

SMALL PORTS. The Trinity River burned, on th the freight let or Galveston have originate vaded by the

A new death, in Jas for the double vided, violated murdered her

The steam successful trip to bales of cotton gers.

The owners prompt trans gers, have est mule wagon t senger stage t boat, between gorda. This rangement; a tors of the e should attend ertions."

The steam La Grange a Austin. The stracted by G that it is qui end above th of water.

The stean started a few Large quanti at the upper hiberno been officers of the with great dif boat. There enough at th the boats for feared that th and send han wood, to enab on the Trinity gation of the talk less and nish fall freig find the way river should g be compelled to wade belo show the cha

The Red twelve or fou mark of 1844 inst., and all overflow are

SOUTHERN E. Carew, e Mercury, has factory in th facilities to th their money maintained.

FIVE MIL. We un Shaw has act ies of the Gu



THE GERMAN'S FATHERLAND.

Where is the German's Fatherland? Is't Prussia? Swabia? Is't the strand...

How call they then the German's land? Cavaria? Brunswick? Last thou scanned...

Is then the German's Fatherland Westphalia? Pomerania? Stand Westphalia's waveless water sleeps...

Then say, where lies the German's land? How call they that unconquered land?...

Where therefore, lies the German's land? Baptise that great that ancient land!...

Say then, where lies the German's land? Baptise that great that ancient land!...

Where therefore, lies the German's land? Name now at last that mighty land!...

That is his land, the land of lands, Where vows bind less than eloped hands...

That is the German's Fatherland, Where he pursues each foreign land—...

That is the German's Fatherland! Great God! look down and bless that land!...

ST. PATRICK'S CATHEDRAL.

One of the most imposing and interesting ceremonies ever witnessed in New Orleans...

After the celebration of High Mass, Bishop Portier, who officiated in full Pontifical...

Not the least interesting portion of the ceremonies was the performance of Mozart's celebrated Twelfth Mass by the Choir...

THE FAMILY THAT NEVER READ A NEWSPAPER.

The second night after I left your city, I put up at a large brick tavern, known as the...

I had the curiosity to learn how a family kept up without the current news of the day...

"Wall," said the daughter, "I allow he'll not make any more of them spelling books."

"I've lived so long in the world," said the mother, with a sigh; "and I never seed my...

"Stranger," said the daughter, "there's going to be an animal show, tomorrow, down...

"Wall, then, the jography folks like just like other folks," said Jeemes, "you don't know...

How can we do otherwise than praise our admirable mail facilities when we have so...

In 1274, the price of a small Bible, neatly translated, was £38, a sum equal, at least, to...

THE ARK AND THE OXEN. AN ANECDOTE. The following incident is said to have occurred...

TALKING AND DOING. When Dr. Chalmers was executing his plan of establishing parochial schools...

There are many persons who would be greatly profited by exchanging talking for doing...

SHORT SERMON, NO. XXXII. From the W. C. Journal. Bro. Editors—By the request of a brother...

SPECIMEN OF AN ATTEMPT AT PREACHING, BY A LIVING BAPTIST MINISTER.

WORKINGMEN SHOULD STUDY.

I repeatedly counsel those whom I address (the workingmen of America) I counsel you...

FROM HAVEL—Letters received at Boston, on the 6th from Cape Haytien, dated 15th...

VALUE OF PRINTING. In 1274, the price of a small Bible, neatly translated, was £38, a sum equal, at least, to...

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and fishing tackle, and sets them at work right. Out of these miniature ships Old Ship...

Peter, Paul, the early fishermen, viz. all the disciples of Jesus, together with all the...

WORKINGMEN SHOULD STUDY. I repeatedly counsel those whom I address (the workingmen of America)...

FROM HAVEL—Letters received at Boston, on the 6th from Cape Haytien, dated 15th...

VALUE OF PRINTING. In 1274, the price of a small Bible, neatly translated, was £38, a sum equal, at least, to...

THE ARK AND THE OXEN. AN ANECDOTE. The following incident is said to have occurred...

TALKING AND DOING. When Dr. Chalmers was executing his plan of establishing parochial schools...

There are many persons who would be greatly profited by exchanging talking for doing...

SHORT SERMON, NO. XXXII. From the W. C. Journal. Bro. Editors—By the request of a brother...

SPECIMEN OF AN ATTEMPT AT PREACHING, BY A LIVING BAPTIST MINISTER.

OLD CAPITOL, With a new Landlord.

The undersigned would respectfully inform the public generally, that he has taken this...

RATES OF FARE: Board and lodging per month, \$25 00; " without " " week, 16 00; " with " " day, 7 50...

TEN BOXES Soda Crackers, just received and for sale, by GROESBECK, COOKE & CO.

FOR SALE. One of Page's Circular Saw Mills complete, 24-foot carriage—48-inch saw, with 0.18 48...

Spirits Turpentine, Alcohol, Copal Varnish, Litharge, Vermillion, White Lead, Chrome Green, Chrome Yellow, Prussian Blue, Ivory Black.

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

Among the many and important discoveries of this generation, is one whose fame will be written, as with a sunbeam, in the history of the past.

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

INSURANCE: Fire, Inland and Marine, by the Protection Company of Hartford, Conn.

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EXECUTOR'S NOTICE. The Honorable Probate Court of Navarro county, State of Texas, having granted to the undersigned, Executive Letters on the estate of...

TEXAS U. S. MAIL LINE OF STAGES. HOUSTON AND SAN ANTONIO. ON and after Monday the 5th of Nov. 1849...

NOTICE. WHEREAS the undersigned was appointed Administrator of the estate of J. W. Cook, deceased...

J. L. BRYAN, SURGEON DENTIST. Office, North-East side Court House Square, HOUSTON.

FOR SALE. A SMALL FARM, situated two miles below Houston, on the North bank of Buffalo Bayou...

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

AGENCY. DR. FITCH'S CELEBRATED MEDICINES. PULMONARY Balsam, Fectoral Expectorant, Pulmonary Linctus, Depurative Syrup...

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Publishing of Texas

VOL. II. NO. 4

WANTS

Mr. Editor:

In one of the church of all to her. And this, though in importance, to return, (in a free, full and direct witness especially to all which overcom communion will have, to a far in the church, comparing the Methodists w

The grace of a perfect love, a church, as the Essayist would most we hear o glory of Metho manner. He will expressed in lowly the witness blessings were real attainment ful, and the ac every side. The and zealous in thing, in those without regul as it is now to meeting every of the young lid soldiers, and w and, sometimes soldiers of Chr exhortation, wh from Heaven; of His word, w with conviction were edified, an vine glory, rem the ancient pro the last days, s spirits upon all d ought upon all those days, w no trouble in g had something, o that, they; happy souls! reason, and th rare. Once a these happy se an extra love-c extras were g faithful were g weather, and s ions and sa true evidenc "Inward and o motto, and "members felt t Christ, and ha tion. They i world is emi out of the wor gave up its fashions and p world had hat them; and the Christ Jesus, were content, epical, pover "who, for the dured the cro set down fore jesty on High

Their outwa ted their vis sion to the w gold ring or a those assembi sidered as "s The people hasted, with a life from thei they listened, witnesses, w the house of crowded for a But those pre to pass unop offered up in seats, either the time was fishing one an spiritual song their hearts r in his plac hearts rose u that God wo Their eyes f ears caught t the truth, as were brough shined in br sion; they s they stoned, loud sobe an were heard t fell to the floging a whil in God, wh the weeping of prayer: i as the soul c distress, wh

Having leant myself at this point for the purchase and sale of Live Stock generally, I am not prepared to furnish purchasers at rates much cheaper and so better advantage to them than they can do elsewhere. For their letter information please call and try me.

Having been engaged in this branch of business for the past eight years at this place and Corpus Christi, I think I am capable of giving general satisfaction to all who patronize me.

All orders in the above list will be thankfully received and promptly attended to, for cash. For references, please acquire of any one that has dealt with me at either place.

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

Also a moulder and machinist. He has likewise turning lathes adapted to turning iron, brass and wood, and a black smith to do any work connected with the business.

All orders will be filled promptly, and he is confident the work will be entirely satisfactory.

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