

# L. II. NO. 2. TEXAS WESLEYAN BANNER. VOL. II. HOUSTON, TEXAS, WEDNESDAY, MAY 1, 1850. NO. 3.

PUBLISHED BY A JOINT COMMITTEE OF MINISTERS OF THE TEXAS AND EAST TEXAS CONFERENCES, FOR THE M. E. CHURCH, SOUTH; CHAUNCEY RICHARDSON, Editor—JOHN W. FIELDS, Corresponding Editor

The following stanzas by the late P. P. Cook, of Winchester, Va., author of Florence Vane, the Froissart ballads, etc., we take from the Southern Literary Messenger. They strike us as having a peculiar beauty.

**"TO MY DAUGHTER LILY."**  
Six changeful years are gone, Lily,  
Since you were born to be  
A darling to your mother good,  
A happiness to me.  
A little shivering, feeble thing  
You were to touch and view,  
But we could see a promise in  
Your baby eyes of blue.  
You fastened on our hearts, Lily,  
As day by day we grew,  
And beauty grew upon your cheeks  
And deepened in your eye;  
A year made dimples in your hands  
And plumped your little feet;  
And you had learned some merry ways  
Which we thought very sweet.  
And when the first sweet word, Lily,  
Your mouth learned to say,  
Your mother kissed it fifty times,  
And marked the famous day,  
I know not even now, my dear,  
If it was quite a word.  
But your proud mother surely knew,  
For she the sound had heard.  
When you were four years old, Lily,  
You were my little friend,  
And we had walks and night plays,  
And talks without an end.  
You little ones are sometimes wise  
For you are undeffled.  
A grave grown man will start to hear  
The strange words of a child.  
When care pressed on our homes, Lily,  
I pressed with an iron hand—  
I hated mankind for the wrong  
Which festered in the land—  
But when I read your young frank face  
Its meanings, sweet and good,  
My charities grew clear again,  
I felt my brotherhood.  
And sometimes it would be, Lily,  
My faith in God grew cold,  
For I saw virtue go in rags,  
And vice in cloth of gold;  
But in your innocence, my child,  
And in your mother's love,  
I learned those lessons of the heart  
Which fasten it above.  
At last our cares are gone, Lily,  
And peace is back again,  
As you have seen the sun shine out  
After the gloomy rain;  
In the good land where we were born  
We may be happy still,  
A life of love will bless our home—  
The house upon the hill.  
Thanks to your gentle face, Lily,  
Its innocence was strong  
To keep me constant to the right,  
When tempted by the wrong.  
The little ones were dear to Him  
Who died upon the cross—  
I ask His gentle care for you  
And for your mother good.

up into the sky, very much of course to his edification! Sometimes we find another form of annoyance, as we travel on a cold rainy day over a road unknown to us, we see at a distance one or more diverging routes. Which road must we take now? "Thank God, there is a guide-board by the side of the way!" we exclaim. It stands on a bank just so far from the path that it cannot be read distinctly on a rainy day from the carriage. "No matter, it is a guide-board, and will relieve our perplexity." We alight and hurry through the mud and rain to the d-sired spot, and find that we are just as wise as we were before. "The board has been lettered but too often, or else not often enough." Storms have effaced a large part of the last superscription, and the letters of a preceding name thrust some of their portions into notices whenever the latter coatings of paint have worn off, so that you have a perfect jumble of fragments of letters which defy the most prying and patient research, aided although it be with two pairs of spectacles. The light that is in that guide-board is darkness.

Let not the way-marks of Christian life and influence be useless guides. Let not Christians stand so obliquely at the intersection of roads as to guide the perplexed inquirer at the same time in two or three directions. Let none stand in the path leading from the city of Destruction to the New Jerusalem, and exhibit the correct name, but without some index to show the unmentioned whether they must turn to the right or to the left. Let none suffer the direction, which they are charged to show forth conspicuously, either through the mischief of their own or their neglect, to lie in the mire by the wayside, the jar of every traveler. And let none, while they stand to uphold the superscription of gages pointing men toward heaven, suffer the superscription of sin to peer out blended with here and there a fragment of the true direction, making altogether such an unrecognizable medley as Satan would not grieve at all to find at every mile of our path through life. Let the life of Christians give luminous guidance to the wandering and lost, and the wretched attestation to their fidelity shall be—"These men are the servants of the Most High God, which show unto us the way of salvation." N. T.

**A CHAPTER ON READING.**  
BY TODD.  
There are three kinds of reading. First, that which is designed for the discipline of the mind, like the works of Stewart, Locke, and Edwards. Second, that which is designed for information, politics, history, travels, and the works on the arts and sciences. Third, those intended for amusement only, such as stories, novels, and the like. The young man does not need amusement from reading. He can pick up flowers enough as he passes along, without planting a garden on purpose to raise them. The first object you need to accomplish, is to discipline the mind. The second is to store it up, as hunters say first put the rifle in trim and then load it carefully. On these two points should the eye be fixed in all your reading. In the selection of books, remember that you want but few affairs. Don't try to see how much or how fast you can read, but how slowly, and how thoroughly you can make it your own. The distinguished Gripeke says he was six months in reading a single volume of the size of Stewart's on the Mind, when he began to read to real advantage. The books which you need are those which have stood the test of time—such as have been the means of disciplining multitudes of minds that have gone before you. The young man who has mastered Stewart, Butler's Analogy, and Edwards on the Will, has done a great work. He may safely turn to history and begin to think at inexhaustible fountains. Poetry—such as successive generations have pronounced to be poetry, will refine the taste, quicken the imagination, and purify the feelings. But that world of light reading, in the shape of periodicals without morals, and novels without sense, I pray you to shun. You can hardly base the mind more than to make it feed upon such trash. It would shortly starve the most vigorous intellect, blemish the finest sensibilities of the heart, and create a morbid appetite for fiction the most impossible, adventures the most marvellous, and unnatural deeds the most fool-hardy, and sense the most revolting to a noble heart.

To attempt to point out the books which you may not read, by name, would be like the physician who, at the request of the indulgent parents, attempted to prescribe what the convalescent patient might not eat. The list was formidable in length, and the physician thought it very complete. Unfortunately it did not contain roasted goose, and so that was procured, eaten, and the patient ruined. Better lay it down as a principle that you will not read, at least for years to come, anything that can waste your time without adding to the discipline of the mind, or to your stock of information. I believe a single volume read in the manner of Gripeke, even if it takes six months to read it, would be more valuable than six volumes read every week in the manner that books are too often hurried over. You might try to live upon the floating islands which fill the dish and sit so gracefully upon the top of the lady's whip, but if you expected to strengthen the body or prepare the taste for ordinary food, you would be much disappointed. The food on which the swan feeds, and makes her so beautiful, so strong and so long-lived, grows deep at the bottom of the clear running river, and she works hard to wrench it up from its moorings among the stones on the hard bottom.

**HEARING FOR AMUSEMENT AND PROFIT.**  
It were well for Christians and others who hear the truth preached in our day, to read the parable of the sower. The instruction which the Saviour gives in that parable, is suited to all times and to all meridians. As much depends on the hearer as on the preacher of the Word, that the truth may have an influence on the mind and the affections. The Christian Remembrancer discourses well on this matter when it says:  
"Some are for hearing a variety of preachers, others a multitude of sermons; not for profit, but for pleasure; not to digest and turn the discourses into spiritual nourishment, but to satisfy the hurry and bustle of nature, which doth not love patient reflection nor the meditating labor of the soul. To hear only, and comment this, and that, and the other preacher, however excellent and gracious, is poor employment indeed, which requires very little sense, and less grace to perform. To set up men and forget God, to be extolling one man above another, and to be ready to quarrel and abuse for the sake of one poor worm against another, is all of it nothing more than the vileness of the carnal nature perversely exerted into religious profession, and all of it equally wretched, impertinent, and vain. If this were the whole that to be found in religion, it would not be a bad wish that one's life might rather be spent with philosophers."  
"To hear for amusement or criticism, to be delighted with flowery language, to be charmed with amusements, person, manner, and voice, may be well enough in the theatre or senate; but to attend upon God, to hear his word as for one's life, to be filled with the solid importance of divine things, and to carry them home into the heart for comfort and strength in the experience—this is quite another kind of business, which doth not so much engage the carnal mind or ear, as employ the most fervent exertions of the soul. The one is rank abuse of a sacred institution, and perverted to lull the soul to sleep in carnal security, under the notion of a religious engagement; the other is finding, in the true and gracious use of the means, the advantage which the Lord intended by them."  
"It is better, likewise, to hear one sermon, and then to recollect it, to feed and ponder upon it, and to turn the matter of it into prayer, than to be present at four, five, or six in a day, as some have been, and not be able

of the Wesleyan Missionary Society, for the year ending December 31, 1849, was one hundred and eleven thousand pounds sterling, over \$500,000, an increase of \$35,000 upon the income of the preceding year.

last to give a tolerable account of any one of them. The divine life of a Christian doth not consist in mere hearing, any more than his natural life in always eating; but in digesting and in what he hears, as so much nourishment, into the very frame and strength of his soul.

"Faith must be mixed with this and with all ordinances and sacraments, otherwise, the outward man alone acts, while the inner man is asleep or dead; and so that which should have been for our welfare only, becomes an occasion of falling."  
"How have I heard? not how much? is the best inquiry. Our Lord directs us to consider it well, where he says: 'heed how ye hear.'"  
*Christian Witness.*

**MORAL DECLENSION.**  
If we should take the newspapers as sure indices of the moral condition of our country, we should certainly be appalled, for never did the American press announce more frequent and more frightful instances of crime than lately.  
It is the eager desire of the press to ascertain and detail these revolting facts, and it must also be borne in mind that while it seizes on all such startling material, it does not concern so much within its province to record the virtues of the people which might be set up in contrast with their vices. It is a consolation to remind ourselves, that while ever and anon terrible enormities break out around us, and tempt us utterly to distrust human nature, there are in the great proportion of those habitations which compose our villages and towns, and even our cities, the peaceful household virtues, and in not a few of them the sanctity of religion itself.

But while we relieve ourselves with this thought, we cannot deny that the frightfulness of these published enormities, with the above qualification, an indication of the moral condition of the country. Murders are almost continually occurring in one or another section of the country; an unusual number of executions have taken place within the last six months, and several are approaching. Vitiating notions of domestic infidelities abound in the public prints, and divorcees are beginning to be among the most common business of our State Legislatures, while the whole catalogue of common crimes is exemplified on a continually increasing scale before our criminal courts.

Our readers know well that we are no evoker, and we especially eschew the folly which discourages the present by comparisons with the past; yet we give it as our deliberate conviction that for some years a rapid demoralization has been going on throughout the country—a demoralization that seriously involves the moral progress of the nation. A cheap and most deleterious literature has been scattered broadcast over all the land. The great Temperance movement has lost much of its vigor, and intemperance is manifestly struggling again for a general ascendancy. Popery, with its inflexible delusions and popular demoralization, is the most advancing form of religious organization in the country; and, meanwhile there has been, and we fear still is, a general declension of vital religion among the evangelical portions of the American church, and their pecuniary outlays for the extension of true religion do not increase in any encouraging proportion to the increase of our population.

One great cause of the declension of morals among us is the vast, the almost daily accessions to our population from abroad. Had any one predicted twenty years ago the immigration now pouring in upon us, he would have been derided as beside himself. Unexpected events of war, famine, &c., have redoubled all former incentives for European emigration to America, and it is now coming upon us like a flood. It is generally composed, also, of the lowest classes—an undisciplined, demoralized mass. The prospect is, too, that this influx from abroad will continue indefinitely. How shall we provide for it? How proportion our moral and educational means to the new and stupendous demands that these annually added hundreds of thousands present? Is it at all possible to meet them, and will not the degenerating tendencies so far outstrip our means to counteract them as to lead to those moral and political results which sooner or later overtake dissolute nations, and finally bring about their perdition? These are serious questions, and, we believe, the most momentous ones which can be presented to the patriotic, not to say Christian minds of the country.

We look with hope to the future, but our hope is based on one indispensable condition. We believe that the diffusion all through the land of evangelical light by a faithful church is the only security for us. Education, wholesome laws, &c., are indeed essential, but the enlightening and renovating principles of Christianity will inevitably produce these and all other appliances of a good social state.—The churches of this land then, are the fortresses of its safety—its Christian citizens are its special guardians. We must have the trumpet of evangelical truth sounding in the van and all along the moving hosts of immigration. Our colporteurs, " itinerants " and missionaries, must keep in the front line of the great Westward movement, churches, Sunday Schools, Bibles, Tracts, must be put into operation on a scale of hundred fold magnitude; and above all the vital spirit of personal religion—" Scriptural holiness"—must pervade the Christian bodies of the country. These are our great securities—a nation with such conservative elements within it, can never perish.

Never was a people more urgently summoned to such endeavors than are the American Christians of this day. Their pecuniary liberality should enlarge itself in proportion to the magnificent growth of their country.—They should feel that God is not only opening foreign doors around the whole world for their religious access, but is sending directly to them large portions of their race to receive the blessings of their Christian influence.—*Zion's Herald.*

**PRAYER.**  
Ere the morning's busy ray  
Call you to your work away;  
Ere the silent evening close  
Your wearied eye in sweet repose,  
To lift your heart and voice in prayer  
Be your first and latest care.

**WHAT AN INFLUENCE.**  
There are at least three millions of mothers in the United States. These mothers, aside from other children, have, it is supposed, between two and three hundred thousand infants under their charge. No influence, at present, can reach these infant minds but that of a mother. These minds may be moulded at the will or discretion of these mothers. If this army of mothers should combine to accomplish any given object, what might they not do? If every mother should imitate the example of Hannah of old, and consecrate her infant to the service of the Lord, what could withstand such a moral influence? And yet from these infants are to come our rulers, our judges, our ministers, and all the influence, either for good or evil, which is to sway the destinies of the nation!  
*Mother's Magazine.*

**THE PERILS OF FALSEHOOD.**  
In the beautiful language of an eminent writer: "When once a concealment or deceit has been practiced in matters where all should be fair and open as the day—confidence can never be restored any more than you can restore the white bloom to the grape or the plum, which you have once pressed in your hands."  
How true is this! and that a neglected truth by a great portion of mankind. Falsehood is not only one of the most humiliating vices but sooner or later it is most certain to lead to many serious crimes. With partners in trade, with partners in life—with friends, with lovers, how important is confidence!—How essential that all guilt and hypocrisy should be guarded against in the intercourse between such parties? How much misery would be avoided in the history of many lives had truth and sincerity been guarding and controlling motives, instead of prevarications and deceit? "Any vice," say at least among the frailties of milder character, but falsehood. Far better that my child commit error or do a wrong and confess it than escape the penalty, however severe, by falsehood and hypocrisy. Let me know the worst, and a remedy may possibly be applied. But keep me in the dark—let me be misled or deceived, and it is impossible to tell at what unprepared hour a crushing blow, an overwhelming exposure may come.

Wilberforce, speaking of the Wavely Novels once said—  
"I am always sorry that they should have so little moral or religious object. They remind me of a giant spending his strength in cracking nuts. I would rather go to render up my account at the last day, carrying with me 'The Shepherd of Salisbury Plain, than bearing the load of all these volumes, fall as they are of genius.'"  
*Pi Delta.*

**MORALS IN LONDON.**—In London there are 12,000 children regularly under training to crime, 30,000 thieves, 6,000 receivers of stolen goods, 23,000 persons picked up in a state of drunkenness, 50,000 habitual gin-drinkers, and 150,000 of both sexes leading an abandoned life.

**BISHOPISM.**—The Rev. Charles Melvaine, Bishop of the Episcopal church in Ohio, says: "The whole system is one of *church* instead of *Christ*; *priest* instead of *gospel*; *consecration* of *truth*, instead of *manifestation* of *truth*; *ignorant superstition*, instead of *enlightened faith*; *bondage*, where we are promised *liberty*—all tending to lead us with whatever is odious in the worst meaning of priest-craft, in the place of the free, affectionate, enlarging, elevating, and cheerful liberty of the children of God."

**NOBLE CHARITY.**—A *merchants'* church has just been erected at Detroit, through the beneficence of two sisters. The house cost \$14,000. The church is free of debt, with a handsome annual revenue for church expenses.

The Church Almanac, just published, states that there are 1,553 clergymen of the Protestant Episcopal Church in the United States, nor officiating at any particular place, nor engaged in teaching.

**From the New York Recorder.**  
**POPERY IN PITTSBURG.**  
The trial and imprisonment of Mr. Joseph Barker, for street-preaching against Popery—his pardon and subsequent election to the Mayoralty of Pittsburg.

**MR. EDITOR:**—As great efforts have been made on the part of the Catholic press, to produce false impressions abroad in regard to their recent crusade, in this city, against the "freedom of speech," and their shameful defeat, I deem it proper to lay before your readers the leading facts in the case. Mr. Barker was in the habit of speaking of the evil character and designs of Popery, from a stand in our market. Large crowds gathered to hear him—especially of that class of persons who could not be induced to enter a Protestant church. Many extracts from some of the principal theological works of the Papal establishment, such as "Don's Theology," "Garden of the Soul," and "Poor Man's Catechism,"—he caused many children of the "Holy Mother" to doubt the purity of their faith, the honesty of their priesthood, and the sanctity of their confessional. Alarmed at the rapid spread of heresy, the priesthood became loudly to clamor against "street preaching." Whereupon, Mr. Barker was arrested and tried before Judge Benjamin Patten, for

a "nuisance." Ist, in obstructing the street—2d, in using language corrupting to the public morals! During the trial, no witness testified that he had ever been annoyed by Barker's meetings. On the other hand, many stated that they had attended his meetings and passed variously through his congregations, but had never met with or seen any obstruction.

In defending himself against the second charge, Mr. Barker proposes to introduce the books from which he had read in the Market, to show the nature and occasion of his language. But they were rejected by the Judge. To be brief, the testimony was closed, the speeches made, the law expounded to the jury, Mr. Barker brought in guilty! and sentenced to one year's imprisonment in the county jail and \$350 fine!

This Popery for a time, trampled upon "freedom of speech." But, while the Papal jubilee was going forward, the Protestant spirit began to move. The masses became aroused—Barker was put up as a candidate for Mayor. The day previous to the election, in compliance with large petitions from this city, Philadelphia, and Harrisburg, the Governor pardoned Mr. Barker. On the 25th inst., the combat was brought to the ballot-box. The honest laboring men came by hundreds from the rolling mills, factories, and shops, all seemed anxious as to the result of the day. The votes canvassed, Mr. Barker was announced duly elected by a good majority, to the Mayoralty of Pittsburg.

The song of jubilee now changed mounds. Judge Patten had to administer the oath of office to His Honor, Mayor Barker! On the 11th inst., the new Mayor took the bench. Thus far he is acknowledged by all lovers of temperance, peace and order, to be the most efficient Mayor that Pittsburg has had for years.

As to the character and qualifications of Mayor Barker, I will say a word. At the age of sixteen, without money and without connections, he came to this city. Possessed naturally of a strong and active mind, and governed by habits of industry, he soon became an intelligent man and successful mechanic. For several years, he has been known as a public speaker upon various subjects, temperance and Protestantism of late, in this city. Although provoked, by the continual annoyance of worthless Papists, sometimes to use harsh language, yet he may justly be called a very fine and able speaker. We are well assured that there is no individual in our city better acquainted with the machinery and workings of our municipal government, and therefore better qualified to act as Mayor than Mr. Barker.

From the facts that I have now stated, let American Protestants judge of the character of Popery in our land. Every large city on our continent is now in a state of siege by the powers of the "Beast." But be assured we are awake in the "Iron City."  
*Pi Delta.*

Pittsburg, Jan. 22d, 1850.

**INSTANCES OF REMARKABLE POWER OF MEMORY.**

Facts compel the author to believe that the powers of the memory are bounded only by the extent of its cultivation. Of the extent of its natural capabilities, he has the highest ideas. Indeed, he regards its powers as almost infinite. Innumerable facts tending to establish this conclusion, he has witnessed and experienced. On requesting the South Boston omnibus drivers to do errands in Boston, he observed that they took no memoranda, yet committed no errors, though they often do a score of errands at a trip. The second time I went to the Boston Post Office, the delivering clerk, without looking over the letters or papers, said there was none for me. I requested him to look, which he did, meanwhile remarking that it was useless, but found none; and scores of times, the moment he saw me, responded that there was something or nothing for me, without my being able to detect a single mistake. To be able thus to remember whether or not there was something for any of those thousands of citizens and strangers continually applying, requires an extraordinarily retentive memory; and yet every reader might have attained, probably can never acquire, one quite as efficient. Mr. Worthen, baker, Manchester, N. H., serves three hundred customers, about two-thirds of whom take more or less every morning; but he sets down nothing till he returns home, after having visited one half of them; yet he forgets not a loaf. A man in Halifax, Nova Scotia, can tell at once the name and age of every inhabitant in town, young and old. After delivering a lecture at Clinton Hall, on the improvement of the memory, one of the audience stated that an acquaintance of his, a cattle drover of New York, who could neither read nor write, after having sold out large droves to different butchers, kept their number, price, and every thing in his mind, and could go round months afterwards, even after having bought up and sold out several other droves, and settle from memory, without ever having been known to forget any thing. Those who think this too marvellous for belief, will find it abundantly confirmed by converging and collateral evidence throughout this work. The Gaboon merchants accomplish by memory what is still more extraordinary. The fact is remarkable in itself, and furnishes a practical proof of the correctness of this doctrine of improving the memory limitlessly by its exercise, that all those who can neither read nor write have astonishing memories—several hundred per cent. better than others. Of this fact, any reader can easily find illustrative examples. The reason is that such, unable to record their business, are compelled to remember them, and thus strengthen this faculty. Indubitable and universal fact compels the belief that the human mind is constituted and incapacitated, provided the body were kept in the right state, and this faculty disciplined in the best manner, to recall every event of life.  
*Forster on Memory.*

**FROM THE INDEPENDENT GUIDE-BOARDS.**

Have you ever found yourself at a loss, while traveling in a newly settled country, which of two diverging routes to take? No house is to be met for many a mile, no traveler passes to relieve your perplexity, what shall be done? Go forward at a venture, and travel a great distance, with the risk of finding that you turn further aside at every step from your place of destination, and with the peril of a necessary return to that very spot to take the other road, when night is already fast approaching? What would you not give for a guide-board to put an end to your painful doubts? So it is desirable that, along the way of life, guide-boards be found to show the traveler which, of all the roads that meet his eyes, is the path to heaven.

Christians are to save the useful purposes of such way-marks. Well is it for the world that the Church of Christ thus aids the traveler to distinguish the way of salvation from the unnumbered roads to perdition.

But way-marks may have serious defects. You find one placed at such an angle, that you must make use of trigonometry to know whether it gives the direction of this, that, or the other of the roads, at the intersection of which it stands. It does some good when explained by exact surveying, or when some kind neighbor comes to your aid and interprets the sign-board; but you must wish that it were really a way-mark. Sometimes again you see a guide-board nailed in the middle to a post, with the name of a town distinctly lettered, but as you enter the road just there at a right angle, you need to know whether to turn to the right or left. This you cannot learn from the guide-board. The letters, to be sure, read only in one direction. This however is no clue. Once indeed the writer saw a precise remedy for this evil in the invention of the letters, which the painter's ingenuity had made so as to read from right to left. But this mode is not usually adopted. And when we find a guide-board so conveniently indented, that it points the traveler both ways along the same road, we might as well have none. Sometimes again, through the exorbitant activity of mischievous urchins, or the rusting of nails, the board happens to lie on the ground, pointing in just no direction whatever, or it hangs yet to the post by a single nail at one end, and swings to and fro, directing the traveler mainly down into the earth,

and up into the sky, very much of course to his edification! Sometimes we find another form of annoyance, as we travel on a cold rainy day over a road unknown to us, we see at a distance one or more diverging routes. Which road must we take now? "Thank God, there is a guide-board by the side of the way!" we exclaim. It stands on a bank just so far from the path that it cannot be read distinctly on a rainy day from the carriage. "No matter, it is a guide-board, and will relieve our perplexity." We alight and hurry through the mud and rain to the d-sired spot, and find that we are just as wise as we were before. "The board has been lettered but too often, or else not often enough." Storms have effaced a large part of the last superscription, and the letters of a preceding name thrust some of their portions into notices whenever the latter coatings of paint have worn off, so that you have a perfect jumble of fragments of letters which defy the most prying and patient research, aided although it be with two pairs of spectacles. The light that is in that guide-board is darkness.

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**FOR THE T. W. BANNER.**  
CAMERON, Millam County, Texas,  
April 24th, 1850.

**Rev. C. Richardson:**

In my last communication I promised to give you the reasons, or grounds upon which my opinion in regard to the future greatness and prosperity of the country was founded. In the first place, it is the most extensive State in the Union; and composed of the finest, largest, and richest bodies of land, and most beautiful rivers, or any other section of country in the world—or, at least, this is a conclusion at which travelers from every part of the Globe readily arrive, where they have traveled pretty extensively over the State; and in addition to the eminent advantages, our State is in the centre of the great cotton and sugar regions, possessing a many or perhaps more numerous advantages, or natural facilities for commerce, than any State in the Union, from the fact that cotton and sugar are the main articles of produce, which, do the largest trade, and regulated the whole commercial world. And in order that you may be fully satisfied in regard to the great and eminent natural advantages that this State possesses over every other State in the Union, for agriculture, manufactures, and commerce, I need only refer you to the history and geographical description of it, as given by the most reliable authors of our country; wherein you will see that, about three or four hundred miles of the richest border of our State are open to commerce, and can, in time to come, carry on a course of trade throughout every part of our dear faithful country almost unparalleled, with all the commercial nations of the earth; besides all these natural facilities for external or international commerce, we possess, doubtless, more natural facilities for inland navigation than any State in the South or West. In taking a geographical survey of this State, I would direct your attention to the numerous and beautiful rivers running from the mountains on the North to the Gulf on the South, bringing every part of our widely-extended State, from the Sabine, on the East, to the banks of the Rio Grande, on the West, into close contact; and upon whose rest- less waters the rich products of our salubrious climate and fertile soil can be easily and cheaply conveyed from point to point, almost with the speed of the wind.

Another eminent advantage that we possess over every other part of the United States, is that our country is so level, that we can build railroads, and carry on every other species of internal improvements, that is calculated to bring with it wealth and prosperity, with more facility and less expense, than any other part of Christendom. Reader, you may doubtless think, or imagine, that all of these distinguished blessings will not be realized, until after a long lapse of time. If so, I assure you that you are very much mistaken; because there are so many superior advantages and facilities by which these glorious results can be accomplished, that I confidently believe that the day is not far distant when this will be the most independent, wealthy, and prosperous State in the Union.

J. A. HANCOCK.

The fact that the Wesleyan Missionary collections for the last year exceeded those of the preceding year by more than \$35,000, is a significant indication respecting the influence of the "agitators," who have been exhorting the people to "withhold the supplies."

**NOBLE LIBERATION.**—It is announced in the London Watchman that the income

of the Wesleyan Missionary Society, for the year ending December 31, 1849, was one hundred and eleven thousand pounds sterling, over \$500,000, an increase of \$35,000 upon the income of the preceding year.

last to give a tolerable account of any one of them. The divine life of a Christian doth not consist in mere hearing, any more than his natural life in always eating; but in digesting and in what he hears, as so much nourishment, into the very frame and strength of his soul.

"Faith must be mixed with this and with all ordinances and sacraments, otherwise, the outward man alone acts, while the inner man is asleep or dead; and so that which should have been for our welfare only, becomes an occasion of falling."  
"How have I heard? not how much? is the best inquiry. Our Lord directs us to consider it well, where he says: 'heed how ye hear.'"  
*Christian Witness.*

**MORAL DECLENSION.**  
If we should take the newspapers as sure indices of the moral condition of our country, we should certainly be appalled, for never did the American press announce more frequent and more frightful instances of crime than lately.  
It is the eager desire of the press to ascertain and detail these revolting facts, and it must also be borne in mind that while it seizes on all such startling material, it does not concern so much within its province to record the virtues of the people which might be set up in contrast with their vices. It is a consolation to remind ourselves, that while ever and anon terrible enormities break out around us, and tempt us utterly to distrust human nature, there are in the great proportion of those habitations which compose our villages and towns, and even our cities, the peaceful household virtues, and in not a few of them the sanctity of religion itself.

But while we relieve ourselves with this thought, we cannot deny that the frightfulness of these published enormities, with the above qualification, an indication of the moral condition of the country. Murders are almost continually occurring in one or another section of the country; an unusual number of executions have taken place within the last six months, and several are approaching. Vitiating notions of domestic infidelities abound in the public prints, and divorcees are beginning to be among the most common business of our State Legislatures, while the whole catalogue of common crimes is exemplified on a continually increasing scale before our criminal courts.

Our readers know well that we are no evoker, and we especially eschew the folly which discourages the present by comparisons with the past; yet we give it as our deliberate conviction that for some years a rapid demoralization has been going on throughout the country—a demoralization that seriously involves the moral progress of the nation. A cheap and most deleterious literature has been scattered broadcast over all the land. The great Temperance movement has lost much of its vigor, and intemperance is manifestly struggling again for a general ascendancy. Popery, with its inflexible delusions and popular demoralization, is the most advancing form of religious organization in the country; and, meanwhile there has been, and we fear still is, a general declension of vital religion among the evangelical portions of the American church, and their pecuniary outlays for the extension of true religion do not increase in any encouraging proportion to the increase of our population.

One great cause of the declension of morals among us is the vast, the almost daily accessions to our population from abroad. Had any one predicted twenty years ago the immigration now pouring in upon us, he would have been derided as beside himself. Unexpected events of war, famine, &c., have redoubled all former incentives for European emigration to America, and it is now coming upon us like a flood. It is generally composed, also, of the lowest classes—an undisciplined, demoralized mass. The prospect is, too, that this influx from abroad will continue indefinitely. How shall we provide for it? How proportion our moral and educational means to the new and stupendous demands that these annually added hundreds of thousands present? Is it at all possible to meet them, and will not the degenerating tendencies so far outstrip our means to counteract them as to lead to those moral and political results which sooner or later overtake dissolute nations, and finally bring about their perdition? These are serious questions, and, we believe, the most momentous ones which can be presented to the patriotic, not to say Christian minds of the country.

We look with hope to the future, but our hope is based on one indispensable condition. We believe that the diffusion all through the land of evangelical light by a faithful church is the only security for us. Education, wholesome laws, &c., are indeed essential, but the enlightening and renovating principles of Christianity will inevitably produce these and all other appliances of a good social state.—The churches of this land then, are the fortresses of its safety—its Christian citizens are its special guardians. We must have the trumpet of evangelical truth sounding in the van and all along the moving hosts of immigration. Our colporteurs, " itinerants " and missionaries, must keep in the front line of the great Westward movement, churches, Sunday Schools, Bibles, Tracts, must be put into operation on a scale of hundred fold magnitude; and above all the vital spirit of personal religion—" Scriptural holiness"—must pervade the Christian bodies of the country. These are our great securities—a nation with such conservative elements within it, can never perish.

Never was a people more urgently summoned to such endeavors than are the American Christians of this day. Their pecuniary liberality should enlarge itself in proportion to the magnificent growth of their country.—They should feel that God is not only opening foreign doors around the whole world for their religious access, but is sending directly to them large portions of their race to receive the blessings of their Christian influence.—*Zion's Herald.*

**PRAYER.**  
Ere the morning's busy ray  
Call you to your work away;  
Ere the silent evening close  
Your wearied eye in sweet repose,  
To lift your heart and voice in prayer  
Be your first and latest care.

**WHAT AN INFLUENCE.**  
There are at least three millions of mothers in the United States. These mothers, aside from other children, have, it is supposed, between two and three hundred thousand infants under their charge. No influence, at present, can reach these infant minds but that of a mother. These minds may be moulded at the will or discretion of these mothers. If this army of mothers should combine to accomplish any given object, what might they not do? If every mother should imitate the example of Hannah of old, and consecrate her infant to the service of the Lord, what could withstand such a moral influence? And yet from these infants are to come our rulers, our judges, our ministers, and all the influence, either for good or evil, which is to sway the destinies of the nation!  
*Mother's Magazine.*

**THE PERILS OF FALSEHOOD.**  
In the beautiful language of an eminent writer: "When once a concealment or deceit has been practiced in matters where all should be fair and open as the day—confidence can never be restored any more than you can restore the white bloom to the grape or the plum, which you have once pressed in your hands."  
How true is this! and that a neglected truth by a great portion of mankind. Falsehood is not only one of the most humiliating vices but sooner or later it is most certain to lead to many serious crimes. With partners in trade, with partners in life—with friends, with lovers, how important is confidence!—How essential that all guilt and hypocrisy should be guarded against in the intercourse between such parties? How much misery would be avoided in the history of many lives had truth and sincerity been guarding and controlling motives, instead of prevarications and deceit? "Any vice," say at least among the frailties of milder character, but falsehood. Far better that my child commit error or do a wrong and confess it than escape the penalty, however severe, by falsehood and hypocrisy. Let me know the worst, and a remedy may possibly be applied. But keep me in the dark—let me be misled or deceived, and it is impossible to tell at what unprepared hour a crushing blow, an overwhelming exposure may come.

Wilberforce, speaking of the Wavely Novels once said—  
"I am always sorry that they should have so little moral or religious object. They remind me of a giant spending his strength in cracking nuts. I would rather go to render up my account at the last day, carrying with me 'The Shepherd of Salisbury Plain, than bearing the load of all these volumes, fall as they are of genius.'"  
*Pi Delta.*

**MORALS IN LONDON.**—In London there are 12,000 children regularly under training to crime, 30,000 thieves, 6,000 receivers of stolen goods, 23,000 persons picked up in a state of drunkenness, 50,000 habitual gin-drinkers, and 150,000 of both sexes leading an abandoned life.

**BISHOPISM.**—The Rev. Charles Melvaine, Bishop of the Episcopal church in Ohio, says: "The whole system is one of *church* instead of *Christ*; *priest* instead of *gospel*; *consecration* of *truth*, instead of *manifestation* of <

TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON:

WEDNESDAY, MAY 1, 1850.

The proceeds of this paper will be equally divided between the Texas and Eastern Texas Conferences, and devoted to the spread of the Gospel.

METHODIST PERIODICAL LITERATURE.

The writer has for some time intended offering a few thoughts on the subject which heads this article. A temporary seat upon the editorial tripod, with the privilege of using patent wafers, affords him an opportunity of doing so. Among the various instrumentalities which form and control public sentiment, none is so powerful in its influence—so universal in its character—so ubiquitous in its operations, as the periodical press. Every association of men, whether for political, literary, scientific or religious purposes, has its organ—the exponent of its views—the index of its tendencies and progress. Each local interest has its journal. Our admirable postal arrangements speedily convey this immense amount of printed matter to every village and hamlet of this mighty republic. These periodicals, hailing fresh from the great emporium—directed by mighty minds—containing vigorous thoughts, clothed in attractive, and conveyed in energetic language, reach the million, and thus become engines of power, to depress or elevate, vitiate or purify the tone of public morals.

We have always thought it strange that the eminently practical Fathers of American Methodism did not earlier resort to the publication of religious periodicals to aid them in spreading spiritual holiness over these lands. An apology may be found for them in this, that waving fields invited them to direct pastoral labor—fields stretching from the rock-bound New England coast to the ever progressive far-west—and from the Canadas, to the Gulf of Mexico. Considering the extent of the work, and the sparsity of laborers, they deemed it not meet, that they should have the Word of God and serve the press. It does not become us to call in question their wisdom in this respect; but we may express our regret that thirty years after the organization of the church in 1781, they had no periodical, and that it was upwards of forty years before the Christian Advocate and Journal was commenced, which has continued its hebdomadical issues to the present time. There are now about thirty Methodist periodicals published in the United States, including Quarters, Monthlies, and Weeklies. In comparing our present with our past periodicals, there is a marked difference in the character of the reading matter, as well as in the mechanical execution. This last has been vastly improved, and so doubtless has the other. We merely note the difference, and leave the reader to decide. In our early periodicals, the biographical department occupied a very prominent position. The writers, instead of attempting to notice every one who died, selected for their subject some individual whose talents, or labors rendered him worthy of this mark of distinction. His traits of character were accurately drawn, and minutely exhibited, so that the reader now rose up from the perusal with a clear conception of a living, practical Christian, by whose pure principles, holy life, and happy death, he is himself prompted to virtuous exertions. Now, the death of every person who dies in the church or within the circle of church influence must be chronicled. The consequence is, articles in this department are reduced to a square or two of names and dates.

Our first journals published numerous sketches of the progress of religion—including Christian experiences in all its shades, the planting of churches and the extension of the general work. Now, every quarterly and two-day's meeting must be gazetted. Hence our rival notices are reduced to a very small compass, and contain little else, but statistics and puff—statistics of the numbers converted, added to the church, &c., and puffs of the earthly vessels, as "our beloved Presiding Elder was with us, and preached with his usual acceptability and power." We might specify other characteristic differences, but we forbear. The first Methodist periodicals are still read with thrilling interest. Oft-times when stopping for an hour with a good brother, we have taken up an old volume of the Methodist Magazine, and after regaling ourselves with this spiritual food, have started on our appointment, resolved on being a holier and better man.

This whole subject will probably be fully discussed during the present session of our General Conference. Our paper may not reach there until after their action. If it should, what we say will probably have little influence. The writer is, nevertheless, disposed to express opinions freely and fully on his own responsibility. If they are erroneous, their refutation will be easy—if correct, their publication can do no harm. The questions of most importance to be discussed are as to the number, location, size and price of our General Conference periodicals.

What number of periodicals ought the General Conference to establish? Two interests are involved in the question. First, the great

primary interest to be promoted, is the circulation of religious intelligence among the people. Secondly, the accumulation of a fund, to make up deficiencies in the allowance of our preachers. The first interest would be best promoted by having a large number of cheap papers; the second by having but one, with an immense subscription list. We have always thought that the small pittance received by our preachers from the book concern, a pecuniary loss. If our people knew that we had no such dependence, their contributions would more than overbalance the annual dividends. We say then, unhesitatingly, let the profits upon our periodicals be applied to the enlargement of our book operations, and the publication of Tracts and Sunday School Books.

Having thus settled the pecuniary interest, the question recurs, how many periodicals do we need? We require a Sunday School Periodical. Our Quarterly Review might, perhaps, be rendered more practical and useful by being converted into a monthly, similar to the old Methodist Magazine. We require a periodical for the Ladies of a high order, say the Companion, greatly improved and enlarged. We need weekly newspapers—how many? If we attempt to survey the whole church from our position on Buffalo bayou, or from a point on the Cumberland, or Tennessee rivers, it might be difficult to ascertain what number would be necessary. If, however, we assume a great central stand point, and look at our entire church district, we shall see that it naturally forms four grand divisions: North-Eastern, and South-Eastern, North-Western, and South-Western.—Each of these divisions requires a church paper. A smaller number than four would not meet our wants. A sufficient amount of editorial talent would not be commanded to conductably a large number.

Where ought our papers to be located?—Our interests are especially enlisted in favor of that portion of country lying between the Trinity and Guadalupe rivers in Texas. Houston is the commercial centre of this country. The fact that we have established and sustained our Banner here, shows that our people are not indifferent to the cause of periodical literature. If the General Conference keeps its papers as remote from Texas as they now are, our Banner will be continued in its present location, some facts however, will show that Houston is not the centre of all Texas, even. During the winter, our communications from the East and West, from the Red River and from the Rio Grande, came to us by the way of New Orleans. If our Conference organ were removed to that city, we should lose some subscribers in middle Texas, but we believe we should gain enough to compensate for their loss, in the eastern and western portions of our State; especially if it was controlled by a Texas editor. We do not know bro. Richardson's feelings, but presume he would prefer going to New Orleans to edit a paper for all the southwestern States, to remaining in Houston to edit one for middle Texas. He is engaged in no business, nor has he a fine house here, to confine him to this locality. New Orleans is the great commercial emporium of the South-West, and we ought, by all means to have one Missionary Society, a book depository, and a General Conference Journal in that city. St. Louis, Richmond, and Charleston, from their geographical position and commercial importance, command the trade of their respective divisions of our church territory. In each of these, we ought to have a church Journal, and a depository of our books and Missionary funds.

As to the terms of publication, we think advance payment ought to be invariably required. This is best for subscribers, and best for publishers. The Ladies Repository was commenced on these terms, and we know of no periodical that has so steadily and rapidly gained a general circulation. Our Sunday School Journal ought to be placed at the lowest paying price. The other periodicals ought to be published at the uniform rate of two dollars per annum. Our northern brethren have tied the experiment of cheap papers and do not seem to be very well pleased with it. To sustain even the Advocate and Journal, they are compelled to insert a large number of advertisements, in which ninety-nine hundredths of the readers have no earthly (or heavenly) interest.

We think the rage for large news papers has gone by. At a time when all scientific and theological knowledge was locked up in ponderous folios, and disguised in technical terms—when all the reading of many families was contained in elementary school books and newspapers; large papers may have been demanded, papers containing treatises on philosophy and religion. Now the case is altered, the whole country is flooded with books and pamphlets of every size and on every subject. This multiplicity of books has induced superficial readers and shallow thinkers. Formerly, it was considered the work of several months to study such a work as Butler's Analogy. Now, such is the multitude of books, all so well recommended that the student can't take this time. He cons over it a few hours, makes a few memoranda in his scrap book, noting where particular arguments and illustrations may be found, and lays the book on the shelf. If he takes a sermon or theological essay he takes a few lines and goes to the book store and supplies himself. Should a sermon or a serial article

appear in his paper, he passes it, knowing that if it is worth reading and perusing it will soon appear in a pamphlet, revised, improved, and in such a form that he can conveniently lay it up for future reference. He has so many things to read, that he cannot and will not take the time to read long newspaper articles. The truth is, the reading public now require in their papers, short, racy, news articles, which have special reference, and all of special interest in the community, when the journal circulates. It is exceedingly difficult to fill a mammoth sheet with such articles, and hence large papers are seldom thoroughly read.

THE CONVERSION OF THE JEWS.

In a late number of the Southern Christian Advocate, we read an article relating to the Jews, and their stubbornness in rejecting the Christian religion. The writer of that article gives as causes of this conduct, the following, as the most prominent facts, viz: 1. The mode of proselyting them under the papal hierarchy was conducted more by force of the sword and faggot, than the force of persuasion and conviction. This was certainly the most commonly used method, and that which had the sanction of the Popes, Monks, and even of fathers of the church. Under such teachers nothing but aversion could be learned to a system of doctrines which permitted the severest punishments to be exercised upon those who either could not see the truths presented, or were already by cruelties too far prejudiced from receiving them.

Another and more powerful reason why the Jews received not the doctrines of Christ from the Catholics, was, doubtless, that the instructors themselves were ignorant of the doctrines they pretended to teach, and the superstition which they mingled with the truth of Christ. When the Jews returned from the Babylonian captivity, they had imbibed the greatest aversion to every species of idolatry; it was therefore not to be expected that, after they rejected Christ, because he claimed to be "Immanuel," that is, God manifested in the flesh, they should be brought to believe in Him through the teachings of a people who not only defiled the Body, that is, the human nature of Christ, but showed divine respect and worship to persons, who never claimed to be more than man; and renounced not only a number of persons as their mediators, but prayed to relics, the dumb, inanimate, and often despicable remains of such persons as they supposed to be in great favor with Christ.

Another reason, and one which holds its force to this day, was the lack of true missionary spirit in the church of that day. If a voice was heard in a convent or monastery, advocating a more liberal spirit toward the children of Abraham, the conventionalists of Sts. Peter and Paul; if in one among a thousand, the love of souls constrained to preach to the lost sheep of the house of Israel; such was the barbarism and superstition in the church, that he was derided as a Jew himself, or as in league with them. This last is also one of the great reasons why, to this day, the Jews are so little favorable to listen to the Gospel. Not the Catholics only, hold the Jews as a kind of inferior race; but one of the most enlightened nations in Christendom, and the most strenuous defenders of Protestantism, debar the Jews from equal rights and privileges with the rest of its citizens. Though the Jews have been inhabitants of England from time immemorial—though they have been the support of the British throne, by their pecuniary powers, from the time of Richard the First—though they have produced men eminent in the different branches of science, yet they are not permitted to own a foot of ground in all England; and though some of them have been raised to the peerage, yet are they not admitted to a seat in the chamber.

With all this there has still been a great deal of fruit produced by the individual exertions of true lovers of God, in that country; a great number of Jews have, within a few years past, been brought to the saving knowledge of God, and some have been called to preach the unspeakable riches of Christ to their countrymen in other parts of the world; and as this has only lately occurred, and has occurred almost exclusively through the labor of missionaries and preachers, whose native tongue is the English, it behooves us to inquire, why other lands, and other languages, have not been thus blessed? And here, permit us to remark, that experience in this country has proved that it is not absolutely necessary for success among the Jews, that special missions should be established among them. Young as America is in its nationality and in its Church regulations, it still will show, in the day when the laborers will come home rejoicing, bringing their sheaves, that they have gathered a fair proportion of their fruit from the long neglected vineyard of the house of Israel. The cause of this is not as some would suppose mainly that of equality of rights and privileges extended to them; for it is well known to the Jews, that the American Government as such, is no more on the side of Protestantism than that of Catholicism or Judaism; but it is the zeal that burns in the heart of the Protestant orthodox ministry, for the conversion of souls, whether of Jews or Gentiles, and the truth, the undiluted truth that falls from their lips.

The power which works for the conversion of the Gentiles, is sufficient to the conversion of the Jews; and almost in every corner of

the United States, wherever the Gospel is preached to a tolerably large congregation, there are Jews present listening attentively to the preached word. In countries where the Gospel is only preached in stately temples and large cathedrals, it is necessary to send missionaries to the Jews, for they seldom enter into them; but here, where the words resound with the truth, and the plains abound with humble temples, where the word of God is preached; the wayward Jew, as he travels through the country, cannot hide himself from the splendor of the glory of God, as it shines in the face of Jesus Christ.

We may soon recur to this subject again, as it is one in which we feel a deep interest, and is truly one of paramount importance.

MISSIONARIES OF THE M. E. CHURCH SOUTH TO CALIFORNIA.

Bishop Paine, who has charge of the California Mission, appointed during the last winter, three brethren Rev. Dr. Boring, Rev. Moses Pollock and Wm. Missionaries to this country. Previous to embarking they by their personal exertions collected for the support of the mission, upwards of five thousand dollars.

On the 21st of Feb. they left New Orleans for Chagres, on the steam ship Ohio. They arrived at Chagres, that is to say, they arrived at a point in the Caribbean sea opposite Chagres, one and a half miles distant on the 9th of March. Here they were detained three days instead of being sent ashore immediately. They further complain of being imposed upon by the Captain, who, instead of sending them ashore in a light draft steam boat that lay along side, put them into a miserable dug-out, in which they and their baggage got wet and came near being lost. It seems the steam boat was not in their employ of the New York and Pacific company. We presume the dug-outs belong to the line.

The brethren succeeded, without difficulty in reaching Panama on the 15th of March, when they procured a passage on board the steam ship Tennessee for San Francisco.

OUR MISSIONARIES IN CHINA.

The last S. C. Advocate contains a letter from Dr. Taylor, dated Shanghai Dec. 21st 1849. The mission families were well. A school has been commenced in that densely populated city under their direction.

CORRECTION.—In our last, the name of Col. Love, Clerk of the U. S. District court, was unfortunately misspelled.

The same may be said of Dr. Olin's name in part of the issue.

We acknowledge the receipt of a neat copy of the "Minutes of the Annual Conference of the Methodist Episcopal Church South, for the years 1849-50."

EDITOR'S TABLE.

THE SOUTHERN LADIES' COMPANION FOR April, comes to us in an improved dress. It has just entered upon the fourth volume. The Editor says: "We commence this volume with new type and a few other improvements only; but at the commencement of the next volume, it is highly probable, so we judge, that the work will be enlarged and otherwise improved; and we hope, ere long, to see the Companion fully equal to the best periodicals of its class, a vehicle of much good, and every way an honor to this church."

METHODIST QUARTERLY REVIEW for April. J. McClintock, D. D., Editor: New York. Lane & Scott.

- CONTENTS. Art. 1. Wesley the Catholic. 2. John Q. Adams. 3. On the demerits of the New Testament. 4. Ancient enclosures and mounds of the West. 5. Inquiry into the meaning of 2 Peter iii. 6. The meaning of yom (day). 7. Sunday School Literature. 8. Tieknor's Spanish Literature. 9. Life of Rev. J. Collins. 10. Short reviews and notices of books. 11. Miscellanies. 12. Literary Intelligence.

BEAUMOODS' FIDELITY MAGAZINE, for March, re-printed by Leonard, Scott & Co., contains the usual amount of interesting matter.

Religious Intelligence.

PRESBYTERIANISM IN TEXAS.

The last number of the New Orleans Presbyterian contains a long letter from the Rev. Dr. Baker, General Missionary of the Old School Presbyterians in Texas. We are sorry our limits will not allow us to transfer to our columns the entire interesting document. We make the following extract, contrasting the present bright prospects of this body, with its gloomy condition a few months since, when the Doctor first commenced his labors among us:— "I am happy to inform you, that our prospects, as a Denomination, in Texas, are, at the present time, highly encouraging! When, by order of the Presbytery of Brazos, an appeal was made to the ministers and members of our communion, in the old States, some eight or nine months since, our candle seemed to be flickering in the socket,—almost ready

to go out! but God be thanked, it is, now, beginning to burn, with a bright and steady flame. A number of excellent ministers have lately come into Texas; and, who were, (as stated in the communication put forth by brother Miller and myself) a feeble band, are now, by the grace of God, waxing strong—we stated that, whilst our Cumberland brethren, had two Synods, we had one Presbytery; and that, of the members of this Presbytery at least one-half were more than fifty years of age! But, it gives me much pleasure to assure you, that, within the last nine months, there has been a marked change for the better. Several of our vacant churches have been supplied, by active young men, of more in the prime of life,—so that our wilderness and solitary places, now beginning to rejoice; and our desert to bud and blossom as the rose! we hope soon to have a Synod embracing three Presbyteries, averaging some six or seven members in each Presbytery! I have been nominated, a commissioner, to the next General Assembly, and hope to have the pleasure of laying this matter before that venerable body, in May next. Jacob, contrasting his small beginnings, with his subsequent great increase, said: "With my staff I pressed over this Jordan, and now I am become two bands." He said this, in a way of thankfulness to God, and, when, from our small beginnings, we find ourselves grown into three bands, I think it becomes us to make our grateful and devout acknowledgements also. The places recently supplied in our bounds, are as follows: Galveston, Wadsworth, Huntsville, Saint Marks, Victoria, Brownsville, Clarksville, Polkville, and a certain point in Barleson county. With regard to the places where, as yet, there is no minister of our Communion, I would mention the following as amongst the most important: San Augustine, Nacogdoches, Rush, Larissa, Henderson, and Sabine Pass, in Eastern Texas, Columbia, Austin, Webster's Prairie, Bastrop, La Grange, Round Top Settlement, Brazoria, Gulf Prairie, Velasco, Quintana, and Motogorda, in what may be called Middle Texas; and Galind, Gonzales, Seguin, New Braunfels, San Antonio, and Corpus Christi, in Western Texas. Besides these places may be mentioned, Boonville, Santiago, Point Isabel, Rio Grande City, Roma and Laredo, in what is called the Valley of the Rio Grande."

CLASS MEETINGS.

In our book of discipline it is made the duty of every member of our church regularly to attend Class meetings. Considering the value of these meetings as a means of grace, this is both a wise and reasonable requirement. To many they have proved to be, "none other than the gate of heaven to their souls;"—where they have been greatly refreshed and comforted, confirmed in hope, strengthened in faith, and prepared to go forth and contend with sin, the world, and Satan, successfully. And when through sickness, bodily infirmity, or other unavoidable circumstances, they are detained for a time from this dwelling place of the Most High, at the appointed time, their thoughts recur with pleasure to the many blessings they have received in the enjoyment of these privileges, and they exclaim from the fulness of their souls, "O how long for the souls of the Lord's losses!" Halting and half discouraged, with their minds clouded, young converts have entered the class-room, with little expectation of ever feeling any better; but after mingling their voices with the strong ones of the Lord in their songs of praise, and sharing in the answer to their prayers, they have buckled on the armor of righteous-ness anew, resolved to fight the battles of the Lord with renewed courage and zeal. The penitent, too, trembling beneath the lead of guilt and sin which he feels pressing heavily upon him, and fearful of the awful doom that awaits him, as a sinner, leaves his sin-loving associates, and seeks refuge where christians meet to make mention of the name of the Lord. Weeping his unbecoming himself to those who are glad to assist him. They carry his case to the throne of grace in the arms of their faith. God hears, answers, and saves, and his soul is set at liberty. He becomes a new creature, and he even blesses the day in which he was born into the kingdom of God. Whenever he enters the class-room, he feels there is no other place on earth so dear to his heart as this. He adopts the language of the poet, and says:— "My willing soul would stay, In such a place as this; And sit and sing himself away To everlasting bliss."

CRED OF THE ADVENTISTS.

The sect heretofore known as Millrites, the disciples of the late Mr. Miller, have amended their creed. We learn from the Advent Herald that the following creed was adopted by the "Mutual Convention of Adventists," held at Albany, April 29, 1845:—

- 1st. The regeneration of this earth by fire, and its restoration to its Eden state. 2d. The personal advent of Christ at the commencement of the millennium. 3d. His judgment of the quick and dead, at his appearing and kingdom. 4th. His reign on the earth over the nations of the redeemed. 5th. The resurrection of those who sleep in Jesus and the change of the living saints, at his advent. 6th. The destruction of the living wicked from the earth, at that event, and their consignment under chains of darkness, till the second resurrection. 7th. The resurrection and judgment, at the end of the millennium, and consignment to everlasting punishment. 8th. The bestowment of immortality (in the scriptural, and not the secular use of this word) through Christ, at the resurrection. 9th. The new earth the eternal residence of the redeemed.

JEWISH INTELLIGENCE.

The Ashmunon speaks of a movement among the Israelites of New York, to establish them to graze on the present efficient and admirable public school system all that is necessary to afford their children the instruction of which they are now lamentably deficient. A London correspondent of the same paper writes under date of February 21st: "As to Synagogue affairs, nothing has been done at the Great Synagogue, Duke's Place. All the grand reforms talked about have evaporated in the air of the select society. Sir Anthony de Rothschild having threatened that if any change were attempted he would leave the synagogue with a dozen or a half dozen members, the matter was at once dropped, and the synagogue cannot afford to lose him and the money interest, which he and his friends exercise in the congregation."

From the Chris't. Advocate and Journal.

EUROPEAN CORRESPONDENCE.

Old World, March 24, 1850.

The movement to secure throughout England, on the Lord's Day, complete repose from the postal operations, gather momentum. The government appear favorably impressed, yet Rowland Hill fights with a pertinacity worthy of a sacred cause; and some few come to his aid with petitions, but so feeble is their voice that it only serves to render more numerous the sound that is swelled by ten thousands who cry for a holy day. In fact 120,000 names have been added to the petitions already presented to Parliament. It is almost most cheering to find that this happy impulse is not acting alone within the limits of the British seas; but that in these days of swift sympathy it has already awakened stirring responses among our German brethren. To these the acquisition of a Sabbath would be a new and a notable benediction. The enclosed extract from a letter dated Basle, is very pleasing:—

"BASEL, FEB 18th, 1850.

"The Divine blessing that has accompanied the Prize Essays by British workmen, and which have been a great means of calling more attention to the Sabbath question, is a point too well known to need dwelling on. I only refer to it in order to mention that these essays, as far as they are known in Germany, have been productive of good. 'The Pearl of Days' has appeared in not less than twelve editions, and produced no little sensation. I forwarded, lately, a parcel to a correspondent, containing a copy of it in English, as well as of the three other essays, in order to be forwarded by him to the eastern part of Europe. He informs me that he committed the impudence of opening the parcel, and being able to understand the title, 'The Pearl of Days,' the thought immediately struck him, that he ought to show it to his employer, who understands English, and employs upwards of 300 men in his manufactory, of which my correspondent is a superintendent. He adds,

that 'The Pearl of Days' was returned with many thanks, and the three hundred workmen, many of whom were frequently, and some always, compelled to labor on the Sabbath, were informed the next Saturday that there would be no work done the following day. An essay by a British workman has been the means, in the hands of God, of a minister commencing a Sabbath evening service, which is, I much regret to say, very seldom performed in Germany; and another essay is the chief cause of a minister delivering, at the present moment, a course of sermons on the Sabbath question."

CLASS MEETINGS.

In our book of discipline it is made the duty of every member of our church regularly to attend Class meetings. Considering the value of these meetings as a means of grace, this is both a wise and reasonable requirement. To many they have proved to be, "none other than the gate of heaven to their souls;"—where they have been greatly refreshed and comforted, confirmed in hope, strengthened in faith, and prepared to go forth and contend with sin, the world, and Satan, successfully. And when through sickness, bodily infirmity, or other unavoidable circumstances, they are detained for a time from this dwelling place of the Most High, at the appointed time, their thoughts recur with pleasure to the many blessings they have received in the enjoyment of these privileges, and they exclaim from the fulness of their souls, "O how long for the souls of the Lord's losses!" Halting and half discouraged, with their minds clouded, young converts have entered the class-room, with little expectation of ever feeling any better; but after mingling their voices with the strong ones of the Lord in their songs of praise, and sharing in the answer to their prayers, they have buckled on the armor of righteousness anew, resolved to fight the battles of the Lord with renewed courage and zeal. The penitent, too, trembling beneath the lead of guilt and sin which he feels pressing heavily upon him, and fearful of the awful doom that awaits him, as a sinner, leaves his sin-loving associates, and seeks refuge where christians meet to make mention of the name of the Lord. Weeping his unbecoming himself to those who are glad to assist him. They carry his case to the throne of grace in the arms of their faith. God hears, answers, and saves, and his soul is set at liberty. He becomes a new creature, and he even blesses the day in which he was born into the kingdom of God. Whenever he enters the class-room, he feels there is no other place on earth so dear to his heart as this. He adopts the language of the poet, and says:— "My willing soul would stay, In such a place as this; And sit and sing himself away To everlasting bliss."

FEMALE PIETY.

The following beautiful passage is from a sermon by one of our brethren in London the Rev. D. Latton, co pastor with the Rev. Dr. Cox:— "Female piety is highly honored and beautifully portrayed in the records of the New Testament, as that which our Savior chose by preference to have constantly near His own person!—that piety which, in its entire truthfulness, and in its deep and earnest devotion, followed His movements, hung upon His doctrine, sat at His feet, ministered to His necessities, and wept beneath His cross!—that piety which did not fall, when even strong men were paralyzed with fear, and a diabolical in the presence of his enemies; which, while it was yet dark, was found with the cold dews of the morning upon it, waiting at the sepulchre to perform its last and dutiful office! that piety which adorned the holy women of old, which was so strong and vigorous in Rebekah, so soft and tender in Ruth, so earnest and humble in Mary, so rich and fruitful in Dorcas; in all so beautiful, and yet so commanding; so dignified, and yet so lowly; so retiring and unobtrusive, yet so great and irrefragable in its influence; so apparently limited in its sphere, and yet so wide and extensive in its operation?"

SUB-SOIL PLOWING OF THE HEART.

The art of the husbandman, his till, his seed, his plough and his flail, furnish it is evident to the most heedless reader of the New Testament, a favorite class of illustrations to our Lord and Savior, in explaining and enforcing the effects of true religion on the hearts and conduct of men. May we not, from that same art, borrow a simple and kindred illustration of the object which such writers as Gulliver, Shepard and Mead have sought, and of the uses which the present volume may well subserve in the hands of every serious reader? It is known, that in the culture of our own times, very much of advantage is expected beyond the success of our fathers, in the greater depth to which the modern ploughman is expected to dive his ploughshare. Instead of stirring merely the upper surface of the earth, the instruments of the tiller are now contrived, to force their way below the roots of grasses and weeds and the laborer is required to rely on faithful sowing, ploughing. In proportion as the possession of religious hope becomes common, facile, and lucrative, in that same degree does self-deceit become more easy; and in that same proportion, should this thorough scrutiny of our own motives and ways, this sub-soil ploughing of the heart, be regarded as the more necessary. It has in its favor, an authority from which there can be no appeal, when our Lord himself, the judge by whose scrutiny our hopes are to be finally tested, has, in allusion to the need of a religious trust, rightly planted and deeply sowed, commended the man who dug deep.

THE GRACIOUS REPLY.

"And the Lord said unto him Arise and go into the city, and it shall be told thee what thou art to do.—Acts ix, 16.

This was the language of Jesus to Saul of

Days was returned with the three hundred workmen were frequently called to labor on the Sabbath the next Saturday that work done the following...

MEETINGS.

Discipline it is made the duty of our church regularly to consider the value of a means of grace, this is a reasonable requirement. To prove to be, none other than to their souls...

REVIVED OR RUINED.

Nothing is more certain than this: no pop, prevalent, and permanent religious saving movement in society has yet been produced, without a special outpouring of the spirit...

OUR LARGEST CITIES ARE YEARLY INCREASING RAPIDLY.

On our largest cities are yearly increasing rapidly in a foreign population, a large proportion of which know nothing of the power of the Gospel...

BEAUTIFUL PASSAGE.

A beautiful passage is from a few of our brethren in London, on, co pastor with the Rev.

THE EUROPEAN NEWS.

The Philadelphia Bulletin of the 5th, contains a copious summary of the advices by the steamer Europa. She brought about ninety passengers.

ENGLAND.

Parliamentary Proceedings.—In the House of Commons, on Tuesday night, the stability of the Ministry was strongly menaced.

RUSSIA.

Advices from Berlin inform us that the negotiations between the courts of Austria and Prussia, for the definite constitution of a central government for Germany, have entirely failed.

IRELAND.

The bill for the abolition of Lieutenancy of Ireland, is to be presented to Parliament early in the month.

FRANCE.

The elections have closed without any disturbance whatever. The official declarations of the members returned from Paris, took place on Friday morning, when the three socialist candidates—Carnot, Vidaland Delleto—were declared duly elected.

Tarsus, in the midst of his trembling and astonishment, when arrested by the arm of Omnipotence and love, on his way to Damascus. Let us notice.

The Divine direction given.—In his awakening, and conviction, a miraculous influence is employed, but he is to receive further instruction in the use of means.

Believe in Christ.—This was the direction of Paul and Silas to the Philippian jailer. Stay not questioning his willingness, for "every one that asketh receiveith" do not his power, for "he is able to save to the uttermost," plead not your unworthiness, for though you are not worthy, you are welcome.

Repent of sin.—This doctrine was proclaimed by the prophets, taught by Christ and his apostles, and now published by the ambassadors of truth. The tones of repentance for sin never precede the emotions of joy on account of pardon.

Pray for mercy.—Prayer is one of the best evidences of a change of heart. It was said of Saul, "Behold his prayer." A single sentence, a groan that cannot be uttered, proceeding from a contrite heart, shall never be despised.

Live to God.—Those whom God renews by his grace are bound by the most solemn ties to live to his glory. Go then to the sacred volume, visit with a penitent and believing heart the sanctuary, and thus use every divine ordinance, and there it shall be told that what thou must do.

GENERAL INTELLIGENCE.

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[Telegraphed to the N. O. Commercial Bulletin.]

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Some of the conservative journals are denouncing by name, the shopkeepers who voted for the democratic candidates at the recent election, and calling upon the public to withdraw from them their custom, and never to enter their shops.

Letters from Strasburg mention that an association is immediately to be formed there, for the propagation of anti-socialist doctrines among the peasants.

The agitation in the south for a revision of the Constitution is increasing. The majority is in favor of a stamp duty on the transfer of Government stock, and the proposed restrictive measures for the press, have caused a fall in the bonds. Prices opened at 91 3/4 and closed at 90 5/8.

The municipal elections of New Orleans have resulted in the reelection of Croissant for Mayor—Genois, Recorder of the 1st—Adelard, Recorder of the 2nd—and Sezanneau, Recorder of the 3rd Municipality.

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and to which even God himself is compared in the Psalms—"the Lord God is a sun"—yes, as this created orb illumines, gladdens, fructifies, and beautifies the world of nature, so doth God irradiate, rejoice, render fruitful, and beautify his creatures in the worlds of providence and grace.

And thus and cheer our soiled face With the abundance of his grace."

Then by the sun, the noblest of his works, He warms and rejoices the world of nature and all created objects.

Ch. of Eng. Magazine.

GENERAL INTELLIGENCE.

The Steamship Palmetto arrived at Galveston on the 29th inst., and brought dates from New Orleans to the 26th inst.

[Telegraphed to the N. O. Commercial Bulletin.]

NEW YORK MARKETS.

Cotton has advanced 1-2 cent upon the steamer's accounts. The sales are 9000 bales, at the following rates. Middling Orleans, 12-14 cts. Uplands, 12 cts. Flour has improved 6 cts. per bush, with heavy sales. Grain remains unchanged. There is less doing in provisions.

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