

TEXAS WESLEYAN BANNER.

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

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FROM THE LOUISVILLE JOURNAL. THE LYRE OF TIME. Midnight, January 1, 1851.

Another chord from out the mighty harp Of sounding ages; and its dying wail Is stealing on the midnight, fainter far Than Echo's self—the shadow of a sound!

The silver chord is loosed. The parting year, With all its wild and fitful melody, Its mingled harmony of joy and woe, And constant chorus of continual change, Is hushed for ever; while the Lyre of Time, Now strung anew by the Omnipotent, Awaits his breath to swell the symphony High flaring o'er the Future's gilded page!

Old shattered harp string! crushed to silence now Thy many-braided music—cold and still Thine ever-pealing anthem! Rapture swelled While thy rich bird-chorus—sorrow sighed— Hate, hoarsely howling, blended with the lute Of Love's low murmur, as it wept from thee Like dew on lily leaves. Here the gush Of festal freedom mingled in the strain Of holy adoration, and the wail Of dying regrets crept along the chime Of choral bridal bells—a boiling tone Met panting passion's rolling rhapsody— And harrowing voices from the shrieking shades

Smote sharply on the pealing psalm proud Of haughty victry. 'Mid them all arose The frantic yell of Dissolution dire— And Freedom trembled in her mountain hold Her banner waved on its crazy height, Her eagle faltered on its pinion bold, And screamed with terror through the rushing night— Until the fearful chant swept wildly on, And died above the grave of WASHINGTON!

God has made A wilderness of worlds; His will and strong Creative Spirit shook ten thousand worlds. Like golden dew-drops, from His waving wing, To roll in beauty through abyssal space, And chant the choruses of His divine— He made the "milky way" to span the sky.

A pearly bow of promise, every drop That sparkles there, a shining world! He wove the music of the Northern harp— The wild wind chiming of the Pleiades— And made the arches of a Southern sphere Reverberate their hallooed jubilee!

Where proud Orion rears his crusted brow And bares his burning falchion thro' the night— Or red Arcturus, with his foot of flame, Gives chase eternal to the monsters grim That circle round the Pole—there, like a fierce And maddened glory, streams the comet-star, A laureled victor, sweeping through the blue Triumphant arch of heaven, with crimson flags Of borealis floating o'er him. From the swift winged meteor on his barb of flame, Carreering down the cloudy paths of air, To some faint fire-mist, darkling on the verge Of blank infinitude, the blended hymn Is Universal Love!

From the T. W. Banner. WANTS OF THE CHURCH IN TEXAS. Mr. Editor.—In the Banner of the 18th inst. I find an article from the pen of Essayist, on the "Wants of the Church in Texas." I rather regret that he intended his remarks to be taken as a strong irony, and indeed, the church deserves it. But in reflecting on the subject, I have thought that in handling so weighty a subject, and one so involving the eternal interests of men, that it would be better to lay aside all irony, and to deal in the most serious and solemn manner.

The church in Texas has wants, and they are not imaginary, but real. And first, she needs an evangelized, thorough-going, old-fashioned ministry. I do not mean to say that her ministers are not evangelical; but I mean to say that I fear and believe that her ministers are not so evangelical as they might be; nay, as they should be. Not so much so as their venerable fathers in the ministry were. I know it is an easy thing to incur the censure of a croaker, and perhaps I shall get it; but so, nevertheless, facts are stubborn things, and they shall speak for themselves. First, in ministerial qualification—Who walks with God all the day long? Who carries in his heart—in his whole nature—the sanctifying grace of God? Who enjoys the blessing of perfect love, leaving his whole soul? Who lets these graces shine out in all his conversation and deportment, in all his intercourse with the people, as well as from the people? Who feels the burden of souls so as to be weighed down with it, so much so that it gives character to all his discourses and conversation, and will not be comforted unless they are saved? Where is that impromptu, thundering, Sinai-like, pentecostal eloquence, which so characterized the preaching of our fathers, which confounded their enemies, crowded their altars with mourners, and their churches with living converts? The old Pharisaic ministry, especially before the present great Wesleyan revival of religion began, preached with notes, or read their dull, prosaic, stale, Christless discourses to their equally dull and starving flocks; but when God, who commanded the light to shine out of darkness, shined in their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ, immediately they throw away their old shackles and opened their mouths for God in faith; God filled them, and a stream of light and the poured forth that instantly set the world on fire around them. The people saw and felt that these were the ministers of God, and that they spoke as they were moved by the Holy Ghost. Do not suppose that I think a preacher of the gospel should lay aside his books and his studies, and depend solely on divine inspiration for his ministerial qualifications. Nothing would be more enthusiastic than this. Let him have the sword of the Spirit, and the Spirit to use that sword. Even the Spirit cannot fight without his sword, and the sword without the Spirit is a useless instrument. What God, therefore has joined together, let not man put asunder. Every minister of the gospel should be a thorough biblical scholar at least, and he should be full of faith and the Holy Ghost, sent down from heaven. But what mean these notes, and skeletons, and even full written discourses that are now creeping into our pulpits? Are they not indications that the true glory of Methodism (the union of the Holy one) is departed, and that we are returning to mere formalism?

Secondly, The church wants not only a ministry thoroughly evangelized, but she needs greatly at this time a thorough-going ministry. Not only men of the work, but also men that will work—yes, men that love work—men who cannot live without it—men whose very element is work. When I look over the plans of our circuits, and contemplate the amount of labor bestowed by our ministry, I confess I am alarmed. Our fathers were in the habit of preaching generally twice a day, six out of every seven, besides meeting, scrupulously, every class, and often spending several hours in prayer-meetings, besides conversing privately and praying in families. Let it be remembered, too, that their circuits were much larger than ours. On a four weeks' circuit, it was no uncommon thing for a preacher to have from twenty-four to twenty-six, and sometimes even twenty-eight appointments, with a ride of two to three hundred miles. But now, even in Texas, when we boast of being missionaries (!) I find often, not more than ten or twelve appointments in four weeks, and a ride of perhaps one hundred and fifty miles will compass the whole work! One would think that with this small amount of preaching, the preacher, if an able bodied man, would find ample time for meeting classes, holding extra love feasts, prayer-meetings, and especially for visiting from house to house, and preaching what we used to call "chimney corner sermons"; but alas! how are we disappointed here! We find as great a falling off in these important departments as in pulpit labors! Some classes are not met by the preacher more than twice or thrice in a whole year! The rules of the church are not read to them; the preachers are not found in their prayer-meetings; the discipline of the church is not administered; and the preacher preaches one short, dry, uninteresting sermon, often perhaps without a soul, or with one so small, that the hearers are unable to detect it, and with a poor, shriveled body! And yet, the preachers court a plain of want of hearers, feel discouraged, and talk of leaving. Could he expect any thing better! While he manifests so little in-

terest in the gospel of Christ, and so little concern for the souls of men, could he reasonably expect the people to manifest more interest in him? But let the scale once be turned; let him receive a fresh pentecostal baptism, let him prove the gospel the power of God into his own salvation; let him convince the people that he believes the gospel with all his heart; that he has a deep, tender concern for their souls, as well as burning zeal for the glory of God; let him but carry with him continually, and manifest in all his deportment and conversation the spirit of his divine Master, and generally he will not want a congregation. The people become interested in the preacher so soon as they perceive that he is interested in them, and they follow him and flock to hear the word at his mouth; and neither cold, nor darkness, nor rain, is likely to stop them. We speak what we know, and testify what we have seen. We know there are many causes that operate against the prosperity of the church and the spread of the gospel, besides those found in the ministry; but at the same time, if all the other hindrances in the world were out of the way, a dead ministry would go far towards making a dead church.

The first thing, then, that the church in Texas wants, is an evangelized, PENTECOSTAL revival in her ministry. This will spread the cement of brotherly love among them—it will unite their hearts so as they have never yet been united; it will make them of one heart and one soul. And, being sanctified unto God, in spirit, soul and body; and being full of faith and the Holy Ghost, they will be a body of "able ministers of the new Testament, not of the letter," (only) "but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3. 6. I know that the labors of the apostles, and of our fathers in the ministry, and such as are required by our discipline too, would be more drudgery to all but such as are in the spirit of the work. Such an one would fancy the work would kill him! So, perhaps it would, and so it should, for he has no business there. Let us return to first principles, or give up our offices. More next week. WATCHMAN.

Naacloches, Texas, Feb. 1, 1851. For the T. W. Banner. CONTROVERSY ON BAPTISM SETTLED AT LAST. John's Baptism was Christian Baptism, Proved, &c.

Rev. C. Richardson—Dear Bro. A.—As this is a rainy day, and cold winter, I have concluded to give you some information under the above caption; and if your readers need such light, let them have it. I should like to know how, and by whom, the old controversy on baptism was settled. The Rev. Mr. Creath, (of some notoriety in your columns of late,) on the brink of the liquid grave, recently gave a lecture on this subject, and settled the matter quite to his satisfaction, I suppose. And who may now presume to doubt? He informed his audience that when he was at college, (important information this) preparing for the ministry, he knew that there would be much controversy on the subject of baptism, and he examined all the authorities with great care, and that Baptizo means to immerse, to dip, to plunge, to overwhelm, and nothing else; and he appealed to all the learned ones present for the correctness of this definition; and said that if any would call on him at Huntsville, he would show that it was so in his Greek Lexicon. Now, sir, will you not give up, and let all the world (except infants) be dipped!

Was John's Baptism Christian Baptism? Proof—logie—name it presently—Christ says John's Baptism was from heaven; as such, God instituted it; therefore, it was Christian Baptism. Perhaps the same mode of reasoning would prove some other things to be Christian ordinances. For instance: the Passover was instituted by God; therefore the Passover is a Christian institution, and of course Christians should observe it. So of circumcision—God instituted it—therefore it is a Christian ordinance, and the Rev. gentleman should, by the force of his own logic, be obliged to observe it, etc., etc., ad infinitum.

But one engaged of him privately: "If John's Baptism was Christian Baptism, why did Paul re-baptize some of his subjects?" His answer in substance was—that John had not given them proper instruction, and the Apostle, ascertaining this, baptize them again!!—Something on the same principle, I suppose, that his reverence baptized some, (at the same meeting referred to above) who had been baptized before (in the regular succession, too.)—And why, forsooth? why, they said they were deceived before, and were not fit subjects; but as they had now obtained hope—or hoped they had—they must be baptized with Christ. They were buried the first time, before they were dead, and it did no good! Query: Were they infidels before? or did they believe in Christ as the only Savior? And were they not baptized by the authority of Christ, in the name of the Holy Trinity? Why carry about this sacred ordinance! And if baptism is to be administered the second time, why not do as the Mormons, and dip them as often as they sin!! But a second inquiry was made—"If immersion is so important, and to be administered by one in the regular succession from John the Baptist, by whom was John immersed?"

Ans. God Baptized John. This ends the chapter. The chain hangs on a fastening a little further back than I had thought. His reverence says that he never heard of John the Baptist, or John the Presbyterian; but every one has heard of John the Baptist. So you see that he has scriptural authority for the name of his church.

Now, Mr. Editor, do you not think that there will be silence in heaven again? Oh! Earth, earth, earth! hear and understand! ALPHA. MISSIONARY OPERATIONS. For the T. W. Banner. Bro. Richardson—If I can say what I wish to say, and say it in the proper manner, I wish to be indulged in a few remarks upon a subject of vital importance to the prosperity of the blessed and glorious cause of our holy religion in the bounds of East Texas Conference. I feel a great and growing interest on the subject of what I am about to speak. I am identified with the little conference, and my present purpose is not to transfer to any other conference, so long as this is so feeble in number of traveling preachers.—I do not say I will never locate or superannuate. But to the "text," if a text I have. Yes, it is a "big text," as the person once said—missionary operations. At our Annual Conference, I have listened with no little attention, when the reports were called for from the various circuits, to hear each brother's response, as to the amounts raised on his work for the missionary cause. There are many that never fail bringing up a pretty fair report. This always makes me feel glad. There are other brethren, when asked "how much," answer "nothing" for missionary purposes. It does not matter much what circuit they have been traveling, it is the same. Furthermore, I have noticed that the brother who preceded him on the same ground the previous year, made quite a respectable collection. Now I ask what man makes this difference? Is it because the people have no money? It is not probable. Why, then, the difference? It cannot be owing to the difference in the preaching talents. It must be, Mr. Editor, in the interest felt on the subject of missionary operations.—There is "good brother, A B or C"—he would be glad to have a small appropriation when he is sent to a moderately poor circuit. It would greatly aid him in buying some little of the necessities of life, to make his wife and children as comfortable as the case will admit, under circumstances of pecuniary oppression. Now let me ask the question seriously, and in the fear of God; and let such a brother (if there be one) who neglects this part of his duty, if it is justice or right that he should draw upon the missionary funds as never or scarcely ever, makes an effort to bring one dollar into the Conference room to aid in this glorious and good work? I believe, Mr. Editor, if I had to say, and my saying were to be true, I would make this the rule of action. Every brother that failed to make the trial to collect missionary funds should not draw one dime, unless he was sent to a mission field. If he was sent to a poor circuit, let him take it as the man took his wife, "better for worse." If the Lord spares me to attend conference after conference I shall notice how the brethren make their reports. I should not like to make invidious distinctions among us; but will venture to say that there are a few brethren that never fail. They have "a zeal according to knowledge" on this subject. I should like that more of us would follow their example in this respect. I have a thought of suggesting to the Presiding Elder, that to get up a spirit of competition on this subject if I may dare to hint to them, it would be something like the following plan; That each Presiding Elder prompt and encourage his preachers to make a "long and strong pull, and all pull together," to excel every other district in the conference, in the amount of missionary money. Well, now, as I have hinted or suggested the idea, let each one vie with the other in this matter; come brethren, one and all, let us get to work on our circuits and districts. The Treasurer said there were between six and seven hundred dollars collected last year. The year before it was raised there was between three and four hundred dollars. How much shall be brought up this year? Say, brethren, will we make an effort for one thousand? Who says yes? To accomplish this, I am induced to believe something like the following plan would work admirably well. Let each preacher select one month during the conference year, or one entire round on his work, to take up missionary collections; but the previous round, give notice of his design or purpose to do so. By this he will prepare the minds of his congregations to respond to his appeal; let us not defer this matter till the camp-meeting season, for then the Presiding Elders may want our assistance at some important meeting, and derange our plans. There are strong inducements for an increased effort in this department of our work. There are several circuits now in the bounds of our conference that are indeed and truth, nothing more than missionary ground, and they are not a few. I need not specify. I wish I did know a few things in relation to the amounts that each Annual Conference draws on the mission fund; but this I do not know; neither can I find out. But what I wish to get at is this: how other conferences can draw heavily on the funds, and this conference draws so little, in proportion to its demands. If I am correctly informed, there has never been drawn as much as fifteen hundred dollars any one year. There are from six to ten circuits that should be missions; whereas there are but two or three (I think) missions in the bounds of our conference, aside from one African, or mission to colored people. We should have at least three or four mission fields to the colored

people. But there is another difficulty in the way; we have not the men to spare from important fields already occupied. It would be very impolitic to abandon them for new fields of labor. Many of our circuits are too large for any one preacher. They will necessarily have to be divided—such is the vast increase of our population in many counties—many of the emigrants are members of the Church, and must be gathered into the fold—many new and populous settlements are forming, where the gospel must be preached to them—their souls cared for by the church.

LONDON CORRESPONDENCE. Old World, Dec. 20th, 1850. For some time a certain Mr. Bennett has made so small stir in the aristocratic region of London. In days when Bishop Blomfield was, perhaps, more afraid of his church than of Romanist principles, Mr. Bennett obtained the preferment of perpetual curate of St. Paul's Knightsbridge. This brought under his influence a large district of the most fashionable portion of the city, and in a while much of the new and gorgeous quarter of Belgravia was seriously affected by his influence. He adopted in his church all the peculiarities of Popish ritual as far as adopt them he dared; and in every possible way he pushed his conformity to the Church of Rome, yet holding fast his position in that of England. Many were the remonstrances and disaffections of the public; but the indulgent bishop allowed the anomalies to proceed; and Mr. Bennett gathered under his influence crowds of the wealthy and the brilliant. Last summer he opened a new church, called St. Barnabas, in which all manner of peculiarity was pushed to such an extreme, that many were very busy with the ceremonial of this new Protestant temple. Lady Morgan, the celebrated authoress, had the malice to call it St. Barabbas. At length, however, the bishop has interposed. After a long correspondence between him and Mr. Bennett, which he has published, he has at last demanded that Mr. Bennett should resign. This the latter has complied with; and now the rumor that he does not mean to do, after all, what the whole world thought he ought in honesty to do long ago, that is, to go to Rome; but it is said that he means to make a half-way house of his own, standing just between the two Churches. Should he succeed in raising such a structure, it will afford a resting-place for some, who being inclined to move towards Rome, might not quite have heart to undertake the whole journey at one stage, but who taking breath by the way, and having themselves invigorated by the new preparation of Romish viands, will probably be quite capable of completing the journey, and landing safely within the pale.

While Popery is making all this stir in England, she has another battle to fight in Ireland. There the progress of Scriptural truth in the Irish tongue, appears to grow in importance daily. About a twelvemonth since, it was stated that the Bishop of Tuam had conferred more than four hundred converts from Romanism, and now it is affirmed that not one has gone back to his former profession. It is moreover affirmed, that this same prelate is prepared to declare in his place, in the House of Lords, that he has, within the limits of his diocese, not less than ten thousand converts from Popery. This is a new and wonderful thing in the history of that afflicted country. In the city of Dublin, also, a manifest movement is in progress, by which many are becoming readers of the Bible, and many are declaring themselves Romanists no more. For many years the corporation of Dublin has been wholly in the hands of the O'Connell party, only now and then a Protestant having any place among them, or at least a Protestant of weight or principle. At last, however, the city grew weary of the degradation under which it lay from such a municipality as had been in power for years. The Chamber of Commerce, therefore, resolved on starting a number of respectable men, aiming at character, and overlooking party considerations. The result has been a complete reform. They carried their candidates everywhere, and now the vast majority of the members are men of mark and influence, and, what is more, Protestants. The celebrated Dr. McNeel of Liverpool, has been rather awkwardly before the public. It was stated that in preaching on the confessional, he had availed, in strong terms, that priests ought to be put to death. That many remonstrances had been addressed to him, and he had in the evening come forward and recalled his expression. His own statement is, that in dwelling upon the fact that priests may be prury to designed murder, and yet may not disclose to the person charged with vengeance the danger he is in. He cited a case stated by Mr. Nolan, a converted Irish priest, in which he declared that once he met in the street a man whom another had confessed to him that he was in league to murder; but he dare not inform him of his danger, and the man fell a victim to the plot. Here the Doctor insisted that the priest was as guilty as the murderer, and let slip the expression to the effect that only death was a sufficient punishment for such a crime. At once, however, he saw that a wrong sense might be attached to this words, and endeavored to correct them. Not satisfied, in his own mind, that he had sufficiently explained, he came forward at the evening service, when he had not to preach, and took pains to make himself understood. This, however, was done purely of his own motion, no one having made any remonstrance on the subject.

The clouds seem clearing away from Germany, and peace now begins to be generally hoped for. In the mean time your President's message is received, and obtains general favour. Christian Advocate and Journal.

The Clergy of Mexico.—A pamphlet published in Mexico states that the income of the clergy of that country amounts to \$20,000,000 per annum. They are also in possession of landed property representing an enormous capital. The revenue of the General Government itself is stated not to exceed 6,000,000.

Death of Capt. Cook.—The Rev. Mr. Cheever, in his work, "The Island World," gives the following Hawaiian legend of the death of the great navigator, Capt. Cook.—"It is a common saying in Hawaii, that Capt. Cook's mark was deep and deadly. In the providence of God, he met his death by his own rashness and self-confidence, at the very hands of the incensed barbarians whom he had wrongfully allowed to worship him, and who were restrained from injuring him when they

Table with financial data: San Augustine circuit, Ja-per, Panola, Beaumont, Naacloches circuit, Crockett, Palestine circuit, Cherokee, Tyler, Dallas, Kingsborough, P'd by Bro. C. Egbert, Saline miss., Clarksville circuit, Boston, Bonham, Paris, Granville, Marshall circuit, Jeff. miss., Aff. miss., Harrison county—paid to Rev. W. Jameson, Total, Collected on Crockett circuit, previous year and paid this, Collected on Cherokee circuit previous year and paid this, One hundred paid Rev. W. Jameson, fifty by C. Egbert, and seventeen from the Cherokee circuit, was not paid to me, yet it was collected as missionary money, and is to be deducted from the above amount, to show the amount of cash coming into my hands as Treasurer. Hat collection, Sister Fields, Life Mem. to Pa. Society, W. C. Sims " " Conference, Annual membership, Collection for Wood county mission, To make some person Life Member, paid by J. W. Fields, Amount in hand of Treasurer last year, Add the amount as deducted as collected but not to me, Total of all, Amounts paid out of the above sum.

CR. Ist draft of N. W. Burks, " " A. N. Ross, " " O. Fisher, " " J. T. P. Irvine, " " S. A. Williams, Leaving in hands of Treasurer, P. S.—Since making out my report to H. Y. Curd, Bro. J. W. Fields showed me that there were five dollars more paid at the Anniversary than my paper exhibited; hence there will be a small discrepancy between this and the other report. I might have added that there were 320 acres of land made up at Conference, for one of Bro. Poy's children. Also, over one hundred dollars raised to help pay for the new church in Palestine. Yours, etc., S. A. WILLIAMS.

TEXAS WESLEYAN BANNER

CHANCEY RICHARDSON, Editor.

HOUSTON: SATURDAY, FEB. 22, 1851.

THE BANNER PRESS.

This great enterprise of the Methodist Church in Texas, stands out prominently before our readers. It commands the special attention and regards of the church and its friends. The report of the Agent which will be seen below, is quite encouraging. He is confident of success in raising the \$2500, which the conference directed to be raised to place the Banner upon a safe basis. We call upon the friends of the Banner in both Conferences, to aid us in this noble enterprise. Its accomplishment will result in some valuable improvements in the appearance and character of the Banner. In quality of paper and neatness of mechanical execution, we expect to make it far superior to any other news paper in the State, honorable alike to the Church and the State.

BANNER PRESS.

Cottage Hill, Feb. 7th, 1851.

Bro. Richardson:—You will please acknowledge the following sums, subscribed as donations to purchase press, type, &c., for the T. W. Banner:—

- Maj. Jas. P. Caldwell of Brazoria county, \$100
Mr. John Newell, of Matagorda, 100
Rev. Thos. F. Cook, with the privilege of getting his friends to help him, 100
M. M. Battle, Esq., of Richmond, paid 10
J. M. ———— Hoskins, of Brazoria co., 10
Mr. ———— Hagerland, Richmond, 10
Mr. ———— Chambers, cash, 5
Dr. ———— Miller, Richmond, 10
Rev. Samuel Johnson, " 10
Major Douglas, cash, 5
Rev. J. Phillips, cash, 10
E. Joiner, Navidad, 5
Wm. Kerr, Montville, 5
Thos. B. Williams, Wheelock, 5
Rev. Ralph Graves, " 5
John C. Spence, " 5
H. Owen, Esq., " 5
Rev. Reuben Long, " 5
" J. McCarty, Huntsville, 10
" N. A. Craven, Brownsville, R. Grande, 10
Thos. Thatcher, cash, 2
Mrs. Eliza P. Alexander, Austin co., 10
" Amabel Peol, Victoria, 5
" Martha G. Richardson, Rutersville, 10
" ———— Long, Richmond, 10
" ———— Shearn, Houston, 5
" Mary Thompson, Richmond, 10
" Elizabeth Rottenstein, Huntsville, 10
" M. S. DeVillbiss, Cokwell, 5
" A. F. Wesson, Houston, 5
Miss M. L. Millura, Egypt, 5
Sundry persons in Rutersville cir., (names published last fall.) 100
Rev. Thos. Woodbridge Cedar Creek, (*by his agency) (this list was 25
Mr. Wm. Kase, furnished me, 25
" Wm. Chappell, making, 25
Rev. L. D. Bragg, \$100) 25
Bro. Woodbridge pledges for Cedar Creek \$100 more. 100
Rev. Cyrus Campbell, Travis, 10
C. Longley, Esq., " 5
Thos. Bell, Bellville, 5
N. Witthead, " cash, 20
H. Kirby, Rock Island, 20
Dr. Walstan Heath, do., 5
Rev. W. Robinson, near Huntsville, 50
Bro. W. Robinson, " 5
Isreil Redding, near Danville, 5
Rev. Isaac G. John pledges from Washington and Rock Island circuit, 100
He will please furnish the names of the sub. for the T. W. B. as soon as possible.
Rev. R. Alexander, 25
" C. Richardson, 25
\$949

We want \$2,500, and all that is wanting to raise it, is a prompt, energetic and untiring effort, and the work will be done. Come, brethren, all at it, and all together, until the last time is handed over.

Rutersville district will pay \$500, and perhaps \$600. Galveston and Austin Districts, I trust, will each pay as much; and if either of them get ahead we will pay again. I have no report from East Texas Conference as yet.— Please acknowledge the above list of donations, and all that may come to your office.

200-N. B.—The donations will be called for by the first of April. Yours, etc., R. ALEXANDER, Agent.

P. S. I hope the Agents of the Banner will look well for new subscribers, and to the collection of dues from old ones. R. A.

HON. WILLIAM MENEFFEE.

By reference to another column, it will be seen that Judge Meneffee is a candidate to represent the Western District of Texas, in the Federal Congress. Did it comport with the character of the Banner, to set forth the claims of candidates for offices of public trust, it would afford us great pleasure to allude to the past eminent services of this gentleman during the entire period of the Republic of Texas, as a prominent member of her Congress, which, in connection with his unflinching integrity of character, entitle him to high consideration. He justly holds an elevated rank among the fathers of Texas—among the princes of the people.

ANNOUNCEMENT OF CANDIDATES.

The circulation of the Banner through the entire State, entitles it to the special consideration of candidates for Congress, Governor, Lt. Governor, for Judges of the Supreme Court, or of the District Courts. Many of

the readers of the Banner take no other paper. Candidates who wish to keep their names before the people in every part of the State, will greatly subscribe their own interests by sending us their names. Terms of announcement \$5 in advance.

C. PRESBYTERIANS VS. O. S. PRESBYTERIANS.

The Texas Presbyterian, the organ of the C. P. Church in Texas, copies from the Presbyterian Herald, the article on the third chapter of the Confession of Faith, which recently appeared in the columns of the Banner, and accompanies it with a stringent editorial. The following extracts indicate its character:—

An explanation has been given of it by a worthy Doctor, not a thousand miles from this place, not for the West, but for the South-West, or, more properly speaking, for Texas, which has been endorsed by the church; but, unfortunately, the exposition is diametrically opposed to the basis, the endorsement of the Board of Publication to the contrary, notwithstanding.

The only way to rid themselves of this "draw-back," is to erase it from the Confession of Faith. Does the Texas Presbyterian eschew that celebrated chapter without any reservation? Such is the intimation given by the Editors. Is there no mistake in this intimation? Does not the Vith section of that chapter contain the doctrine of perseverance as held by the Cumberland P. Church? Will the Editors inform us?

Most heartily do we commend to our readers the claims of the Southern Methodist Church in Alexandria, Va., set forth in the following communication from the pen of its pastor, Rev. Leo. Rosser. The appeal is an earnest one, and in behalf of an object of paramount importance to the whole Southern Church.

It would afford us great pleasure to learn that this appeal elicited numerous hearty responses from Texas. Let them be forthcoming to aid in the accomplishment of a noble object. We are personally acquainted with the Rev. Mr. Rosser, and confidently assure our readers that any donations for the relief of the Southern Methodist Church, in Alexandria, will be faithfully applied to that object. The claims of that church should awaken the religious and benevolent sympathies of all Southern Methodists. Any funds forwarded to us for that church, will be forthwith transmitted to Rev. Mr. Rosser:—

The Southern Methodist Church in Alexandria, Virginia.

Columbus, Georgia, Jan. 21st, 1851.

Dear Brother Richardson:— You remember, that in the recent decision given in the civil court, in Alexandria, Virginia, the Southern Methodists in that place lost their church-building, and with it their parsonage and furniture, the Sexton's house, the Sabbath School library, and burial ground—everything, which under the deed, and under the Plan of Separation justly belonged to them. The circumstances of the case are the following: In September, 1849, the church in Alexandria, under the Plan of Separation, withdrew from the pastoral care of the Baltimore Conference, and placed itself under that of the Virginia Conference. This act of adherence South was performed in every respect in conformity to the Plan of Separation. Suit was immediately instituted by the parties, and the case was decided, last June, by Judge Tyler, in favor of the North. The Judge regarded the whole Southern Church as a secession, and hence decided that the Northern Church was entitled to the property in question. He disregarded altogether the Plan of Separation, under which we claimed the property, and it is easy to see, that upon the same ground, should similar suits be instituted, the North might recover all the churches and church property in the South, originally deeded to the M. E. Church, in the United States. For many and sufficient reasons, we did not appeal from the decision of the Court, but resolved to build a church for ourselves, and hence, having done our best of him, I am now in the South, endeavoring to raise funds to accomplish this object, and write you this communication, to call the attention of the Southern Church, and the Southern People, to the subject. It may be added, that in September, 1846, Alexandria receded from the District of Columbia, and became a part of the State of Virginia, and is now on the extreme northern boundary of the Southern Methodist Church. As our out-post, therefore, it should be well fortified, not only by the Southern Church, but by the Southern People—for if we abandon the ground, the church North will occupy it. We worship at present at the Odd Fellows Hall, which we rent at \$50 a year, which is unsuitable to the purposes of divine worship, but the best we can do, though there we have enjoyed two gracious revivals, and many gracious seasons. We wish to build a church suitable to the worship of God, creditable to Southern Methodism, and demanded by the Southern People.

The plan we propose is the following: Let all the Preachers in the Southern Church, on the earliest suitable occasion, lay the subject before their respective congregations, and take up a collection for the object, and transmit to me in Alexandria, Virginia, the amounts so raised—and the work is done. Five, ten, or twenty dollars, from each station and circuit in the South, will accomplish the end, without imposing a burden on any; but a general interest must be felt in the matter, or we shall fail—and what Southern man, or Southern Methodist, can be indifferent on the subject? Let private citizens, and private members of the church, who may read this communication, inclose us some small amount at least, if it be but one dollar, or five—or more—to aid in the enterprise. Let the patriot, and the Christian, take

some stock in the Alexandrian Church. Let the remittances be made, if possible, within the next three months—and may God bless a hundred fold to every contributor.

Very affectionately, LEO. ROSSER, Member of Virginia Ann. Conf., and Pastor of S. M. Church, in Alexandria, Va.

POPULAR EDUCATION.

Texas has passed the period of her infancy, and nearly that of her youth, and is rapidly nearing the maturity of manhood, and that too without an established system of Popular Education. The consequences of this long and criminal delay in providing for the education of the children of the State, will be most fearful. Where is the justice in suffering the children of the hardy and enterprising pioneers of Texas, whose industry and enterprise have converted the wilderness into fruitful fields, and whose prowess has redeemed the land from Mexican tyranny and misrule to grow up in ignorance, unblest with even a common Elementary education? The present generation of the children and youths of Texas, have imperious claims upon the State to provide for their education. They are the children of patriots and of citizen soldiers, to whose patriotism and valor the State is indebted for its very existence, as well as its present dignity and prosperity. Shall their claims continue to be disregarded? Shall another Legislature meet and adjourn without any definite action, providing for the establishment of a system of public schools? Will not such gross neglect of the vital interest of the children of the State, merit universal rebuke? Let there be line upon line? Let this sovereign people speak in their majesty, in the next August election, and send such men to the Legislature as will act promptly and wisely in the premises.

Some attempt to excuse their inaction, in view of the small amount of funds on hand. But this plea will not avail; for whatever be the amount of those funds, whether forty thousand dollars, less or more, the present generation of children and youths of the State, justly claim the educational benefits thereof, and for the State to withhold those benefits from them, is fraud in the first degree.

We urge this great subject upon the attention of the last Legislature at its regular session, and also, at its second called session, but no response was elicited. We are rejoiced to find other Journals speaking out upon this subject. Let every Journal in the State speak out in thunder tones, and plead the cause of the children of the State, who look to her to make them her jewels. We shall hail with joy all co-operation in this great enterprise. We copy the following thoughts, bearing prominently upon this great question, from the State Gazette. To those, however, which conflict with the sentiments expressed above, we of course, do not subscribe, neither do we discern their force.

The convention which formed our State constitution, impressed with the importance of some system of public education, introduced into that instrument provisions for the support and establishment of public schools. In addition to the fund in money set apart for these purposes, a large appropriation of public lands has been made for the several political subdivisions of the State, existing at the time of the enactment, which, properly administered, should go very far toward the permanent establishment of these wise and unenviable institutions in almost every portion of the State.

Notwithstanding the subject has been largely discussed, yet no satisfactory system of public instruction has yet been enlivened. To those who look only at the outward aspect of the question there may seem set apart for these purposes, a large appropriation of public lands has been made for the several political subdivisions of the State, existing at the time of the enactment, which, properly administered, should go very far toward the permanent establishment of these wise and unenviable institutions in almost every portion of the State.

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MONTGOMERY CIRCUIT.

Alluding to the religious prospects of this circuit, Rev. G. W. Rabb says:—

"I think the prospects for a revival on this circuit are favorable. Brother Kerr is in good health; also, your obedient servant."

CORRESPONDENTS.

"Watchman" will accept our thanks for his communications. Four have been received, one appears in this issue. He is more than welcome to our columns.

"Alpha" will greatly gratify our readers by writing frequently, for our columns.

"Essayist" is too fond of long vacations between his communications. A little more speed Brother.

"Elizabeth H." we hope will not grow weary in well-doing.

ACKNOWLEDGEMENT.

We have just received several volumes of interesting works from our esteemed friend, Mr. John Ball of New Orleans, which will receive early notice.

We are happy to learn that Mr. Ball's

well-informed, who feel an interest in this matter, to bestow some attention upon the subject; and though the entire scheme of no single mind might commend itself to our adoption, yet out of the suggestions of many, a whole and consistent one might be formed, adapted to our condition, and calculated to produce those results which are sought to be attained by us all. We think that the wants of the country at this moment justify such an appropriation as that which we have hinted, and can conceive of no channel in which it can be employed from which the State could derive such assured and permanent advantage.

It is out of place at this day to indulge in dissertations upon the importance of education, it is ranked among recognized truths, and nothing which can be written or said, can add to its just ascendancy in public estimation.

We are not prepared at the present time to assume the responsibility of presenting any system of public schools for consideration, and proposed in this article little more than to attract attention to the subject, and elicit the views and opinions of others. Only a few months will elapse until another legislature will be in session before which this question will be brought, and every facility for forming correct opinions in regard to it should be afforded to enable them to erect a system as unexceptionable as possible. They will have to ascertain, determine, and provide—

- 1st. The amount of money necessary.
2d The ratio of distribution.
3d. A uniform and judicious system of instruction.
4th. The officers to be charged with the execution of the system, their duties and compensation.
5th. The examination of teachers.

At a period when the public attention of the State is called to set upon the paramount interests of education, we hope no person will feel justified in withholding the benefits of his suggestions or experience from the country. We shall endeavor to inform ourselves upon this subject as fully as possible from the lights to which we may have access, and recur to it at some seasonable future period.

QUARTERLY MEETING.

The Quarterly Meeting for the Houston station was held last Saturday and Sabbath.

The congregations were large, especially on the Sabbath, and apparently deeply impressed under the ministry of the word of life.—The Love Feast was a season of special refreshing from the Great Head of the Church.

THE MAHS AGAIN.

The following letter represents several of the same class. We can assure the good brother that the fault complained of is not in our office. The papers are regularly mailed, but are detained at offices on the route, either through carelessness, or inability to send them on. If our brother will visit some of the delinquent postoffices, he will find them. But he must not forget to send us the seventeen new subscribers:—

Springfield, Feb. 4th, 1851.

Rev. and Dear Brother Richardson:— I send you one new subscriber. We could do much for the Banner if we could get the paper. But the mail comes and goes, and no Banner. Bro. R., why is it so? I think if you would stir up your clerk, or he that mails your papers, and get him to send a few up the country, it would help the matter very much. I have seen but one Banner since Conference.

I am requested to say that there has not been a Banner sent to Waco village in three months.

P. M. Yell says he could send you sixteen or seventeen new subscribers if we could get the paper.

There is a great fault some where. Try and correct it if possible.

Yours in haste, M. YELL.

BISHOP ANDREW.

On the Sunday embraced within the session of the Louisiana Conference, Bishop Andrew preached to the colored people in Wesley Chapel, New Orleans, magnifying that important work.

The following eulogy was overheard between two of the congregation as they left the house:—"Who that been preaching for us this afternoon? "Why, the Bishop, to be sure: the Bishop been preaching for us—'nother shorter." "Well, be him Bishop or what you please, one thing certain, he has preached to niggers before now."

Mr. D. H. Rankin, a practical printer, has purchased an interest in the Lone Star and Southern Watchtower, and has taken charge of its mechanical department, and essentially improved its appearance.

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We are happy to learn that Mr. Ball's

Book Establishment on Gravier Street New Orleans, is winning its way to public confidence and an extensive patronage.

TIDINGS FROM REV. R. C. BURLISON.

The following cluster of pearls is taken from the South-Western Baptist:—

Rev. R. C. BURLISON.—This inestimable brother Pastor of the Baptist church of Houston, Texas, has been sojourning with us for the last week or more, and by the amiability of his deportment and the excellence of his public discourses, has won golden opinions for himself among our citizens.—There is perhaps, no minister of Texas more universally beloved than brother B., and surely we have not formed the acquaintance of a young minister in many a day who has engaged so much of our esteem, with a highly gifted and well cultivated mind, he is modest, humble, and deeply pious,—hardly suspecting himself the object of so great regard; or, if beloved at all, anxious to be yet more worthy of the affection of the good. He left on Monday last, for North Alabama, whence after short visit to his father, he will return to the field of his labor, in Texas.

EDITOR'S TABLE.

Southern Methodist Quarterly Review, Jan., 1850, Rev. D. S. Doggett, D. D., Editor. Published by Rev. John Early, D. D., Richmond, Va.

We consider this the best number of our valuable Quarterly that has been issued. Its articles are rich, varied, racy and profound. They are the sterling bullion from the rich exchequer of cultivated minds, combining in harmonious proportions, sense, strength and classic purity, and breathing the inspiration of genius. The following is the list:

- 1. The reciprocal influence of Religion and Literature, by the Editor.
2. Inspiration of the Scriptures; Morrell's Theory Discussed and Refuted, by Rev. T. V. Moore, Richmond, Va.
3. Cromwell and his Religion, by W. S. Grayson, Mississippi.
4. Calvin and Sawatus, by Rev. L. M. Lee, D. D., Richmond, Va.
5. The Smithsonian Institute, by Rev. and Hon. H. W. Hilliard, Alabama.
6. Destiny of the Educated, by the Editor.
7. Notices of Books.

This work merits a wide circulation, which we hope it will receive.

The Ladies' Repository, February, 1851.

Rev. B. F. Telf, D. D., Editor. L. Sweetest and J. H. Pauer, Cincinnati. G. Lane and L. Scott, New York. C. H. Pierce & Co., Agents, Boston.

We have long considered the Repository a Princess of peerless beauty, of extensive and varied acquisitions, of refined and elevated accomplishments, and of course, a most agreeable and valuable companion, either for ladies or gentlemen.

She never talks nonsense—never trifles with sacred things, but enriches the minds of all with whom she communes with her treasures of wisdom, her brilliant gems of thought. She is a wise counsellor, a faithful reprover, a learned instructor, and a most sweet-spirited, and lovely parlor or closet companion. Her visits to our sanctum are always greeted with a most hearty welcome, and our communion with her is "a feast of reason and flow of soul."

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