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Texas Baptist, 1858-June 7, 1861

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TEXAS BAPTIST
1858-June 7, 1861

TEXAS BAPTIST [Anderson, TX], January 6, 1858, p. 2, c. 7

For the Texas Baptist.

Denominational School.

Brother Baines: It will be seen in the minutes of the Cherokee Baptist Association at her last meeting, that the subject of a Denominational School of such character as will meet the wants of the denomination East was noticed and learning that many brethren North and South in the State, and whose acquaintance is extensive, are favorable to such an enterprise, it was resolved that we suspend the Male Department of Tyler University for the present, and authorize _____ to open a correspondence with brethren in various parts of the East on the subject; that when we meet in convention at Gilmer, that body will, if deemed expedient, take the matter in hand and make arrangements to locate and build up a Male College at some point in Eastern Texas, that will give general satisfaction, and secure the concurrent patronage and support of the denomination.

The writer has concluded to solicit a space in the Texas Baptist, the more speedily to accomplish the duties assigned him, and at once, place before the mind and eye of every reader of the paper the object of the resolution, and to avoid the censure of being forward, we simply state that we only hold annual sessions, and there is a starting point, and by agitating the subject we only desire to set the denomination to work in devising the best plan for the speedy formulation of a permanent institution of learning at which our sons may receive such an education as will enable them, when we are no more, to be more useful to their country and the cause of Christianity in general than we have been—such an Institution would stand as a monument to the memory of those who, by their prayers, their labors, and their money gave efficiency to its great design. If such follows the effort, we will rejoice in an opportunity to acquiesce in such plans emanating from the wisdom of brethren united in counsel with the altar of prayer in the center. Shall we hear through the same columns from a Clemons, a Johnson, representing the more Northern parts, a Tucker, a Witt, a Stokes, east; a Rowland, a Lepard, a Carter, a Malone, South, together with all the brethren and friends of education throughout the bounds of Eastern Texas.

John S. Bledsoe.

Flora, Smith Co., Texas.

TEXAS BAPTIST [Anderson, TX], January 6, 1858, p. 2, c. 7

The Henderson Banner of Dec. 11th, says: The immigration to the State is pouring in from all points. Our country, too, has received accessions in the way of healthy immigration this season. Let them come along; there is land, employment, and subsistence for them all.

TEXAS BAPTIST [Anderson, TX], January 6, 1858, p. 3, c. 2

For the Texas Baptist.

A Voice from Wood County.

Quitman, Dec. 10th, 1857.

Brother Baines: . . . The Baptist cause in Wood county, (which is Christ's cause), taking all things into consideration, is, indeed, I am happy to say, in a prosperous condition. Although its first Baptist church was organized in the fall of 1854, at Quitman, by brothers J. H. Rowland and J. J. Morrow, with only six original members, amidst much opposition, and in a hot bed of Peditism; was trampled under foot, and even destitute of a pastor for the first twelve months; was almost a hiss and a byword for its enemies—yet the Great, Infinite God, the Supreme Head of the church, whose tender mercies are over all His works . . . was determined that the little vine, planted by his own right hand in Quitman in the then obscure county of Wood, should no longer be trampled under foot; that it should be revived and receive supplies of grace from his own unwasting fullness. To this end, he sent to his people here, our faithful and dearly beloved brother, Elder W. Milburn, a man full of the Holy Ghost, or Spirit of God; mighty in the Scriptures, and able to teach others also, as their pastor, to go in and out before them—whose faithful labors God has blessed for the last two years, until our church numbers ninety-one faithful members in present fellowship. . . Well may brothers Rowland and Morrow rejoice at being the instruments in the hands of God, for planting Christ's flag in Quitman; and brother Milburn for so nobly defending it. . . .

But it is not only at Quitman that Christ's cause is in the ascendancy of its enemies, but throughout the county. Baptist churches are regularly being organized in our county. Since August, I think there has been, within my knowledge, at least one hundred and fifty accessions around about. Our motto is, "Onward and upward."

At one protracted meeting in Quitman, in August last, about twenty precious souls professed faith in Christ; fifteen of the number followed him into the liquid grave. At the same meeting, the writer hereof was ordained to the full work of the gospel ministry. Since that time, I have had the inexpressible pleasure of burying several willing converts with their Saviour in baptism,—one of whom was a Campbellite. When God does the inside work, I love to do the outside work of a believer—as he died unto sin, I love to bury him, that he may be raised up, or resurrected to newness of life; and, by that act, say to the world, old things have passed away—the time past of my life shall suffice me to have wrought the will of the Gentiles, when I walked in lasciviousness, lust, &c. But, notwithstanding, God has blessed his cause in Wood county—still the destitution is deplorable; so much so, that the undersigned, as young in the cause, and as unworthy as he is, has already been called to supply three regular churches and one arm of a church; and still the Macedonian cry is continually coming, "Come over and help us;" the field is already white unto harvest, and the laborers few. . .

A. Fitzgerald.

TEXAS BAPTIST [Anderson, TX], January 6, 1858, p. 3, c. 4

Books! Books!!
For Sale by Wright & Chilton,
Tyler, Smith County, Texas.

A fine and well selected supply of Religious and Miscellaneous Books, which will be sold at catalogue prices.

Spurgeon's History of the Baptists	\$1 00
Spurgeon's Sermons, (second series)	1 00

Theodosia Ernest, vols. 1 and 2 (each)	1 00
Central Africa, (by T. J. Bowen.)	1 00
Principles and Practice of Baptists	1 00
Three Reasons, (by Pendleton)	40
Baptist Companion, (hymn books,)	40
Our Lord's Great Prophecy, (by Buck,)	1 50
Campbellism Examined and Re-examined	1 00
Grace Truman (by Mrs. Ford,)	1 00
Memoir of Mrs. S. B. Judson	1 00
" " " A. H. "	1 00
History of Eng. Bible Translations, (by Mrs. Conant)	1 50
Life in Israel, (by Mrs. Richards,)	1 00
Churches and Sects of United States	1 00
Egypt, Arabia and Petrea	1 00
Judson Offering	1 00
Derivation of Family Names	1 25
Ida Norman	1 25
Assorted Poems (each)	1 00

Orders for any of these books will be filled at the marked prices for cash. When they are to be sent by mail, the purchaser will pay the postage.

Wright & Chilton.

TEXAS BAPTIST [Anderson, TX], January 6, 1858, p. 3, c. 5

Teachers Wanted.

At a meeting of the Board of Trustees for Tyler University, held on the 23d inst., the undersigned was authorized to notify all persons desiring situations as teachers, that proposals for taking charge of the Male and Female departments of said University, will be received between this date and the first Saturday in December next. The undersigned will correspond with all who may desire a situation in either of the departments, and impart information in regard to the present condition and future prospects of the schools. Address me at Tyler, Smith county, Texas.

Jack Davis, President Board of Trustees.

TEXAS BAPTIST [Anderson, TX], February 4, 1858, p. 2, c. 1

Sulphur Springs.—These Springs, owned by Messrs. Lee & Taliaferro, are becoming a favorite place of resort. Mr. Lee has just returned from the States, where he has been for some time making preparations of an extensive kind for the accommodation of the Southern Public. Everything that money and perseverance can accomplish, they are doing for the comfort of those who patronize them.

TEXAS BAPTIST [Anderson, TX], February 11, 1858, p. 1, c. 2

Boston Brown Bread.—Mix three parts Indian and two parts rye meal. Sift and wet down with sweetened water, hot, a little saleratus, and yeast into a stiff pudding. Bake with a steady and strong until well done.

Finely ground charcoal and white oak bark in equal parts make a good tooth powder for keeping the teeth clean, and the gums healthy and hard.

TEXAS BAPTIST [Anderson, TX], February 11, 1858, p. 2, c. 2

Discussion on Dancing, Etc.

Quite an animated discussion is going on between the Texas Republican and a correspondent of the Christian Advocate upon the propriety of encouraging dancing and theatrical performances. The Republican claims for these institutions great antiquity, religious sanction and the approval of the wisest and best men of different ages, if we understand his positions. So far as we have yet seen, we congratulate the Advocate in her correspondent's knowledge of the scriptures and his true understanding and appreciation of the genius and spirit of Christianity. Nothing can be clearer to the Christian mind, than that dancing and theatrical amusements are as directly opposed to true piety and the growth and enjoyment of spiritual graces, as Satan and his rebellious kingdom are opposed to Christ, the glory of God, and the eternal happiness of man. Our heart is always moved with pity when we see an immortal being, who is rapidly traveling to the judgment seat to hear and receive his final doom, trying to justify an unholy life and practice by the word of God; when at every attempt he clearly shows that the true light of that word is not in him; that he is in utter darkness; and that he is even now closing his eyes against the spiritual light of the glorious gospel of Christ. We could weep over such willful blindness by which the truth is perverted and the scriptures wrested to the destruction of many souls. But we hope Christians will see the ruinous evil of these popular sins and avoid them.

TEXAS BAPTIST [Anderson, TX], February 25, 1858, p. 3, c. 4

The Rusk Enquirer makes mention of the Texas Freemason as about to be published at that office.

TEXAS BAPTIST [Anderson, TX], February 25, 1858, p. 3, c. 5

The San Antonio Herald says: We understand that the Mormons on the Medina below Bandera, and known as the Mormon settlement, are about leaving for California, as they allege, but really, we suspect, for Utah, probably having been summoned by Brigham to fall into ranks. There are some dozen or more families.

TEXAS BAPTIST [Anderson, TX], March 11, 1858, p. 2, c. 4

The Execution Yesterday.

At 2 o'clock P.M., yesterday, the negro woman, Lucy, was hung in the upper room of the jail, (formerly the court house) in the presence of some twenty persons, magistrates, freeholders, &c., as directed by the Penal Code. It was the first execution in this city, and perhaps the first in the State, under the requirements of the Code, by which capital punishment cannot be inflicted in public. A large crowd of persons were collected around the jail, and it was very evident, had they been members of the Legislature, they would have voted unanimously for the repeal of this provision of the new code. The scaffold was a plank platform some four feet square, elevated

eight or ten feet above the floor, on one side was secured two upright timbers by hinges, while the other side was supported by a rope passing over the frame above, so as to sustain the platform in a horizontal position. Upon entering the room we found the sheriff, Mr. Westerlage, reading the awful sentence of the law to the wretched woman, who had taken the life of her mistress, and who was about to suffer the p[illegible--penalty of her?] dreadful crime. She was sitting on her [illegible], and appeared to listen composedly to the sentence that pronounced her awful doom. There was not the slightest appearance of fear or agitation in her countenance or her manner. Having concluded the reading of the sentence, the sheriff took her by the arm, (her hands being tied and her body covered with her burial dress) and led her up the steps to the scaffold. She walked with a firm step. When the rope was adjusted about her neck, she was asked if she had anything to say. She replied in a low voice, as well as we could understand, that all she had to say was that she forgave everybody, and hoped that she would also be forgiven.

The Sheriff asked her if she had no more to say. She said, no; and then added, "May the Lord have mercy on me." Thereupon the Sheriff drew the covering over her face, cut the rope and she was launched into eternity.

We have given an account of this execution more in detail for the information of those who were not allowed to be present, hoping it may prove a salutary warning to others.—News 10th.

TEXAS BAPTIST [Anderson, TX], April 15, 1858, p. 1, c. 5

Extravagance in Dress.—Mr. Stirling, in his recently published book on travels in the United States, thus compliments our American ladies on their extravagance in dress:

The ladies of New Orleans, like their sisters of New York, are great dressers; indeed, the dresses of American women generally, at least the new rich class, are something fabulous in expense, taking into consideration the rank and fortune of the wearers and their husbands. The dresses of ladies, in New Orleans I am told, and by New Orleans people, are often equal in richness and expense to those of our crowned heads in Europe. What do you think of a Creole lady's dress powdered over with diamonds? her husband probably a cotton broker! Ladies here think nothing of expending a large proportion of the profits of a year's trade in a few dresses. Of course we must suppose that this is in most cases, done with the knowledge and approval of the husband. An American's wife is the peg on which he hangs out his fortune; he dresses her up that men may see his wealth; she is a walking advertisement of his importance, the "sandwich" announcing to Broadway or Canal st. that her husband is a man of money and station.

TEXAS BAPTIST [Anderson, TX], April 15, 1858, p. 4, c. 1

Fire Kindlers.—Take a quart of tar, three pounds of rosin, melt them, bring to a cooling temperature, mix with as much sawdust, with a little charcoal added, upon a board; when cold, break into pieces the size of a large hickory nut. The composition will easily ignite from a match, and burn with a strong blaze long enough to start any wood that is fit to burn.

TEXAS BAPTIST [Anderson, TX], August 12, 1858, p. 2, c. 1

G. G. Baggerly is Dead.—We are informed by a private letter that G. G. Baggerly died of consumption at his residence, in Tyler on Sunday, July 26, 1858. We hope some of the brethren at Tyler will send us a suitable obituary for publication. We are glad to learn that he sent for members of Tyler church, and expressed entire reconciliation on the day he died. Let charity cover the multitude of faults, and let brethren all be one again.

Meeting.

Palatine, Anderson Co., Texas, }
August 8th, 1858.

Brother Baines: One month and eight days have elapsed since you left my house and the meeting you left in progress continued until last Sunday night, with prayer meeting every morning at 9 o'clock, and preaching at night; the interest grew gradual from the beginning up to the close, at which time there remained not less than twelve or fifteen mourners. During the meeting there were ten accessions to the church by experience and baptism, and three by letter, and some more will join soon. There were no preachers with us but Elder J. R. Malone, of the Mt. Prairie Institute, who is, by the way, a host when in the harness, and an able defender of the doctrines of the Baptist church, (Christ's church, for when I say the Baptist church, I mean the church of Jesus Christ; for, I do believe with all my heart, it is the only one that fits the pattern brought to view in the New Testament, in every particular; that is, on the earth, and I mean to the exclusion of all other so-called churches,) and Brother Martin V. Smith, in whose ordination you assisted while here, who is, this day, possessed of the greatest amount of zeal and energy, his age considered, I ever knew, and who, I do honestly hope and pray, will be the humble instrument in the hands of God in accomplishing great good, and as yet he has the unbounded confidence of all this country, especially those that see his daily walk and conversation, and my prayer to God is that he may stand fast and firm, unshaken and immovable in the doctrines of the Bible, and fearlessly and boldly proclaim the Gospel to a lost and dying world, regardless of all consequences, without the fear, favor, or affection of enemies; for I have already heard the distant and muttering thunders pointing towards the camps of Peditism and Campbellism. . . . As far as it did go, or has gone, it was forced over the heads of every ism on earth, and everything else that was calculated, in the least, to retard the progress of true and undefiled religion. The science of footology, for I don't know what else to call it, was going on here at the time, and taught, too, by a Northern Yankee dandy, who, it was said, came into our midst to teach our young and rising generation, graceful manners to enter the social and fashionable circles of society; and this teacher, of this great art, which he found this community destitute of at least so much so as to make known to the community, that it was in his opinion, thought they ought to pay him a handsome sum, to give the young some lessons on that desired art which he did with a vengeance, when, at the same time it is said, that this great teacher of this so much desired art, had not advanced far enough in it himself, even, to know how to go to church, and while there to behave himself as well as some of the most illiterate and unlearned sons and daughters of Africa.—Beautiful teacher this, in whose hands, for the fathers and mothers in Israel, the professed followers of the meek and lowly Jesus Christ, to be turned over. When will Christians get their eyes opened to such training as this for their offspring, the manner of which thing God will hold them responsible for? It was also interspersed with parties, negro-fool-shows, and, in short, everything on earth that was in the least calculated to frustrate the cause of the Redeemer's kingdom on earth. . . .

Yours in hope of eternal life,
Fido.

Dancing.

We often hear asked in apparent triumph, "What harm is there in dancing?" In the mere shuffling the feet or leaping to the sound of music, there is no harm. Against making measured steps, graceful bows and intricate evolutions in the social parlor or in the family circle, (if this were the end), here could perhaps be no valid objection alleged. But that by no means covers the case; dancing is seldom performed in that way, and we must look at in all its tendencies and consequences, in all its connections and efforts. We must examine it *as it is*, and not *as it might be*.

"What harm is there in dancing?" A great deal of harm.

1. It is a positive violation of God's Word which solemnly enjoins us to "shun the very appearance of evil," and parents to "raise up the child in the way he should go, and when he is old he will not depart from it." Who would wish their children to make the ballroom, with its dances and dissipations, a part of their permanent employment for life? What good is there in dancing?

[Illegible] Exercise is necessary; but how many are there who can not find some useful employment in which they can take sufficient exercise? If there is one, he ought to die—his life is not worth saving. And how many young ladies are there who could not take sufficient exercise in attending to the various duties of the domestic circle? Not one. And if there were, how much better to walk in the pure open air than to seek the crowded ball-room? Some young ladies who lounge and loiter about, the week round, leaving their mammas to wear themselves out with domestic labors and cares; young ladies who do not make up their own beds, or sweep their own rooms, will go to the ball-room and dance till after midnight in its heated, impure air, and fill their stomachs with sweet-meats, confectionaries, impure wines, &c., that the stomach of a hyena could not digest, and then perhaps go home through damp night air, and all for exercise! Taking into account the thin dressing, tight lacing, unwholesome food, violent heating of the body and their exposure to night air—there is nothing so ruinous to the health of young females. Early graves or sickly lives are the rewards many such reap for their folly.

3. It is a foolish, unprofitable waste of time. Our probation here is short at best, and we need every moment for purposes of value to ourselves and others; every moment may be turned to use, and we have not one given us to throw away. We are not our own, and when the Master comes he will call us to account for the use of every moment. Who will wish to say, "I hid my talent to enjoy the dance?"

4. It cultivates a criminal fondness for dress and ornaments. Nothing is more conspicuous in the ball-room than the extravagant and senseless profusion of finery. Costly materials, brilliant colors and sparkling jewels rival each other, while the Scriptures forbid "costly apparel."

5. It cultivates the most criminal extravagance. The supper, wines, apparel, musician, carriages—in a word, the whole thing is a useless expenditure of money. Many a young lady may be seen in the ball room arrayed in finery and jewels that cost more than her father makes clear in two months of hard labor with his hands. And many parents while schooling their children to dance, are implanting a spirit of extravagance and reckless expenditure which will one day scatter to the winds their hard earned fortunes.

6. It unduly excites the imagination and fills the heart with vanity. Go stand within the ball-room and see the lovely forms moving through the intricacies of the dance, arrayed in robes of costly material and brilliant colors, the beaming eyes and smiling faces, the happy voices and cheerful laughter on every side, the sweet strains of soul-inspiring music, and the floods of light illuminating the lofty rooms; go look on a scene like this, and decide whether it fits the young for the sober realities of life? Do they not turn away from the stern conflicts of business and the cares of the family with a sick heart, and sigh for the dissipations of the ball-room and seek its imaginary pleasures? Very poor training for those who are to make business men, or wives and mothers of children, to say nothing of religion.

7. It begets insubordination to parents and destroys attachment for home. Who ever saw dancing children but what thought their parents were "old fogies," and all the pleasures of the family coarse and uninteresting and all its cares burdensome and beneath their position in society?

8. It leads to dissipation. Wine, and even brandy is generally found in the ball-room, and gentlemen often drink till unfit for any decent society; and even young ladies not infrequently drink till scarcely able to stand without considerable support from their partners. We have known an instance not one hundred miles off, in which two ladies were unable to stand alone from intoxication. How many drunkards can date their ruin back to the glass offered by a fair hand in the ball-room.

9. It murders piety and destroys all taste for religious worship. Who ever saw a dancer, a ball-goer, who had any piety or any desire for the house of God? They worship an idol; they have no love of God, they will not attend his worship, they will not attend prayer meeting; they will not attend Sabbath School, they don't love Christian society.

10. Its tendency is immoral; it breaks down virtue.

First—The style of dress tolerated in the ball-room requires a sacrifice of that instinctive modesty which is such an admirable and charming adornment of female character. Reader, did you ever see the inside of a ball room? and did your eyes rest on the bare arms, bare necks and--heaving bosoms? What is the direct effect of this immodest exposure?

Secondly—The use of wine while heated in the confined air has a direct tendency to dethrone reason and inflame the passions; to break down all the restraints of virtue and prepare the victim for seduction and licentiousness.

Third—The vulgar, immodest attitude of the parties in some of the dances requires the lady to submit to familiarities from her partner repugnant to female virtue, and which, under any other circumstances, would be repelled as an insult.

Fourth—The Associations of the ball-room are always of a character that a young female cannot mingle without more or less defilement. Libertines, drunkards and gamblers—men whose very touch is pollution, and who would not be countenanced in the social circle or family parlor—are met civilly and smiled on in the ball-room, because its etiquette demands it.

Fifth—Much of the conversation of the ball-room is incompatible with a high-toned purity of character and refinement of manners.

Does any one say that these are extreme cases?—These are the darkest shades of the picture.

It is not contended that all these evils follow in every case. Either one of them should be sufficient to drive any good man or woman from the ball-room. Either one is sufficient to condemn dancing as sinful, criminal.

We say the "harm in dancing" is, that its tendency is to all these criminal results; and

hence, no one can innocently engage in or patronize it. We hold these ruinous, dreadful consequences up before parents and children and ask them to look at them soberly, in the light of reason and Revelation, and decide whether they are prepared to meet them.

The question is not, "Can these evils be escaped?" "Can our children avoid the consequences?" But it is this, "Is this the tendency?" "Are these the consequences of dancing?" And if so, your duty is clear—"avoid the appearance of evil."

Your children might innocently play with a keg of gunpowder and be much pleased at seeing small quantities of it flash in their hands; but, hark! that stunning report, those screams and groans, those blackened, mutilated forms show too late your criminal disregard for their safety.

It might be pleasant for your children to sit down by the viper's den and stroke its glossy, spotted back, but who would bear the risk for the mere amusement? How can you permit your children, especially your tender daughters, to enter dens of vipers, more cunning, deceitful and ruinous.

Finally, it might be very pleasant for your children to embark in boats and sail around the outer circles of a whirlpool, but would you be so reckless of their lives? Could you see them after a few "graceful rounds," rushing into its roaring, foaming vortex, and hear their despairing cries for help, and feel no self-accusation? There is a far more fearful vortex which thousands enter through the mazy dance!

Can you then send your children to the ball-room? Dare you let them go while under your direction, with all the above ruinous tendencies before your eyes? "How many parents have lived to reap the bitter fruits of their folly, to see their sons and daughters preferring the ball-room to the house of God, and leaving their parents to go alone and with mourning hearts, to the prayer-meeting, while they mingled in scenes of gaiety and dissipation."

How can any Christian man or woman use the prayer taught by Christ—"Lead us not into temptation, but deliver us from evil," and then go on send their children to the ball-room? May the Lord have mercy on such professors and convert them from the error of their ways.

H.

TEXAS BAPTIST [Anderson, TX], September 23, 1858, p. 3, c. 2

Brother Wright gives the following interesting religious news. We rejoice to hear of the churches prosperity.

We had a meeting of a week's continuance at Tyler, and we are thankful to be able to record good results. The church was much revived; Christians were made to rejoice and mutually forgive each other and come together as one at the foot of the cross of the blessed Savior. Some six or seven were received by letter and restoration. Rejoice with us. We hope for better times in Tyler.

Brother John Rasberry has just closed a very interesting meeting of days also at Antioch. Some twenty-five baptized; one by letter and two or three standing over for baptism.

Brother Milburn has just closed a good meeting also at Harris Creek church. Some ten I think were baptized.

Brother J. S. Bledsoe held a meeting recently with Carmel church with about the same results. Yours truly,

J. V. Wright.

TEXAS BAPTIST [Anderson, TX], September 23, 1858, p. 3, c. 1

Judson Association.

The ministers and delegates that may attend the Judson Association at Larissa, are referred to the following brethren, who will assign them suitable homes during their stay with us, viz: Willis Bass, O. Prestridge, J. Phillips, Y. D. Harrington, H. Click, E. Dodson, W. Check.

TEXAS BAPTIST [Anderson, TX], September 23, 1858, p. 3, c. 3

For the Texas Baptist.

Meeting.

Brother Baines: After spending some time with the Tyler church, aiding in their meeting, (an account of which you doubtless will be furnished by some of the brethren) I left on Saturday for Larissa and met with the church there on Sabbath, August 8th. Brother Denman with me we carried on the meeting, and the good Lord blessed his Word, for on the first day six persons were found at the anxious seat asking an interest in the prayers of Christians. On Wednesday we sent for Brethren Thomas, Smith and Malone. Brother Thomas came but could not remain long. On Thursday Brother Lain came to our relief, but owing to his feeble health, he remained but a short time. We again sent for Brother Malone, who came on Friday and remained until Sunday evening and did us much service. This was certainly the best meeting I ever attended. I have been where more were converted, but I never saw a stiller, deeper work. We had but little noise and often death-like stillness pervaded the whole congregation. It was a melting time of solemn prayer to God for his blessing, and the Lord heard and answered. I requested all several times to pray and all that could knelt, and I felt like all did pray. There was not an unfeeling sinner there; no laughing or talking even by the most unconcerned. The work seemed to increase until the last day. We left some sixteen mourners and I suppose as many had left rejoicing. We had twenty-two added to the church—eight by letter and fourteen by baptism. The Lord prosper his work. Your brother in the Gospel.

J. M. Carter.

TEXAS BAPTIST [Anderson, TX], October 7, 1858, p. 2, c. 2

Denton.—We were pleased to see in our office during the week our esteemed friend, R. Turner, Esq., of Denton, Denton county. He gives us some interesting statistics which we publish for the information of our readers.

The county has a population of about 5,000—750 voters. Like every other county, it is "one of the finest counties in the State." Its lands—black and sandy—are rich and productive, producing wheat, corn, rye and the like, in abundance; but little cotton is raised owing in a great degree to its distance from a cotton market. The wheat crop of the last season averaged twenty bushels per acre, and can be bought in Denton for 75 cents per bushel. The county has an abundance of good water, and is well supplied with timber for all purposes; though a good steam saw mill is required to cut it up. The town is situated on the edge of the Cross Timbers, with an extensive prairie to the west. It contains several dry goods and one drug store—has a goodly number of lawyers and a few doctors. It has a good frame courthouse. A Masonic hall is about to be built; the contract for the wood work is taken at nearly \$3,000. The town, however, lacks a good school—a competent teacher would do well in Denton. A more desirable location for a weekly newspaper cannot be found. We believe a paper, properly conducted by practical

printers would succeed in Denton.

The Baptist church numbers some twelve members, and the little band attend monthly on the ministrations of Brother Willis. May a work of grace be revived among them.

Our list of subscribers in Denton county is already quite respectable, and we hope that as the Baptist becomes known its circulation will rapidly increase.

TEXAS BAPTIST [Anderson, TX], October 7, 1858, p. 2, c. 4-7

Summary: Parental Obligation and Force of Habit—Substance of a sermon preached by Elder J. V. Wright, in the regular course of his pastoral labors at Tyler, Texas, on Sunday evening, 5th day of September, 1858. Published by request of the church.

TEXAS BAPTIST [Anderson, TX], October 14, 1858, p. 2, c. 2

. . . Bonham is a handsome and flourishing town, the best we saw in the northern part of our State in some particulars. Kentucky Town is a small village situated in a high and healthy country. We preached at both these towns and made several new acquaintances at each place and were both pleased and encouraged in our visits. The citizens are generally intelligent, enterprising and very hospitable to visitors. They have our grateful acknowledgements for their kindness and our best wishes for their prosperity.

From Kentucky Town we made our way south-west over a very high prairie country to Pilot Point, a little village near the corners of Grason [sic], Cook and Denton counties. Here we entered the Cross Timbers and traveled through them to the town of Denton, where we arrived on Saturday. Here we rested several days and preached to the people of this new and growing village with some apparent good effect.

The Methodist minister in charge at that place had a meeting in progress when we arrived, but he very courteously yielded his preemption and gave notice that we would preach at eleven o'clock on Sunday which we did to a very respectable and attentive congregation. We preached twice afterward and so far as we could judge from appearances, the power of the Gospel was truly manifest.

We also attended the services of our Methodist brethren at their hours, and heard some very good discourses which we hope were blessed to the awakening of sinners to a sense of their danger. Brother Binkley is a courteous gentleman and a young man of promising talents, who will give his superiors some trouble on account of his independence of thought at action. We opine that his powers of mind will ere long bring him to discover that the shallow waters of Methodist doctrine will not afford him a safe and comfortable season in which to make his ministerial voyage through time to eternity, and if he has grace enough to count all things loss for the excellency of Christ Jesus, his only rightful Lord, he will assert his freedom in Christ and glory only in bearing his cross. Before his eyes the transcendent honor of Jesus will outshine all worldly glory and he will despise the honor that comes from men or promotes the pride of the human heart. May God direct his course and guide him safe to heaven.

The Baptist church in Denton is small, being newly constituted, but as it has some pious members who are devoutly praying for an increase, we hope the Lord will add to it soon such as shall be saved. This town is situated near the west edge of the Cross Timbers in sight of the grand prairie. It is a good wheat and stock country. The land is not generally so rich as some other counties, but the soil is good, land cheap, short timber is abundant and the people look healthy. From Denton we made our way to Grape-vine Prairie where the West Fork Association met. We were conducted to the hospitable dwelling of Brother Estell, where we abode until we

thence departed after the close of the meeting. Our readers may learn much of this body by the Minutes, which will soon appear.

TEXAS BAPTIST [Anderson, TX], October 14, 1858, p. 2, c. 7

For the Texas Baptist.

Nacogdoches County.

While several of the Eastern counties of Texas are increasing in wealth, population and importance, Nacogdoches is beginning to shine forth like a rich jewel in the diadem of Texas. If there is a county in the State that is more praiseworthy than another, it is certainly Nacogdoches; for where can we find more hospitality and generosity than among its citizens? The daily liberal appropriations prove the spirit of high-minded citizens. Other counties, doubtless, possess more wealth and greater facilities for advancing to the high state of culture for which God created man, but there are none that are doing more in proportion to its strength. For the morality and good conduct of its citizens, its equal is but very seldom found. The fertility of its soil, with the almost certainty of rain, &c., are attracting emigrants not only from various parts of its own State, but also from the adjoining States. Where, but last year, might be heard nothing but the sound of the sportsman's horn and the melancholy howling of wolves, now may be seen beautiful fields of corn; and too, where not long since the wild deer of the forest roamed, now may be heard the echo of fine schools and the still richer notes of Christian worship.

May this beautiful and picturesque county, inhabited by generous men and lovely women, continue to improve morally and physically, and finally wave its banner triumphantly over all opposition.

Mary M. S-----,
A student of New Salem School.

September 4.

We always rejoice to have an opportunity to encourage the young and promising talent of Texas, and especially the females. We would be delighted to see a portion of our paper constantly filled by their communications. We can readily bear with their childish imperfections for the superior pleasure of beholding their growing developments of mind and their preparation for future usefulness. God bless the children.

TEXAS BAPTIST [Anderson, TX], October 14, 1858, p. 3, c. 2

For the Texas Baptist.

Prayer Meeting in Houston.

Brother Baines: For more than twenty days past a daily union prayer meeting has been sustained in Houston by laymen connected with the Baptist, Methodist and Presbyterian churches. The Baptist building was selected because of its central location—directly between the Methodist and Presbyterian churches. The meeting is strictly of a union character. Not the least sectarianism is discernible. The numbers in attendance have, thus far, been quite respectable, and about equal from the three denominations represented in the meeting. We wish it distinctly understood, that we claim no revival; on the contrary, we have to lament the cold and

dead state of our churches, and the little interest manifested in the community generally on the subject of religion. We trust our sincere prayer is, "Oh! Lord revive thy work." We ask an interest in the prayers of christians every where, and especially in our own State, that the city of Houston may be visited with a genuine, Scriptural revival of religion.

Union.

TEXAS BAPTIST [Anderson, TX], November 4, 1858, p. 3, c. 1

A Woman's Growth in Beauty.—If women could only believe it, there is a wonderful beauty even in growing old. The charm of expression arising from softened temper or ripened intellect, often amply atones for the loss of form and coloring, and, consequently, to those who never could boast either of these latter, years give much more than they take away. A sensitive person often requires half a life time to get thoroughly used to this corporeal machine to attain a wholesome indifference, both to its defects and perfections, and to learn, at last, what nobody would acquire from any teacher but experience, that it is the mind alone which is of any consequence; that with a good temper, sincerity and a moderate stock of brains—or even the two former only—any sort of body can, in time, be made useful, respectable, and agreeable, as a traveling dress for the soul. Many a one who was absolutely plain in youth, thus grows pleasant and well looking in declining years. You will hardly ever find anybody, not ugly in mind, who is repulsively ugly in person after middle life.

TEXAS BAPTIST [Anderson, TX], November 18, 1858, p. 2, c. 3

"The Texas Era" is the title of a new paper started at Henderson, Rusk county, by Messrs. S. G. and Leon Swan.

TEXAS BAPTIST [Anderson, TX], December 2, 1858, p. 2, c. 4

For the Texas Baptist.

From Bowie County.

Boston, Nov. 9, 1858.

Brother Baines: Our papers come very irregularly and some are disposed to complain, but after several years observation, I am satisfied that it is not in the power of any one man to remedy the evil. It is not only unreasonable but *cruel*, to hold an editor responsible for the carelessness of postmasters over whom he has no control. We should remember that "*we are in Texas*," and wait patiently for better times.

Our county is blessed with excellent health at present, and presents the appearance of a good degree of prosperity. Boston, the county seat is located in a high region of country, twelve miles from Red River, on the north and about the same distance from Sulphur Fork on the south. It is yet quite small nearly all the improvement having been made within the last five years. The lands in this vicinity are of a medium quality with excellent roads, plenty of timber and an abundance of the best water to be found in Texas. Apples, peaches and almost all kinds of fruit grow well on the uplands. Cotton is the chief staple of the county, which is principally grown on the rich bottom lands of Red River, down which it is conveyed on steamboats with but little trouble to the farmer to the New Orleans market.

The Memphis, El Paso and Pacific Railroad runs within about three miles of this place, thirteen or fourteen miles of which are already graded. As to the ultimate success of this great

enterprise there seems to be no reasonable doubt. The specific time of its accomplishment is the only question to solve with regard to it. "The immense territory West, unsurpassed in fertility of soil and salubrity of climate," requiring an outlet to the Mississippi River, the overwhelming influence brought to bear upon this enterprise as shown by S. H. Morgan, by over 20,000 miles of River Navigation and 20,000 miles of Railroad connections east of the Mississippi River, besides the millions of capital and population East that must have an outlet West by railway, seems to place the whole question of its final result beyond conjecture. That portion of the road now in course of construction is surveyed from the Arkansas line to the West Fork of the Trinity River a distance of 224 miles, designed to form a junction with the Houston and Texas Central Railroad, thus connecting the Mississippi with the Gulf of Mexico. \$600,000 worth of stock has been taken in this survey, which is expected to be increased in a short time to \$750,000. The present indebtedness of the company is \$8,000, while the amount due from stockholders is \$80,000. Besides this amount from the stockholders, the company has the benefit of a loan from the State of \$6,000 per mile and a land grant of sixteen sections per mile, which at \$1.50 per acre would amount to over \$15,000 per mile, sufficient to pay the whole cost of the road; and the probability is that when the road is completed those lands will be worth from \$5 to \$15 per acre. So it may be clearly seen that the inducements offered are sufficient to secure the completion of the work at no very distant period. More anon.

D.B.M.

Boston, Nov. 22, 1858.

Brother Baines: In my last I gave you a short sketch of our temporal condition and prospects in this remote corner of Texas. It may be no less interesting to your readers to learn something of the condition and prospects of the cause of truth among us. Our churches in this portion of the East have not enjoyed those refreshing revival seasons which have gladdened the hearts of so many churches and ministries in various parts of the country during the past year. Our brethren generally lament their coldness, and many of the churches are languishing for want of a regular and efficient ministry. This county has no Baptist minister but myself. Cass county on the South with a large and growing population has but one Baptist minister. Nearly the whole of Red River, Lamar and Fannin counties are entirely destitute of Baptist preachers. Several ministers of the right stamp I believe could be sustained here. Truly, "the harvest is great but the laborers are few." It is not the great scarcity of ministers of which we complain, but it is the scarcity of working, self-denying and faithful ministers. Some of our western churches are burdened with ministers who are doing literally nothing in the way of carrying out the requirements of their high commission to preach the Gospel to every creature. . . .

D. B. M.

TEXAS BAPTIST [Anderson, TX], January 6, 1859, p. 2, c. 3

What Hymn Book for Texas?

All know that Baptists can not be bound ecclesiastically to unite upon any particular hymn book. All know that in union there is strength, and that many advantages would arise from the churches using the same collection of hymns. From the various States brethren have imported various hymn books, and their local preferences have not been sacrificed for the general good. The churches organized here have not permanently located upon any collection of

hymns, and even those few that have laid down their files would be willing to lift them for a better location. Now is the accepted time for us to settle down upon some uniform standard.

The most of our ministers, deacons and prominent members will read weekly in the Tennessee Baptist the recommendations of the Southern Psalmist, and the compilers (Graves and Pendleton) enjoy the confidence of the churches. The associations and churches will obtain the most of their reading books and Sunday school books from Nashville. These causes will introduce the Southern Psalmist into Texas to a considerable extent. It would be in vain for any one to oppose this "foregone conclusion." The Rubicon is already passed. The only question open for discussion is, ought all the churches to adopt the Southern Psalmist to secure the advantages of union? Upon this all-important question we venture our individual opinion; and as the hymn book is next to the Scriptures in importance, we shall take time to remark generally about "psalms, hymns and spiritual songs."

A shrewd statesman has observed, "Let me make the songs for a nation, and I will govern it." Another statesman has said, "Let me write the songs for a nation and I care not who makes its laws." Carlyle says, "Observe, too, how all passionate language does of itself become musical—with finer music than mere accent.* All deep things are song. It seems, somehow, the central essence of us—song." Poetry, music and song exist among every nation, people, kindred and tongue as the fundamental feelings of human nature. Before the invention of letters, history, philosophy and law were taught in poetry, music and song. Probably none of our readers could quite a single sentence from Whitfield while their memories are richly stored with the verses of Watts. Cowper's poetic sensibility prevented him from figuring among the statesmen, and exiled him to the solitude of nature and of God, from which he now figures largely in the souls of millions, while the statesmen of his day have passed away. Not one in a thousand have ever seen the theological works of Toplady, while the assembly of the [illegible]

"Rock of ages cleft for me,
Let me hide myself in thee."

The six octavo volumes of Newton can scarcely be found in the libraries even of the universities, and yet Brother Baylor brings the tears from the frontier men by reading,

"In evil long I took delight."

And probably when Newton arises in the resurrection he will hear the "wreck of matter and the crash" of worlds made melodious by the saints singing

"Amazing grace, how sweet the sound."

The All-wise God employed the power of poetry in writing (in the original) the book of Job, the Songs of Solomon, the Lamentations of Jeremiah, and a great part of the prophetic writings, and the Psalms now read round the family altar once filled the sanctuary with songs of praise. It is a fact worthy of note that Milton, Young and Pollock obtain from the Scriptures themes worthy of the sublimest productions of genius; and the rhetorical figures of the Scriptures are versified by every poet. The hymn book is next to the Scriptures.

To whom shall be intrusted [sic] the solemn responsibility of selecting the hymns to be sung by the saints of the Most High, whose theme echoes the golden harps of seraphim? What compilers have poetic and Scriptural taste to enable the brethren to "speak to themselves in psalms, hymns and Spiritual songs, singing and making melody in their hearts to the Lord?" For years past the Tennessee Baptist has published, not newspaper poetry, but true and useful poetry. These pieces have not been after the false and the fool model of Byron, nor the fanciful and frantic model of Shelley, but they have been vitalized with the activity of the nineteenth century and united to the benevolent movements of this age. We would cheerfully give ten

dollars to have bound in book the poetry published in the Tennessee Baptist for the last few years. This volume would teach some of the good brethren who may smile at this essay that only false poetry is composed of sighs of moonbeam lovers and the dewdrop tears of sentimentalists; but that the poetry of truth springs from the center of the soul and makes the world wiser, holier and happier. Can not the South-Western Publishing House issue this volume to be placed in the parlor instead of the infidel and corrupting poetry now seen on almost every center-table? We have alluded to the healthful and inspiring poetry of the Tennessee Baptist to prove that these editors would not publish hymns where the sense was sacrificed to the sound, nor on the other extreme, when the heart is sacrificed to the imagination. They possess the qualifications for editing a hymn book for the churches.

The churches to which we have preached have generally used the Psalmist compiled by I. F. Smith and B. Stow. It has many excellencies and some defects. Music (which hath charms for the child and the savage) may be so refined till no one can appreciate it except the few who have long cultivated (perverted) their taste.

We have thought the Psalmist contained too many hymns adopted alone for poetic sensibilities. Penitensive hymns should not come from a fancy which can weep fictitiously, but they should be the wailings of woe groaned by the contrite spirit and the broken heart. Hymns of adoration should not be written by the philosopher who has looked through nature up to nature's God, [illegible]ying his contemplation in verse—as Carlyle says, why twist such speculations into jingle when they can be expressed better in prose. When the Gospel is designed for all the world does not that preacher fail who addresses it so as to please a few of the self-conceited, knowing ones, psalms should express humility, veneration and gratitude—they should flow from the fountain of love.

We have thought that the Psalmist contained too many hymns that were merely definitions of hymns, or like the Lord's prayer twisted into rhyme. Let the articles of faith stand still in prose form. True, the apostle exhorts, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to the Lord." But this teaching and admonishing is to be addressed to the heart, stirring its emotions. In the first of this article, we mentioned how Watts and Cowper have made the word of Christ to dwell as a part and portion of the soul itself. While we believe that the Psalmist contains the most classic collection of hymns for highly cultivated tastes; yet, a portion of it will not reach the people, and another portion is more adapted for reading than for singing "in your hearts to the Lord."

After carefully examining the Southern Psalmist, edited by J. R. Graves and J. M. Pendleton, we think it will come more to "the hearts and the home" of the brethren. Instead of lying in the library, it will be placed on the stand with the family Bible for the fathers. The spectacles of the mothers in Israel will often be found between its soiled leaves; and the brethren will carry it with them to meeting. We hope the preacher's heart will not be so wrung with agony because of the cold and heartless singing [illegible].

(To be continued.)

TEXAS BAPTIST [Anderson, TX], January 6, 1859, p. 3, c. 3

A large Manufacturing company has lately started in New Braunfels, for the making of coarser fabrics. They are already engaged in the furtherance of the matter.

TEXAS BAPTIST [Anderson, TX], January 6, 1859, p. 3, c. 2

We are assured, says the Picayune, by those engaged here as buyers of the article, that all the wool grown in the Southwest will find a ready sale in New Orleans. Two or three mercantile firms give considerable attention to this article, and are prepared to buy all that is offered. We would inform the planters of Louisiana and Mississippi that cotton does not find a more ready sale in New Orleans than wool. The labor of taking off the fleece from their flocks will be richly remunerated by the prices obtained as soon as it reaches the city. Nor should Texas neglect this market for her wool. It is the best within the reach of her stock raisers. It will improve rapidly as the quantity forwarded increases. Merchants will devote their exclusive attention to its purchase and sale, when it becomes as sure a product as cotton or sugar, and comes to their hands in large quantities. We can name several warehouses that now are filled with wool. As yet none is shipped to the North. It is consumed at home. The orders of Southern manufacturers come directly to the wool merchants of New Orleans. The Southern producer saves much in freights, commission and storage, who sends his crop to this market.

TEXAS BAPTIST [Anderson, TX], January 6, 1859, p. 3, c. 2

The Brownsville Flag is arguing in favor of a treaty with Mexico for the extradition of the slaves that have escaped from Texas to the other side of the Rio Grande. The *Los Noticias*, a paper published in Matamoras, is opposed to such a treaty—says it would be repulsive to the Mexican people, &c.

TEXAS BAPTIST [Anderson, TX], January 6, 1859, p. 3, c. 2

The Tyler Reporter of the 11th ult., says: "A number of negroes, belonging to the estate of Lindsey Smith, were sold at the block in this places [sic] on Tuesday last, on a credit of twelve months, for the following high prices, viz: A girl fifteen years old, for \$1,110; a woman, 22 years old, (with infant) \$1,560; a girl, 9 years old, \$800; a boy, 4 years old, \$725.

TEXAS BAPTIST [Anderson, TX], January 13, 1859, p. 2, c. 7

Elder J. V. Wright informs us that he is about removing from Tyler, in Smith county, to Midway, in Madison county, and requests his correspondents to address him at the latter office. Brother Wright is a good preacher and a good physician. The citizens of Madison county may extend to him a hearty welcome.

TEXAS BAPTIST [Anderson, TX], January 13, 1859, p. 3, c. 4

Married—On the 21st ult., by Elder J. V. Wright, Mr. Bryan Marsh to Miss Mitia Shuart, all of Smith county, Texas.

On the 29th ult., by the same, Mr. L. L. Langham, of Pensacola Florida, to Miss Mary Beville, of Smith county, Texas.

On the 4th inst., by the same, Mr. Con. F. Reed to Miss Elizabeth Moor, all of Smith county, Texas.

TEXAS BAPTIST [Anderson, TX], January 27, 1859, p. 4, c. 2

Loaf of Tea Cake.—One cup sour milk, one cup sugar, one teaspoonful rose water, a little nutmeg, one tablespoonful of butter, one teaspoonful of soda, two and a half cups of flour.

Batter Puddings.—Sixteen tablespoonfuls flour, one quart of milk, six eggs, salt, beat the eggs to a froth on the plate, and after it is mixed, beat it fifteen minutes. Either boil or bake.

Short Gingerbread.—Eight cups of flour, three cups of sugar, one of ginger, one of butter, six eggs, one teaspoonful of soda.

Cookies.—Three and a half pounds of flour, one and a half of sugar, one of butter, one teaspoonful of caraway seeds, one and a half cups of milk, half a teaspoonful of soda.

Soda Soap.—To two bars of Windsor soap, add two pounds of soda that is used for washing, and twenty quarts of water. Boil it twenty minutes.

A New Pudding.—One quart of milk, half a pound of flour, half a pound of butter. Melt the butter in one pint of milk—mix the flour in the other pint. Two teaspoonfuls of rice boiled soft, mix all together, add seven eggs beaten to a froth, baked three quarters of an hour. Sauce for the Pudding.—one glass of wine, one of brandy, one of rose water, one of water, one pint bowl of sugar, one egg, one cup of butter. Let it boil up at once.

Plum Pudding.—One stale bread loaf, take off the brown crust, cut it in slices, and spread them with butter. Pour over it one quart of boiled milk and let it stand until morning. Grate in one nutmeg, one teaspoonful of salt, eight eggs well beaten, a pint bowl of stoned raisins, flour the raisins and bake two hours. To be baked immediately after putting in the raisins and eggs.

Swiss Cake.—One and a half cupsful of sugar, four tablespoonsful of butter, one cupful of milk, three cupsful of flour, two eggs, one teaspoonful of soda, and one and a half teaspoonsful [sic] of wine. Flavor to your liking.

A New Cake.—Two cupsful of sugar, a small lump of butter, half a pint of milk, four eggs, one cocoa-nut, grated, a teaspoonful of soda, and two teaspoonsful [sic] of cream of tartar.

Newton Sponge Cake.—The weight of twelve eggs in sugar, the weight of seven eggs in flour; beat the whites of the egg to a froth, also heat the yolks [sic] well; add the sifted sugar to the whites, then put in the yolks [sic] and the flour; add also the grated rind and juice of three lemons.

Potato Cheesecake.—One pound of mashed potatoes, a quarter of a pound of currants, a quarter of a pound of butter and sugar, and four eggs. Bake in tins lined with paste.

A Simple Pudding.—Boil a quart of milk, cut up some bread in small pieces and soak them in the milk, for about an hour; then add a tablespoonful of Indian meal, and a piece of butter the size of a walnut, sweeten well, and put in nutmeg and other spices. Bake about twenty minutes.

Pomatum.—Melt about half a pint of beef marrow, and add to it six cents worth of castor oil, and three tablespoonsful of alcohol. Scent to your fancy. First rend the marrow, then melt it and put in all but the perfume, and beat it until it becomes like cream. Then add the perfume.

Indellible [sic] Ink.—Twelve and a half grains of nitrate of silver, a piece of gum arabic the size of a bean—put that into a phial with two spoonsful of water, let it remain three or four days in the sun or at the fire, and it will dissolve and turn black. The preparatory liquid is one ounce of pearlash to be put into a bottle, with one and a half ounces of water, and a piece of gum arabic, the size of a nutmeg.

TEXAS BAPTIST [Anderson, TX], February 3, 1859, p. 2, c. 4

Which Hymn Book for Texas.

As the Lord so often commands his people, both in the Old and New Testament, to sing his praise, it is useless to enlarge upon the duty of hymning the glory of God. As every person confesses the soul-stirring power of spiritual songs, it would be vain to prove by argument, what

is more clearly proven by every person's experience. Prayerful reflection is needed to prepare in the best manner to "speak to yourselves in psalms, hymns and spiritual songs, singing and making melody in your hearts to the Lord." How ignorantly and irreverently, do many pretend to perform his delightful and sublime devotion, springing from the most sacred sentiments of the blood washed Spirit. The Publication Society of the North, which issued the Psalmist, designed mostly for the pulpit, also issued the Harp, designed more particularly for the prayer meetings, revivals and social singing, the Publication Society of the South, for the same reasons, issued the "Lute," in addition to the Psalmody. Without urging how two books would constantly confuse a congregation, we should oppose the two, because not needed. Of the thousands of different provisions upon which man can sustain life, but few are universally palatable. Of the thousands of religious books, but few are universally appreciated. Some portions of the Scriptures are delightful to every Christian, while other portions are not read with the same sweet emotions. So there are multitudes of hymns, sound in the faith, yet never sung in the assembly of the saints, or if sung, only in ceremonial prosaic stiffness. Christian experience is essentially the same, under all circumstances, and those hymns which sing the grace of God, as experienced in the heart, will be universally beloved. This remark is not confined to the hopes and fears, the trials and triumphs of the common brotherhood; but every devout soul has experienced God's glory in such hymns as "God moves in a mysterious way," and "Before Jehovah's awful throne," and "Come Holy Spirit, Heavenly Dove." However, we will not waste time to explain why the people use only a few score of hymns; why they prefer these old friends to strangers, though better dressed; why they sing these over the ten thousandth time, without noticing new ones. Now, the practical lesson to be learned from this admitted fact is, that it would be best to omit those which will never be sung, so that enough for every purpose and occasion may be bound into a portable book. Many collections are too much filled with psalms designed only for the pulpit, one half of which are not used. It is a very great excellence of the Southern Psalmist, that it contains enough hymns for any occasion of making melody in the heart to the Lord. It is a bright, a very, very bright excellence of the Southern Psalmist, to have so many revival songs. How often have revivals been chilled by freezing singing! How often has the good effect of the sermon been neutralized by the bad effect of the singing! Many of the brethren have by this fault greatly retarded the pure cause of the gospel. This fault may be excused, to a great extent, by their not being able to get suitable books. By revival hymns, we do not mean those comic (or rather frantic) songs, which are sometimes used to stir up a fuss miscellaneously, of every quality and quantity. But as there are rational and scriptural hymns for sickness or for the Lord's Supper, so the Southern Psalmist contains rational and scriptural hymns for revivals.

The compilers state in the preface, "we regard properly conducted prayer meetings as one of the best means of maintaining the spirituality of the churches. Hence we have attempted to make a rich selection of hymns on prayer. The precious doctrine of the security of believers in Christ, we have presented in its fullness and glory. The hymns for the baptismal occasions, are more numerous than in any other book, though some familiar ones are omitted, because we considered them objectionable."

Doubtless the brethren will find in the Southern Psalmist, more of these familiar hymns, endeared by the recollections of the family fireside, hallowed by sacred scenes of the family altar, enshrined in the memory with pictures of our mothers, who hummed them while plying the needle,--elevated to heavenly hopes by those dear lips that once sung them on earth.

Gilfillen cowhides with his pen, some upstart who dared to alter the "Pilgrim's Progress." As severe a cowhiding, of some sort, is richly merited by some persons, who presume to improve

the hymns by the best poets. The old maxim that "*poeta nascitur, orator fit*"—a poet is born such, while an orator may be made—should prevent any person, not naturally a poet, from interfering with the accent and the measure and the melody of the acknowledged masters of this art. But as poets are not born theologians, and not such professionally, Brothers Graves & Pendleton can detect theological errors, better than the composers. The hymn which reads:

"I'll to my gracious King approach,
Whose sceptre pardon gives;
Perhaps he will command my touch,
And then the suppliant lives."

"Perhaps he will admit my plea,
Perhaps will hear my prayer;
But if I perish I will pray,
And perish only there."

This hymn supposes the "humble sinner" to "go to Jesus," and then assures him it is doubtful whether the gracious King will accept. No doubt this hymn has caused thousands of mourners to halt and turn back, and thousands more to conclude they had really gone to Jesus, and been rejected. The sentiment is dark, damning unbelief. This unmerciful charge, clouds the love and justice of Jesus. The hymn is thus corrected in the Southern Psalmist:

"I'll to my gracious King approach,
Whose sceptre pardon gives;
I know he will command my touch,
And then the suppliant lives.

"He promises to hear my plea,
He waits to hear my prayer;
No sinner e'er was turned away,
Or ever perished there."

We had selected specimens of the new and beautiful hymns not found in other collections, but this would take too much space.

Those churches that adopt this hymn book, should order a large supply. Every family needs the scriptures first, and then a hymn book. Don't be afraid you can't sell them. Those who are not members of the church will buy it. Get one apiece for each of the children, and let them join in the song, so they will not get tired during family worship. Children love music, and love to improve in singing, and can be taught religion readily by singing. Oh, how much this would add to the interest of family worship. And these hymns would be woven into the memories of the children, to bless them with hallowed recollections, even down to old age, fortifying against error, and restraining from vice.

If any preacher doubts whether the hymn book is next to the Bible, let him quote in his sermons verses of soul-stirring hymns, and he will touch chords of affections which would be unmoved by ordinary expressions. Suppose he is preparing a sermon on the Holy Spirit—let him read all the hymns on this subject, and his own soul will be turned to the theme, and his mind be filled with experimental ideas and impressive images. One hour's study of his hymn book, will inspire his imagination, cultivate his taste, and be of more lasting benefit, than a week's reading of general poetry. The hymn book is a heart-felt system of theology, which may be empowered by music.

As schools and books and papers so seldom afford any instruction about singing the praises of God, it may be well to republish the following, from an old copy of the Baptist Record.

T.

Qualities of a Good Hymn Book.

One cause of the great diversity of opinion about compilations of hymns for social worship, is the want of some uniform standard, or rule of judgment. Poetry, with all its license and afflatus, has rules of just criticism. So should a book, or collection of poetic effusions, intended for the worship of God, be subjected to critical rules. We subjoin a few rules, of which the principal ones may be found in the preface to the Psalmist, and by which we ask the public to judge of the qualities of that collection.

1. Hymns intended for devotional purposes should express joyful emotion. See James v. 13: "Is any among you afflicted? Let him pray. I any merry (joyful)? Let him sing psalms." Eph. v. 12, 13: "Speaking to (among) yourselves, in psalms, hymns, and spiritual songs, singing and making melody in your hearts to the Lord. Giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ."

2. Instruction and admonition, should be contained in the hymns we use for social worship. See Col. iii. 16: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to the Lord." Yet the instruction and admonition should be in the language of deep emotion.

3. The words of the hymn and the music should breathe one spirit—the spirit of a fervent, humble worshiper of God, in sincerity and truth.

4. A good hymn possesses unity. It treats of one subject only from the opening to the close.

5. As to composition, each hymn should be complete,—having a beginning, a middle, and an end. Every verse should add something to the preceding in both thought and imagery.

6. The sentences should be brief, and the sense should not be carried from one verse to another.

Parenthetic clauses should be avoided.

7. The style should be simple, the words generally, short, and easy to be understood. The accent should be uniformly on the same syllable in each verse.

8. A profusion of ornament, and the blending of distinct images, should be avoided.

9. A sounding epithet should never be used merely to furnish the requisite number of syllables.

10. The whole hymn should be adapted for the purpose of singing. Many good poetical compositions contain correct sentiment and may be read with profit, but should not be sung.

TEXAS BAPTIST [Anderson, TX], February 10, 1859, p. 4, c. 2

State Penitentiary.—We learn from the State Gazette that for the eleven months ending August 31st, 1858, there was a clear net profit of \$6,453 52 from the working of the cotton and woollen [sic] factory of the Penitentiary; while the deficit in other respects and in the other departments, amounts \$12,773 89. Thus, while the pursuit of other branches of labor has resulted in a large loss to the State, the cotton and woollen [sic] factory has, by its profits,

enabled the State to meet one-half of the loss.

The Gazette learns that, with the sanction of the Governor, and approval of the Directors, Gen. Besser has contracted for 60 more looms and 2,376 spindles. When these are erected, there will then be 100 looms and 3,728 spindles; 400 of them will be employed on wool. This increase will enable the factory to turn out about a million and a half of yards per annum, worth \$225,000. There will be consumed in this manufacture, 1,800 bales of cotton, and 150,000 pounds of wool. This purchase will give quite an impetus to the planting and farming interests around the factory.

Some of the machinery is now afloat, and the whole of it will, doubtless be in operation by the meeting of the next Legislature.

From this successful experiment of cotton manufactures, can be seen what may be accomplished in other portions of the State, under the more favorable auspices of slave or free labor, instead of convict.

[Galveston News.

TEXAS BAPTIST [Anderson, TX], March 10, 1859, p. 3, c. 6

The Advocate rejoices over the completion of the new female academy building in Palestine, and urges the citizens to complete the good work by building one for the male school. The initiatory steps have also been taken in this—the masonic fraternity having decided to so enlarge their present building as to give ample accommodations for a male school of the first class. Liberal subscriptions have already been made towards the work.

TEXAS BAPTIST [Anderson, TX], March 17, 1859, p. 1, c. 3

Mound Prairie Institute.

A good brother writes as follow sin regard to Mound Prairie Institute: "This is one of the cheapest Institutions of learning, to my knowledge, in Texas. The Institution is in a flourishing condition. I visited this worthy and growing school, at the close of the last term, and was pleasantly entertained by Elder J. R. Malone and wife, who are worthy and competent to fill the station they occupy; high-minded, intelligent, firm and always at their post. During my stay I witnessed a concert, conducted by Prof. Cheesman, which thrilled the hearts of all present. The house was crowded with spectators, who seemed to be well pleased. Prof. Cheesman is one of the best musicians I ever saw. I think he has twenty pupils, who are progressing rapidly.

The Institution is located 8 1-2 miles North East of Palestine, in Anderson county.

The writer then says that Brother Malone is making extensive improvements, and gives other information which may be found in the advertisement of the school in this paper.

TEXAS BAPTIST [Anderson, TX], March 17, 1859, p. 1. c. 5

For the Texas Baptist.

From the East.

Tyler, Texas, January 27, 1859.

Brother Baines: Cosily [sic] seated by my own social fireside, this cool, bracing, but calm and altogether lovely January evening, I have concluded that I could not spend a leisure

hour more agreeably, or more in unison with my own feelings, than in communicating to you, and my Baptist brethren through your much valued paper, a few random thoughts, that may possibly be read with some interest by like brethren, at least those of Cherokee Association.

Just returned home from a pleasant afternoon's stroll to the Tyler University, having been invited to attend by our excellent teachers, to hear the recitations and to witness the performances of some of their classes. Indeed it was a feast to me, both literary and musical, to note the rapid progress our teachers were making with their pupils, in their respective departments.

The brethren and friends of the Tyler church, will have erected, before the close of this year, one of the handsomest churches in Texas. . . .

The establishing of a college in the East, is much agitated by the brethren. I feel confident that something will be accomplished during the sitting of the Convention at Bonham, this summer, and my own impression is, that the time is at hand to be up and doing.

I would be glad to see the Baptist read by every Baptist family in the State. May God bless you in all your efforts to do good, is the sincere prayer of your unworthy brother.

Call and spend a few days with us, on your way to the Convention this summer. We would appreciate the visit much.

Your Brother in Christ,

F. J. Kelly.

TEXAS BAPTIST [Anderson, TX], April 14, 1859, p. 2, c. 4

Indians in Anderson.—During the week our town was entered by quite a number of Seminole Indians. Considerable shooting was done by the younger members of the tribe at pieces of money put up for the purpose. They are the remnant of a tribe who formerly lived in Arkansas, but who under their chief "Wild Cat" separated from their people and went to Mexico. He is now dead, and they are returning to their tribe in Arkansas. These "untutored children of the forest" are rather rough specimens of the aborigines. They seem to be degenerating, and passing from the scenes of earth. They have with them a number of slaves, the property of the tribe. We bespeak for them the kindness and hospitality of all through whose country they may pass.

TEXAS BAPTIST [Anderson, TX], May 12, 1859, p. 1, c. 3

For the Texas Baptist.

Letter from Houston.

Houston, April 29, 1859.

Editor Texas Baptist: Three of our church buildings have recently been repaired, and made in every respect comfortable for worship. Our Episcopalian brethren are worshipping in the court house in consequence of the (supposed) unsafe condition of their church edifice. They are preparing to erect a house of worship which is to cost in the neighborhood of fifteen hundred dollars. Houston contains eight church edifices and two [tear in page—2 lines lost] learn, from the rector of the Episcopal church, to be inaugurated by him next Sunday, to be continued regularly. This is certainly a good move, and should have the prayers of all Christians for its success. The design is to reach the unreached masses, of which there is about our town, as about all cities North as well as South, a large number. How effectually to bring the Gospel to bear upon such is the question. Outdoor preaching has been divinely blessed in other communities.

Why not in Houston? For one, though not an Episcopalian, I thank the rector of the Episcopal church for the efforts he intends making in this direction.

All our churches are well attended.—Our pulpits are filled with able and energetic ministers. I regret to add here that most of our ministers (including the Baptist and Methodist) read their sermons, which I do not think the "more excellent way." In fact I cordially abominate the practice. Is it gaining in the Baptist ministry of Texas? I hope not.

We have eight Sunday schools in Houston. The Sons of Temperance still maintain their organization.

The Houston Bible Society have employed their secretary to explore Harris county and supply every family within its limits willing to receive it, with a copy of the Bible. This good work is now being prosecuted.

During a long residence in this city I have never known it to be improving so fast as it is at present. A large number of costly brick buildings are being erected. Rents are very high. Population fast increasing. Real estate rapidly appreciating in value. Houston is now the radiating point for four distinct Railroads; others are in contemplation. The Houston High School is succeeding well.—Nearly double the number of our youths are now attending school than at any former period.

The Rev. Mr. Tucker has succeeded in attracting a good congregation at the Baptist church. I learn their Sunday school is fast improving.

Yours &c.,
Scribe.

TEXAS BAPTIST [Anderson, TX], May 12, 1859, p. 3, c. 4

From the Tennessee Baptist.

Advertisement of an Honest Rum Seller.

"Friends and neighbors: having just opened a commodious shop for the sale of liquid fire, I embrace this early opportunity of informing you, that on Saturday next I will commence the business of making drunkards, paupers and beggars, for the sober and respectable part of the community to support.

"I shall deal in "familiar spirits," which will excite men to deeds of riot, robbery, and blood; and in so doing, diminish the comforts, augment the expenses and endanger the welfare of the community. I will undertake, at short notice, for a small sum, and with great expedition, to prepare victims for the asylums, the poor houses, the prisons and the gallows.

"I will furnish an article which will increase the number of fatal accidents, multiply the number of distressing diseases, and render those that are harmless incurable.

"I shall deal in drugs which will deprive some of life, many of reason, most of property and all of peace; which will cause fathers to be fiends, wives widows, children orphans, and all mendicants.

"I will cause the rising generation to grow up in ignorance, and prove a burden and nuisance to the nation.

"I will cause mothers to forget their suckling infants, and virgins their priceless innocence.

"I will corrupt the ministers of religion, obstruct the progress of the gospel, defile the purity of the church, and cause temporal, spiritual, and eternal death; and should any be so

impertinent to ask why I have the audacity to bring such accumulated misery upon a comparatively happy people, my honest reply is, money.

"The spirit trade is lucrative, and some 'professing' Christians give it their cheerful countenance. I have a license, and if I do not bring these evils upon you, somebody else will. I live in a land of liberty; I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom. I pledge myself to do all herein promised.

"Those who wish any of the above specified evils brought upon themselves or their dearest friends, are requested to meet me at my bar, where I will, for a few cents, furnish them with the certain means of doing so.

F. N. Paterson.

TEXAS BAPTIST [Anderson, TX], June 2, 1859, p. 1, c. 2

Wool.—R. C. Stuart, Esq., of Gayhill, Washington county, passed through town on Tuesday with a flock of about 300 sheep, of improved breeds, which he has just imported from Vermont, Virginia and Pennsylvania. He left at our office some samples of the wool from these sheep. It is the finest we have seen in the State.—Some of the specimens are about four inches long, one fully six inches. Our people seem determined to beat the world as a wool growing State, and we wish them success.

TEXAS BAPTIST [Anderson, TX], June 2, 1859, p. 2, c. 7

Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, now and then; manners are what vex or soothe, corrupt or purify, exalt or debase, barbarise [sic] or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe. They give our lives their whole form and color. According to their quality they aid or destroy morals.

TEXAS BAPTIST [Anderson, TX], June 2, 1859, p. 3, c. 3

The Nacogdoches Chronicle says: "Our crops of all kinds are in fine condition. A fine shower early last week came just in time, and most of the farmers have got things forward, so that another will be acceptable. Wheat looks very heavy, and should the rust not make its appearance, will turn out well. We see some indications of rust among the oats. The brick work upon our University building is completed. The carpenters are driving ahead and will soon complete it. From the time of the inauguration of this building for the purposes of its erection, we shall look for better days for Nacogdoches."

TEXAS BAPTIST [Anderson, TX], June 9, 1859, p. 2, c. 1

Tyler University.—The examination of the young ladies of this institution, we are informed, will take place on Thursday and Friday, the last day of June and the first day of July next. The Trustees respectfully invite the attendance of all the friends of the Institution. Musical concerts on each night.

TEXAS BAPTIST [Anderson, TX], June 9, 1859, p. 4, c. 2

The Selma (Ala.) papers mention the arrival at that place of the camels, designed for planters in the vicinity. They are to be used for plowing and all kinds of heavy work on the plantation. These are a portion of the camels from Galveston.

TEXAS BAPTIST [Anderson, TX], July 21, 1859, p. 1, c. 4

An imprudent fellow says: "show me all the dresses a woman has ever worn in the course of her life, and I will write her biography from them."

TEXAS BAPTIST [Anderson, TX], July 21, 1859, p. 3, c. 3

The Brownsville Flag says: "The work of removing arms and munitions from this place to Brazos Santiago goes steadily forward. In a few days more those big and little guns, mortars and howitzers; those heaps of shells, canister, grape and round; those big droves of mules and long strings of wagons; those uniform lines, bayoneted soldiers and genteel officers, will have left Fort Brown. In fact, most of them commenced rolling some time ago."

TEXAS BAPTIST [Anderson, TX], August 4, 1859, p. 2, c. 2

The letter and money of Brother F. J. Kelly, came to hand. We have not seen the paper of which he speaks. Brother Kelly requests us to notice the fact that the Board of Trustees of the Tyler Female University have elected Professor J. F. Hand, of Georgia, President of this institution, and are expecting his arrival every day. We would take pleasure in saying more for this Institution if we knew the facts.

TEXAS BAPTIST [Anderson, TX], August 11, 1859, p. 1, c. 4

Starrville, July 9th, 1859.

Brother Baines: As it may interest the readers of the Baptist, I will now give you the results of a meeting of ten days, held with the church of which I am a member (B[illegible]). Myself and Brother Isaac Taylor [illegible] Methodist Episcopal church, [illegible] the meeting on Saturday [illegible] second Sunday [illegible] and remained with [illegible] Sunday night. The brethren [illegible] with power and demonstration, and the Lord owned and blessed his truth to the conviction and conversion of many. Notwithstanding every effort was made that could be made by the Methodists to prevent the success of our meeting; misrepresentation of our preaching; false statements, and every other means of deception were used to keep the people from coming to our meeting, but in spite of all this intrigue and wire-working, we had large congregations every day, from the first to the last of the meeting. In all, there were twenty-three added to the church by baptism; two were received by experience at our last service. We will baptize them next Sunday morning, and perhaps others, (for we have appointed to commence our meeting again next Saturday.)

After baptism was administered last Sunday morning, we assembled in the church again, for the purpose of ordaining Brother Isaac Taylor to the work of the gospel ministry, which was done as follows: Ordination Sermon by Brother J. H. Roland; Theme, the relative duties of pastor and church. Brother Taylor then related his Christian experience and call to the ministry, and some few of the reasons that led him to join the Baptist church. After that he was examined on the doctrines of the gospel, and his answers being satisfactory with church and presbytery, he was s[illegible]y set apart by prayer by the writer, and laying on of the hands of the presbytery; presentation of the Bible and charge by the writer; benediction by Brother Taylor.

As I have nothing more worth writing, except the health of our county generally, I will close by requesting an interest in your prayers.

I remain yours in Christ Jesus,

W. Milburn.

TEXAS BAPTIST [Anderson, TX], September 29, 1859, p. 2, c. 1

Dr. J. Hurtwell is dead. He died on the 16th inst., at Mt. Lebanon, La. We have only received a funeral ticket, and can give no further particulars at present. He was highly esteemed as a man of eminent piety and talent. His work is done and he rests from his labors. May his mantle fall upon the young prophet.

TEXAS BAPTIST [Anderson, TX], October 27, 1859, p. 2, c. 6

For the Texas Baptist.

Revival at Ebenezer.

Brother Baines: I embrace this moment to give notice of an interesting meeting, held with Ebenezer church, near Canton, Smith county, which commenced on Saturday, the 1st inst., and closed the 6th. This church has experienced a severe spiritual dearth, having enjoyed no revival season for five years past. When we commenced our labors on Saturday last, the church was in a cold and languid state, and the prospects for a meeting very gloomy. Brother Milburn, the pastor, and Brother Taylor were compelled to leave on Tuesday morning, and a Presbyterian meeting was in progress only two miles distant; but our congregations were quite large and seemed interested, and Brother Whitmore and myself continued the meeting. The Lord made his words effectual, the church was much revived and encouraged. On Thursday evening we repaired to a fount prepared during the meeting, and beneath a hastily prepared arbor a vast concourse of people listened to a sermon on the subject of baptism by the writer, after which, eighteen willing converts put on Christ in his holy ordinance. Two were received by letter and one restored; total, twenty-one. From the start, we commenced declaring the whole counsel of God upon every subject discussed regardless of consequences.—The people soon learned that we had no compromises to make, and not one of the number of converts joined the Pedobaptists. Among the number baptized, was a son of our beloved Brother, Elder John O. Walker, who died in Grayson county, about five years ago. He is a lovely and intelligent young man.—May the Lord incline him to take the place of his deceased father, and devote his life to the gospel ministry. For several days past, I have done nothing for the Convention except to remove prejudice and false impressions. This morning the Cherokee Association meets at this place, and from present indications a very large delegation will be present. You shall hear from me again as soon as the body adjourns. In much haste I remain,

Your brother in the gospel,
D. B. Merrill,

Kickapoo, Oct. 8, 1859.

TEXAS BAPTIST [Anderson, TX], December 22, 1859, p. 2, c. 4

For the Texas Baptist.

Paris, Texas, December 2nd, 1859.

Brother Baines: I have never written an article for the Texas Baptist, but as I feel that my interest has become identified with Texas Baptists, I beg leave to write an article for the perusal of your readers. Paris is my home at present, and, perhaps, will be for some time to come, as I was called to the pastorate of the church in this place for an indefinite length of time. Paris is the largest town in North-Eastern Texas—population over 2,000—growing rapidly—surrounded by a fine farming country, and rapidly settling by an enterprising and intelligent people. We have

no church nearer to Paris than nine miles; we have, South, a church, distant eleven miles, and one East, (lately come into the Association) about 17 miles from this place, and another West of Paris 22 miles. This is the boundary of the Baptist church at Paris. This is a field of fine promise. Under God's blessing, we expect, at no distant day, that there will be one of the largest Baptist churches in Texas built up in this place, because the material is here. The size of our congregations encourages this belief.

We have no house of worship as yet, but we have laid the foundation of one, and have let our house to contract. Our house will be 40 by 70 feet, and 20 feet from floor to ceiling. We think, when the house is completed, that we will have as good, if not the best house of worship, in Paris. The church has long felt the need of a house of worship, owing to some things which I shall not mention. The Methodists have a very good house. The Cumberland Presbyterians, I suppose, will have them a large and very neat house by Christmas.

For means to complete our house, we must look to our brethren beyond the limits of Paris. Brethren of Texas, we need help, I assure you. The church at Paris have come up nobly to the work, but we still need help. . . God has given us 42 members this year without a house. We have held only monthly meetings. What wondrous [sic] may God work for his truth through your instrumentality. . . You may ask, why not put up with a common house? Because it would give other denominations the advantage of us.—Women and men who are unconverted, always prefer, in towns, to go to preaching where there is a good house. . . Those who feel that God has made it their duty to aid us here, can form a club and send their joint contributions, either to Rice Maxey, Esq., L. H. Williams, or to myself. Those who cannot get others to join them, can send to Brother Baines, and it will all be right. If desired, names will be published; if not, they will be kept secret.

William R. Green.

TEXAS BAPTIST [Anderson, TX], January 5, 1860, p. 2, c. 1

This week we print TWO THOUSAND FOUR HUNDRED papers.—Our circulation we expect now to increase rapidly, and expect to make every effort to make it worthy a liberal patronage.—Advertisers will take notice. We believe we have a larger local circulation in the counties immediately around us, than any two papers published therein.

TEXAS BAPTIST [Anderson, TX], January 5, 1860, p. 3, c. 3

For the Texas Baptist.

Tobacco.

Brother Baines: A certain habit has become prevalent among men to an alarming extent, which I never can think of without feelings of the most unfeigned disgust. I allude to the unnatural consumption of tobacco, whether in pipes, cigars or quids. The use of tobacco by professed gentlemen has absolutely become a universal nuisance. It seems impossible for men to become addicted to any other habit in society that could, in degree of filthiness, afford a parallel to this.

The filthy worm that preys upon the green tobacco leaf, and draws its nourishment from the foul plant, is, without dispute, a most loathsome object to behold; yet, it can hardly be said to equal in this respect the shameless biped who robs it of the noxious food nature has prepared for its use.

When I see a man who once had brains, now stuffing his cheeks with foul, unwholesome tobacco quids, I cannot help thinking, "alas, my countryman, what a fall is here." And that [hole in paper] same gentlemen, who [hole in paper] immolated themselves, as it were, upon the altar of stupidity and extravagance, still stalking about among human beings, and claiming the dignity of a place among men, I am made to wonder how it is that the noxious weed that stultifies their brains can still serve to stimulate them in such a presumptuous conceit. Verily, tobacco consumers deserve, and I think it is high time they should receive, the unsparing denunciations and censures of the more intelligent and refined portion of society. I repeat, the thing has actually become an insupportable nuisance, and I do think that forbearance longer ceases to be a virtue, for it is no unusual or strange thing now-a-days to see the stupid beings who use tobacco thrusting themselves even into the society of ladies, while their very breath is constantly emitting a most nauseous tobacco stench. I really think there is hardly any one in this country, of refined feelings, that has not been repeatedly shocked at witnessing these creatures discharging their venomous saliva (except the pint or two that creeps unbidden down their chins) in disgusting profusion upon the floors of church houses, school rooms and even private residences. It is a sad annoyance to decent persons only to behold it, but to be constrained to sit among it, and inhale the foul effusion, at the imminent hazard of forever ruining every book, paper and garment that accidentally touches the floor, is positively too horrible to be borne.

In some slight hope of reform among the "lords of creation," I subscribe myself your sister,

Caroline.

Bonham, Dec. 1859.

TEXAS BAPTIST [Anderson, TX], January 5, 1860, p. 3, c. 7

\$50!

If paid strictly in advance, pays for board and tuition for five months, (if not paid till close of session, \$70 at

Mound Prairie Institute
Mound Prairie, Anderson Co., Texas,
Faculty.

Elder Jas. R. Malone, M. A., President, Professor of Latin, Greek, Spanish, Pure Mathematics and Belles Lettres.

Elder M. V. Smith, Prof. English branches, Natural Sciences and Mixed Mathematics.

George W. Awalt, Tutor.

Female Department.

Miss M. A. E. Dickson, Principal, and Instructress of Literary and Ornamental branches and French.

Music Department is under the control of Prof. C. F. Cheesman, (late of Alabama.)

Prof. Cheesman is an expert musician and master of his profession. In short he is second

to none in his department in the State of Texas, and the progress of the pupils gives ample testimony of the fact.

Rates of Tuition for a Term of Five Months.

First Class, \$10. | Second class, \$15. | Third class, \$20

Extra Course.

Music with use of instrument,	\$25 00		Spanish,	\$20 00
Ornamental and needle work,	15 00		French,	20 00
Contingent fee, due on entrance,			Drawing and Painting, each,	10 00
				50

Declamations and compositions every two weeks. Public review fourth Friday in every month.

Tuition due from day of entrance to the close of the session.

The President is prepared to take in forty boarders, in dormitories on his own land, at the exceedingly low price of \$50 for a term of five months. (If not paid till the end of the term \$70,) if paid strictly in advance. Positively no deduction in any case except for protracted sickness. All damage done to dormitories or furniture, will be charged to the occupants of dormitories.

Present session closes June 10th, and the next session opens 2d Monday in August.

J. R. Malone,

Mar 24, 1859.

Principal.

N.B. All bills for board and tuition due, made payable at Plentitude, Anderson county, Texas.

J. R. Malone.

TEXAS BAPTIST [Anderson, TX], January 5, 1860, p. 4, c. 5

Frank Fabj & Co.,
(Successors to S. H. Skiff & Co.)
Cotton Factors, and Wholesale Dealers in
Groceries, Provisions, Bagging, Rope &c.,
Main Street, Houston, Texas.

TEXAS BAPTIST [Anderson, TX], January 12, 1860, p. 2, c. 5

Ear-Rings.—A writer in the Home Circle pronounces the wearing of ear-rings an almost infallible sign of a lack of mental cultivation; and the Southern Advocate says that the tattooing practice by the savages of the South Sea Islands is not more silly and barbarous.

TEXAS BAPTIST [Anderson, TX], January 19, 1860, p. 2, c. 1

Notice.—The Executive Board of the B. S. Convention of eastern Texas is to meet at Tyler on Saturday before the third Sabbath in March next. Members of the Board are requested to attend punctually on that day.

TEXAS BAPTIST [Anderson, TX], January 19, 1860, p. 2, c. 5

We are much pleased to learn from Br. J. F. Kelly, of Tyler, that our cause is prospering in that community. The Church is increasing and there is good prospect that their new house will be ready for use by the meeting of the Convention in June. We have felt a deep and abiding solicitude for this church, and we rejoice to hear that our brethren there are no longer divided in feelings, but are all harmonious and prosperous. The Female Institute, too, we learn, is succeeding well under the direction of President J. T. Hand. He is spoken of as a man eminently qualified for his position. We do sincerely hope that he will be fully sustained by patrons, and be eminently useful in the cause of education in Texas.

TEXAS BAPTIST [Anderson, TX], January 19, 1860, p. 2, c. 7

Leaving Northern Colleges.—Students are leaving the northern Colleges by hundreds on account of the insults they have to hear upon the South since the hanging of Brown. Three hundred medical students left the two schools in Philadelphia on the 21st December.

TEXAS BAPTIST [Anderson, TX], February 2, 1860, p. 1, c. 3

For the Texas Baptist.

Tobacco and Snuff.

Brother Baines: In the first issue of your paper for the present year, I find an article devoted to the very disgusting practice of smoking and chewing tobacco. Sister Caroline, I think, has selected a subject too little spoken of, and there is, doubtless an injury connected with this practice too seldom thought of. We cannot believe, that tobacco was ever designed as a luxury for man, nor snuff for woman. I highly appreciate the spirit and language of the sister's article, but I think while she was in such a good spirit, and commanding such appropriate language, might consistently have spent, at least a portion of it, for the benefit of snuff dippers. Is it a fact that there are no snuff eaters about Bonham? If so, happy town, happy people, happy country. If our worthy sister has been so fortunate as not to have been thrown into the company of those greedy persons she has escaped wonderfully well; and hence, she may not be conscious of the alarming extent to which this practice has been carried. If any person is ignorant of this, let them itinerate [sic?] a short while, and if they possess any power of observation they will be forced to exclaim:

"Snuff, thou art no small curse
To health, beauty and the purse."

In some schools I have seen the snuff bottle occupying a position equally as prominent as the dinner bucket and milk bottle.

I feel grateful to the sister for what she has said about the use of tobacco; and when she has heard my reason I am satisfied she will say it is a good one. I have been a regular smoker for the last three or four years, during of which time I have done full justice to the practice; and I have just finished smoking the last cigar I have on hand, trusting through the influence of her article I may never smoke another.

It is admitted by the majority, if not by all physicians, that snuff dipping is more injurious than the use of tobacco in any other way. If then it is any greater evil than smoking and chewing, I trust the sister will not take any exceptions should I use the whole of her article with the following changes: using snuff where tobacco occurs, and woman where man occurs. Let us

make the change and see how it will sound:

"A certain habit has become prevalent among women to an alarming extent, which I can never think of without feelings of the most enfeigned [sic] disgust. I allude to the unnatural consumption of snuff. The use of snuff by professed ladies has absolutely become a universal nuisance. It seems impossible for women to become addicted to any other habit in society that could, in degree of filthiness, afford a parallel to this.

The filthy worm that preys upon the green tobacco leaf, and draws its nurishment [sic] from the foul plant, is, without dispute, a most loathsome object to behold; yet, it can hardly be said to equal in this respect the shameless female biped who robs it of the noxious food nature has prepared for its use.

When I see a woman who once had brains, now stuffing her mouth with foul unwholesome snuff, I cannot help thinking, alas, good woman, what a fall is here. And then when I see these same ladies who have already immolated themselves, as it were, upon the alter [sic] of stupidity and extravagance, still stalking about among human beings, and claiming the dignity of a place among women, I am made to wonder how it is that the noxious weed, that stultified their brains, can still serve to stimulate them in such a presumptuous [sic] conceit. Verily snuff consumers deserve, and I think it is high time they should receive, the unsparing denunciation and censure of the more intelligent and refined portion of society. I repeat, the thing has actually become an unsurportable [sic] nuisance, and I do think that forbearance longer ceases to be a virtue, for it is no unusual or strange thing now-a-days, to see the stupid beings who use [?] snuff, thrusting themselves even into the society of [illegible], while their [illegible] I really think there is hardly any one in this country, of refined feelings, that has not been repeatedly shocked at witnessing these creatures discharging their venomous saliva (except the pint or two that creeps unbidden down their chins) in disgusting profusion upon the floors of church houses, school rooms and even private residences.

Are not snuff dippers guilty of this? —I think so. But I had better use some caution in denouncing this most disgusting practice, for this is leap-year, when women's rights prevail. Yet I trust they will bear in mind that leap year does not necessarily take away any of the rights of men.

In some slight hope of reform among the Queens of creation, I subscribe myself,
Your brother,
J. P. T.

TEXAS BAPTIST [Anderson, TX], February 2, 1860, p. 2, c. 2

San Antonio.

Knowing the interest felt by the brethren throughout the State in establishing a Mission in San Antonio, we have visited the city to examine the prospects.—Doubtless the brethren would be glad to learn all the facts which have any bearing upon the building up of our Redeemer's Kingdom, in the largest city in Texas.—The facts are laid before the reader to enable him to reflect and conclude for himself.

The population of San Antonio is estimated to be eight or ten thousand.—One third of these are Mexicans, one third Foreigners, and the other third Americans. If there is any error in this calculation it is in not giving a larger population to the Mexicans. The foreigners are Germans, Irish, French, Poles, &c. We had an Arabian to hear us preach.

El Paso, Chihuahua, and the Southern part of New Mexico obtain merchandise and other supplies from San Antonio.—One of the merchants has a contract for furnishing twelve hundred bales of cotton to a factory in Saltillo. The cotton factories in Monterey also purchase cotton in San Antonio. Many of the towns in Texas, north and west of the city, go there for their goods. Here, too, is the head-quarters of the United States troops for Texas. The general government is erecting large buildings for army purposes. The stock trade with Mexico mostly passes through San Antonio, and much of it is transacted in the city. A large number of new buildings are going up, built of stone, and many of them three stories and of splendid architecture. A company has been formed, with a capital stock of one hundred and twenty thousand dollars, to light up the city with gas.—The factory is built, machinery obtained, pipes being laid down, and the enterprise to be completed by next April. The road has been graded from Lavacca to Victoria, and the iron purchased, and this thirty miles of the Railroad is soon to be finished. It is supposed that the road will be completed to San Antonio in two or three years. The San Antonio river runs through one side of the city and the San Pedro creek through the other. Both these streams come from springs just above. Channels are dug carrying water through various other parts of the city. The gardens are irrigated, yielding vegetables [sic] most of the year. In former times the Mexicans irrigated vast fields below town; these have been abandoned for years. Recently the old channels are being opened, and some eight hundred acres irrigated last summer. Until the last four years corn and cotton grew abundantly in the West, since then the droughts have caused serious failures in the crops. The country about San Antonio is prairie, only populated on the water courses. The population is very sparse, and will not increase unless the seasons become more favorable.

The Catholics have two cathedrals.—They have a male college with students varying from one hundred and fifty to two hundred; the institution is prepared to take in boarders. The Catholics have a convent with three hundred and seventy-five girls, taught by twenty or thirty nuns. Every half hour the scholars are required to make the "sign of the cross," and to repeat this prayer: "Holy Mary! Mother of God! pray for us now and till the hour of death." They have to attend chappel [sic] once a day, and cross themselves with "holy water" as they pass in and out. We were told by one of the young ladies that Protestant children observe all these forms. As the monks and nuns have given themselves to the Papacy they need no salaries, and hence tuition is very cheap. Below the city are three ancient buildings, used formerly as Mission stations, to each of which belongs a tract of land; these stations are two and five and eight miles below. The Catholics own the Alamo, which they rent to the Government as a military storehouse. The Mexican population is Catholic. There has never been a convert from Catholicism to Protestantism, except a few cases owing to intermarrying.—The foreigners are nearly all Catholics. Those who are not are Lutherans. Probably half the population are Catholics.

The Lutheran preacher speaks the German, English, Mexican and Polish languages. He preaches in a public school room, and is much esteemed.

The Methodists have about seventy members. Dr. Boring is their stationed preacher. We believe he is M. D. and D. D., and is regarded by the Methodists as one of their ablest preachers. Joseph Cross, D. D., teaches a female school in the basement of the meeting house.—This house is about fifty by thirty feet.—The Rio Grande Conference resolved to raise sixty thousand dollars for a male and female school, and the citizens of San Antonio are to raise the additional sixty thousand. The one hundred and sixty thousand is to be expended in buildings and college grounds. The friends of the enterprise are purchasing the lots and obtaining the charter and carrying up the subscription. These schools are to be finished in five years or less, and to be

controlled by the Conference.

The Presbyterians number about one hundred. They are erecting a house of worship one hundred feet by fifty. The walls are up as high as the second story, and the edifice will be of a beautiful style of architecture. For thirteen thousand dollars the house is to be suitable for worship, and to be completed for eighteen thousand. The minister, Mr. Bunting, has collected five thousand dollars in the North, and expects to raise another thousand before returning.

The Episcopalians are putting up a house of worship to cost about the same as the Presbyterians. The officers of the army give their influence to the Episcopalians. Mr. Jones is their minister.

The Cumberland Presbyterian Mission Board has just appointed a Missionary, from Tennessee, who is expected in the city soon. We heard of only one member.

We found thirteen Baptists—five males and eight females. It is somewhat doubtful whether all these will remain permanently. There are a number of families and persons who are Baptist in sentiment. And some who were inclined to the Baptists have joined other denominations; and our members have been persuaded to join other denominations till there might be a Baptist church organized. Several years ago the Baptists could have commenced with advantages like those of others, but we have postponed till the ground is pre-occupied to a great extent; and the longer we neglect our duty the greater will be the difficulties. Others are establishing preemption claims, and possessing the strongholds, and will soon have all the vacant lands. Our prospects might almost be expressed by the declaration: "Now or never." Let us beware of that fearful lamentation [sic], "Too late!" Shall all other denominations excel us in zeal?—Shall not our gospel principles be preached in the largest city of our State?

The first step will be to secure a minister. From the foregoing facts our readers are prepared to judge what kind of a minister will be needed. He must be a preacher capable of building up a church in other cities. Indeed the difficulties to be overcome are greater than in other cities. It requires a strong team to break up new ground, and hard licks to get wild lands into a plantation. In other cities where the church is already established, a young minister might be upheld by the membership. It is doubtful whether [sic] an experienced minister could overcome the many disadvantages that would oppose him at San Antonio.—He ought to be a preacher who would attract a congregation by his preaching.—Above all he must "walk by faith—be instant in season and out of season"—constrained by the love of Christ, glorying alone in the cross; and whose labors the Lord will bless. A few Texans, under Burleson and Milam, took the city when its strong fortress were garrisoned by hosts of Mexicans. Paul rejoiced in his trials for when weak in himself he was strong in the Lord. "If God be for us who can be against us?" "And Asa cried unto the Lord his God and said, Lord is it nothing with thee to help whether with many or with them that have no power. Help us, oh Lord our God, for we rest on thee and in thy name we go against this multitude. Oh Lord, thou art our God, let not man prevail against thee. So the Lord smote the Ethiopians before Asa."—II Chron. 14:11-2.

If we send a missionary we must expect to aid him by our prayers and contributions. A man and wife could get boarding and room rent, exclusive of washing, for five hundred dollars a year. He could commence preaching in the court house, or some school room. A good stone wall could be put up for three dollars a perch. The walls of a meeting house sixty by forty would cost twelve or thirteen hundred dollars. The lumber would cost high. A plain building of this size would be sufficient. A portion of the money would be raised in the city.

T.

TEXAS BAPTIST [Anderson, TX], February 2, 1860, p. 2, c. 7

The Psalmist, with Music—Gould & Lincoln, Boston. There has been for some time a desire for congregational singing, and to attain that there has been several hymn books brought out with music; and two, the most popular among the Congregationalists, have been adopted to the use of Baptists. The Psalmist was the most widely circulated of any Baptist hymn book; and to meet the want for congregational singing, the publishers have brought out this work. To adapt the original work to the wants of the South, a supplement had to be prepared; so we think some considerable change will have to be made in the music ere it will be received here.

1. The majority of our singers cannot use the round notes, having learned only the patent notes.

2. Some of the favorite tunes in the South are left out of this work; nor would any book suit the people here, unless these were in.

The preface says such tunes as "Bonnie Doon" are objectionable, in consequence of their associations from the songs to which they were originally sung. Here, we fully believe with Charles Wesley, that the Devil ought not to have all the good music. Some that are thus left out were never heard by many except to sacred music. There are many noble old tunes in this work. Price \$1.

TEXAS BAPTIST [Anderson, TX], February 16, 1860, p. 1, c. 7

Fruit Cake Without Eggs.—One cup of molasses, one cup of brown sugar, one cup of butter—heat together sufficiently to melt the butter; two teaspoonsful [sic] of cloves, two of cinnamon, one of nutmeg, one coffee-cupful of raisins (with or without currants) citron; then add one tea-spoonful of soda dissolved in hot water; one cup of sour milk or buttermilk and one quart of flour; bake one hour.

TEXAS BAPTIST [Anderson, TX], February 16, 1860, p. 2, c. 3

Letter and money from Dr. E. Dodson received, credits given. We look forward with pleasure to that meeting at Tyler; hope to see a large delegation of warmhearted brethren.

TEXAS BAPTIST [Anderson, TX], February 16, 1860, p. 3, c. 1

Home Manufactures.—Texas seems about to take the lead in the south in home manufactures. A large amount of cabinet ware is produced in all the towns of this thriving state.—In Rusk county carriages are made of the best workmanship and the latest styles. In other places there are excellent cotton and woollen [sic] factories; and flouring mills are beginning to be numerous. For a young state, Texas had made a very handsome beginning.

TEXAS BAPTIST [Anderson, TX], February 16, 1860, p. 3, c. 1

Delicious Drop Cake.—One pint of cream, three eggs, and salt; thicken with fine rye till a spoon will stand upright in it, and drop on a well buttered iron pan, which must be hot in the oven. They may be made thinner and baked in buttered cups.

TEXAS BAPTIST [Anderson, TX], March 8, 1860, p. 1, c. 1

For the Texas Baptist.

Scraps from the East.

Kickapoo, Feb. 20., 1860.

My last was written at Jefferson, from which place I went to Marshall, where I spent five days, staying mostly with our esteemed brother and sister, A. E. Clemmons.

Marshall presents the appearance of thrift and enterprize [sic]. It is well supplied with male and female schools, and there are six churches or religious societies in the place, frequently all holding service at the same hour. I attended the regular meeting of the Baptist church on Saturday and Sunday, but owing to a very heavy rain but few came out on Saturday.—From what I heard and saw, I conclude that the Baptist cause is languishing here, while there are a few good brethren who feel an interest for the support and propagation of pure gospel principles, there seems to be many who are willing to make any compromise of religious principles to secure personal interests.—Several who, a day or two before my arrival, had given from \$30 to \$50 to assist the Methodists in building a house of worship, could give me only five dollars to sustain our missionaries in preaching the gospel. One prominent Baptist gave two hundred dollars to the above named house, and also a contribution for the support of Presbyterian missions, but would not give me one dollar for the objects of the Convention. Now every man is bound to come to one of the following conclusions:

1st. That such Baptists feel a deeper interest in the unscriptural doctrines and practices of Pedoism than in the support and spread of the pure principles of the gospel as we understand them; or,

2nd. That they are sacrificing principle to obtain the favor of men, and increase their earthly gain.

Is it probable that professional men and merchants are under any less obligation to maintain the cause of truth than those who are not so dependent for gain upon public patronage? Alas! when shall we learn that no man can serve two masters. Brother Clemmons has given this church notice that he cannot preach for them longer. I know not what they will do.

While at Marshall I made the acquaintance of Elder A. L. Borders, late from Georgia, who has settled for the present year at that place. Brother Borders is a most excellent man, and I learn has fine preaching talent. He is a lawyer by profession, but wishes a location where he can devote himself wholly [sic] to the work of the ministry. I also met Elder Gardner, late from Kentucky, who has settled temporarily near Marshall.—He is said to be a very fair preacher.—We have great need of such men, and I hope our churches will support them.

From Marshall I went out in the direction of Port Caddo, and visited several members of the Old Border Church. The roads were almost impassable, and I failed to see all the brethren, but I found some noble brethren. Brother Rutherford has been preaching to this little band for several years. This year in addition to the support of their pastor, they have built them a new and comfortable frame house of worship. Those whom I saw gave me a coral [sic? cordial?] welcome and some assistance for the Convention. This portion of the country, though not rich in soil contains a vast amount of wealth. The immense fields, reaching as far as the eye can see, with the stately mansion seen upon every plantation, for miles together, indicate a profusion of the comforts and luxuries of life.

On the second Sabbath and Saturday before I was with the Glade Spring Baptist Church. This is a large [sic] and efficient body, with some of the noblest spirits I have met with in Eastern Texas. Brother Clemmons has been preaching to them once per month, but will hereafter devote two Sabbaths to this church. This part of the country is densely populated, and its facilities for commerce very good. Twenty-five miles of rail-road passing through this country, connecting Marshall with Caddo Lake, gives them direct communication with Shreveport.—The locomotive

had been broken and laid aside for some time, when I passed through. But the resources of Texas are never exhausted, when steam fails we have a remedy in return to first principles. They have filled up between the cross ties, and put on the oxen, and away goes the cotton on the Great Southern Pacific Rail-road at ox wagon speed.—This road has been one of the greatest humbugs known to the history of Texas. Arrangements are said to be made now which will ensure its speedy completion, but nothing but visible demonstration will restore confidence.

From Glade Springs I returned to Marshall, on my way to Ash Springs where I had an appointment for Tuesday. On the morning that I left Marshall, the place was agitated by another of those bloody tragedies which have become so common within the last two or three years in Texas. A difficulty had occurred on Sunday night in town, in which a German, whose name I have forgotten, got a whipping [sic] being overpowered by a combination of two or three persons. The next morning he prepared himself with weapons, and walked into town and meeting with a Mr. Dillard, one of the parties to the difficulty, shot him down, killing him instantly. The murderer was under arrest when I left. It seems to me that some means should be adopted which will prevent such deeds of slaughter.

At Ash Springs but few were out, owing to the state of the roads, and a heavy rain which had fallen that morning.—Here I made the acquaintance of Dr. Wm. A. Smith, who is a brother-in-law to Elder S. H. Bundy. I also met with Sister Ferril, whose husband is another brother-in-law to brother B. Brother Ferril is a Baptist minister, late from Illinois. He was on a trip to New Orleans, and I did not have the pleasure of his acquaintance. I learn that he is a man of talent, and capable of being useful. I learned from sister Ferril that Elder Bandy will come to Texas next fall.

From Ash Springs, I came to Tyler, on my way home, where I spent last Saturday and Sunday. Here I met with Elder David C. Marlin, late from New Orleans. Brother Marlin is seeking a field of labor as a Baptist minister. He professes to be a classical scholar; is a man of very fair preaching talent, but a man who will have to be known to be appreciated. I was with him three days, and I am satisfied that he is worthy of the christian confidence of the Baptists in Texas; and, with proper encouragement, will be useful as a minister. He has now gone to Athens and Palestine.—I hope he may be able to obtain a location at one of those places.

An immense flood of immigration is pouring into Eastern Texas this winter. Our churches are receiving large accessions from this source and it is to be hoped that among them we shall receive a large reinforcement to our ministry.

I am now at home with my family, which I found all well. I leave again in the morning for a two week's tour.

D. B. Morrill.

TEXAS BAPTIST [Anderson, TX], March 15, 1860, p. 3, c. 2

For the Texas Baptist.

Tobacco Again.

Brother Baines: Sometime since I wrote you a brief article on the use of tobacco, in which I endeavored to expose the filthy and degrading custom so prevalent among men. I said nothing then of the unwholesome compound usually termed "snuff," or if its abhorred use by many ladies of apparent sensibility and refinement. I regarded this as wholly unnecessary, unless the *soi disant* lords of creation could first be induced to abandon their own file customs, and

submit, in a spirit which they alone are accustomed to observe, to the correction of all their vile and unnatural propensities for tobacco.

Now to correct any evil, Brother Baines, it is my humble opinion that our efforts will always be more successful when aimed directly at its strongholds; in other words, if its Gibralters can be induced to surrender, soon all parts of minor importance will be compelled to follow. While the "lords of creation" exhibit such a universal and voracious appetite for tobacco, what can it avail for me, or any one else, to lecture my own sex on its use, since it is well known that as the "weaker vessels," we too often follow in the wake of influence created by our lords? It has been said that men are the oaks that constitute the human forest, while we are but vines that lean upon them for support. If it be true that there really exists such a relation between the sexes as that presented in this figure, can it be thought at all strange that a few ladies should fall into some of the errors of the sterner sex? Then if you wish to stay the progress of this filthy vice, let all gentlemen of refinement and good sense first abandon it themselves; let them view it in others with abhorrence; let physicians denounce it as unwholesome; let ministers and all expose it as sinful, and I do assure you that my own sex can soon be induced to throw their pipes and snuff-bottles into the confused mass of rejected rubbish, that lies entirely without the bounds of Christianity.

So much, Brother Editor, I have written by way of excuse for not having said anything in my previous article about snuff-dipping. I trust Brother J. P. T. will appreciate the apology. And now I beg leave to thank him for his article on Tobacco and Snuff; and I can assure him that all who look with disgust upon the odious stuff, will thank him too. May his resolution to abandon the filthy practice of smoking, never fail, and in that case I feel certain that the priviledges [sic] of Leap Year, if there be any in it, will prove a great blessing to him. I can vouch for the fact that all worthy ladies will have more regard for him now that he has become "a decent man."

Brother J. P. T. views with abhorrence the odious practice of dipping snug [sic], and in this I think he is perfectly right; but when he seems to conclude that my article would have been equally as applicable to this custom as to smoking and chewing tobacco, I am inclined to think that he errs a little. Dipping snuff is certainly not so common as chewing and smoking tobacco; and if it be as filthy in some respects, still I am sure that no lady can be so perfectly indifferent to all appearance of decency as to suffer it to drop unwiped from her chin. I would that I could say as much for all persons who use tobacco in any form.

I do not, however, attempt by any means to justify the use of snuff at all,--and far be it from me [to] try to screen, for one moment, those females who foolishly expose themselves to the just censures of all decent persons by using it. I now distinctly and deliberately denounce the use of tobacco in ALL customary forms, as degrading beyond all measure, and altogether filthy in those that use it. I will go further than this, Brother Baines, and affirm that the use of tobacco as it now prevails in Texas, is most palpably a heinous sin, for which a fearful reckoning will have to be rendered before God's judgment bar. For proof that it is filthy and degrading, I merely point you to its votaries; and to show that it is shockingly sinful, I will simply appeal to the following statement of facts:

There are in Texas, I am told, probably about 20,000 Baptists. Of these some suppose it would be a reasonable calculation to say one-half use tobacco in one form or other; but to be certain to keep within the bounds of reasonable calculation, I will say that one-fourth, i. e., 5,000 of that number use tobacco. Now in answer to my inquiries I have been informed by different gentlemen that consumers of tobacco expend upon an average each year about \$10 apiece.

Now, Baptists of Texas, look at these figures; count the sum annually expended by you

for this useless and filthy "weed," and tell me does the sum given to the cause of missions equal it? See, here is \$50,000 annually consumed, not in luxury but in degrading filthiness! The sum is sufficient, according to the pittance usually doled out to missionaries, to sustain one hundred active ministers of the gospel through all the year. And can we imagine that God will hold guiltless those who thus give their money for the indulgence of mere sinful propensities, while in thousands of destitute neighborhoods sinners are perishing for the Bread of Life?

But let it be allowed that my figures above are too large, that there are only about 15,000 Baptists in Texas, and then without changing my other figures, (which I am sure are reasonable,) you will still perceive that the enormous sum of \$37,000 is expended annually by Baptists in Texas for Tobacco alone. O "tell it not in Gath, publish it not in the streets of Askelon!" Fain would I hide my face in shame at the bare thought of this, our degradation; and here I would [illegible] that this "vice is a monster of such freightful [sic] mien, that to be hated needs but to be seen."

And now, Brother Baines, with your kind permission I will bring this matter nearer home, and apply the above calculation to the Association which includes Bonham in its bounds. There are 1260 Baptists in Sister Grove Association, one-fourth of whom probably use tobacco.—Now allowing that these spend \$10 apiece for the luxury of spitting upon their chins, church floors, &c., and we have the sum of \$3,150 spent annually in our bounds in the indulgence of this sin alone, while, alas! our missionary fund never exceeds the grudging pittance of \$500 a year. "O, shame, where is thy blush?"

Brethren, is it not apparent that you will have to render a fearful account to Almighty God for this reckless expenditure of the money he has committed to your hands? Are you not 'bought with a price?' Are you not stewards of the living God? Are you not under obligation to give a fair proportion of your means, and labor constantly for the advancement of his precious cause? Oh, then, let me entreat you, for the sake of Him that bled upon the cross, for the sake of sinners perishing in your bounds, for the sake of the prosperity of the church everywhere, renounce this filthy, this degrading, this exceedingly sinful practice, and let the money thus expended be given to advance the cause of Christ on earth.

It maybe, indeed, Brother Editor, that the figures in the above calculations are, after all, too large; the statement is, however, based on information received from Mr. _____, and several other brethren whose opportunities for observation are nearly as good as though they had been "itinerating." Yet I am confident that were the tobacco fund far less than I have represented it, still the fact would by no means diminish the guilt of those who, in any degree, appropriate their money to gratify a sinful and health-destroying indulgence.

Still entertaining some slight hope of reform among Christians, I again subscribe myself,
Your sister,
Caroline.

Bonham, March, 1860.

TEXAS BAPTIST [Anderson, TX], March 15, 1860, p. 3, c. 4

Hempstead Nurseries,
Hempstead, Austin Co.,
Texas.
Stull & Clarke
Have for Sale

Fruit and Ornamental Trees,
Grape Vines,
Evergreens,
Flower Seeds, etc.

Persons interested in Fruit Culture are invited to call and witness the extent and variety of
our

Growing Trees.

Printed Directions for Planting accompany every packet; and if these are followed,

Every Tree sold by us
is
Warranted to Live.

March 15, '60.

TEXAS BAPTIST [Anderson, TX], March 22, 1860, p. 1, c. 5

For the Texas Baptist.

Caroline on Tobacco Again.

Brother Baines: I hope you will excuse me if I repeat for the benefit of some of your readers, the following confession of one who had experienced in his own case the moral and physical evils that result from the use of tobacco.—Whatever may be thought of my own views, and however they may be treated, yet I am truly rejoiced to be able to point your readers to the testimony of a minister who had once been a victim to the foolish habit of smoking, corroborating as it does much that I have said on the subject.

I hope, Brother Baines, that you will keep up a regular fire on this heathenish vice as long as you see a prospect of doing good thereby. If I am not mistaken you do not use tobacco yourself, or if you do I must acknowledge you are unusually decent about it, as I did not discover you at it during the entire session of our Convention here last summer. I know that our Corresponding [sic] editor, Brother Morrill, does not use it at all, for I once heard a gentleman politely invite him to smoke with him, when he as politely declined on the ground that he belonged to a church. Now I think with such temperate editors constantly and faithfully disposed to trouble the consciences of brethren who sin we shall soon be able to perceive a decided change of habit among tobacco-loving church members. God grant we may, for I am sure this evil, like a desolating blast, has long enough swept through our churches in Texas. If at any time, Brother Baines, my pen may be of service in promoting the cause of reform, it is at your command. But to the confession I spoke of, and now let me beg all smoking ministers to read it.

Your sister,
Caroline.

Bonham, March, 1860.

Confession of a Smoking
Minister.

I have left off smoking. I could give you, in my own experience in this habit, some items that I think must be a little troublesome to the conscience of any smoking minister. I indulged in it till I was thoroughly convinced that it was not only opposed to the refined societies of life, but that it was detrimental to health, befogging to the intellect, and stultifying to the sensibilities. I will, however, trouble you with only a few details of its moral bearings. They will do to use against the moral habit, just as well as they would were they your own personal experience.

Take the text of the Apostle: "If meat make my brother to offend, I will eat no flesh while the world standeth." A very practical test; but I was a smoker, and that habit was opposed to the best Christian sense of my brethren; and even by many who were not Christians it was regarded as a vice, I must waive that subject then, lest my people should say "Physician, heal thyself."

I wanted to preach the duty of self-denial, a duty that needs often to be urged. But the idea of a smoker preaching such a doctrine, was simply ridiculous. That must be delayed also.

The subject of temperance came up. I felt called to preach upon it, but I could find no sound premise from which to reason that was not destructive to my peace as a smoking Christian.

I wished to preach a sermon on benevolence—insisting on saving the little for Christ, but my segar [sic] faced me, I could not well preach in the face of that.

It was my daily prayer that God would cleanse my heart from sin—conscience would whisper, smoking is sin.

I wished to visit my people—but both my clothes and my breath indicated that I had been smoking, I had a little rather they would not know it, besides it might be offensive to them—I must stay at home.

I needed two or three hours of vigorous bodily exercise, but I sat down and smoked after each meal, and an hour and a half or two hours of the day were gone. A good smoke requires an hour. I could not spare the time for exercise—in fine, I grew lazy.

But I forbear. I do not know how others get along with their daily experience, but I could not endure them longer, and I am no longer a smoker. I relate these experiences to you because I know you have a disposition to trouble people's consciences about this sin so far as you can. But a sinner knows best how a sinner feels, and the above items may help you, besides I owe you this confession as an evidence of approval of your efforts and arguments for my reform in this matter.

TEXAS BAPTIST [Anderson, TX], March 22, 1860, p. 1, c. 7

. . . In New York city it is stated that there are about 200,000 smokers, each using two cigars daily, making, at an average of four cents each, \$16,000 daily, or \$5,840,000, wasted in smoking in this city alone. There are about 900,000 cigars manufactured in this city annually, amounting, at the same price, to \$36,050,000.

TEXAS BAPTIST [Anderson, TX], March 22, 1860, p. 2, c. 5

Dr. W. C. Hurley, the Phrenologist, is now lecturing in our town. He is able, blindfolded, to give a good description of the external appearance of those that submit to his manipulations, and has given some good advice to those that have attended his lectures in regard to dress, &c., &c. He is spoken of as an excellent delineator of character phrenologically.

TEXAS BAPTIST [Anderson, TX], March 22, 1860, p. 2, c. 5

Goedy [Godey] for April has come. The Lady's Book is one of the institutions of the country, which progresses with age and a steady accumulation of talent and good taste. It is the oldest magazine [sic] in the country, and we believe the ladies generally pronounce it the best.

TEXAS BAPTIST [Anderson, TX], March 22, 1860, p. 3, c. 6

Choice Seeds!!

Apple Pie Melon.—Seeds of this delicious substitute for pies, 9 cts. a paper. Mammoth Prolific Lima Beans; vines grow only six feet high, completely covered with bunches of from fifteen to twenty to the bunch, 6 cts. a paper. Large Cheese Squash, excellent for pies, and as a substitute for the sweet potatoe [sic], 12 cts. The Three Mailed for 225 Cts. Address—

C. V. Rapalye,
care of Editor "Mort. Monthly," [illegible], N. Y.

TEXAS BAPTIST [Anderson, TX], April 6, 1860, p. 1, c. 1-6

Summary: Sermon preached by Jonas Johnston, in Danville, Texas, Feb. 12, 1860. Published by Request of the Church.

TEXAS BAPTIST [Anderson, TX], April 6, 1860, p. 2, c. 3

Scraps from the East.

Kickapoo, March 20th, 1860.

Brother Baines: I have delayed writing for several weeks for want of something of a cheering character to communicate. And even now I have but little of importance to write. I have just returned from the meeting of the Executive Board of the Eastern Baptist Convention, which held its quarterly session in Tyler, on Saturday, the 17th inst.—No reports had been received from our missionaries for the last quarter. We have no reason to expect that they have accomplished much during the Winter months; but the weather has now become settled and pleasant, and we hope soon to hear encouraging news from the different missionary fields. The report of the General Agent shows the amount of funds on hand, in cash and subscriptions, to be a little over nineteen hundred dollars. I had hoped to be able to report double this amount by this time, but I have only one way of raising money for the spread of the gospel; and that is by showing what the Lord of the harvest requires of all his servants, and urging the claims of the destitute and perishing upon the Christian benevolence to those who profess to be the subjects of gospel grace and the friends of Christ; but when neither the love of Christ constrains, nor the mournful spectacle of a world perishing in sin can overcome the love of mammon, and move to acts of self-denial, I know of no means which would enlist them to any proper extent in the great work committed to their hands.

The Board passed a resolution authorizing our missionaries to collect unpaid subscriptions on their fields. Also to extend the subscriptions and collections so far as they can, and bring up the amount to the Convention. This will save me the necessity of traveling over the same ground again, and give me more time to spend in the southern portion of our Conventional bounds, where the work of an agent is much needed. I sincerely hope that our brethren will not

fail to pay over their subscriptions as soon as possible; and if the missionary should not visit your neighborhood, pay it over to your pastor, or some one coming to the Convention.

Brother Thompson having given up his field in the bounds of the Soda Lake Association, Brother R. T. Gardner, late from Kentucky, was appointed in his place as missionary, and also to carry on the unfinished work of an agent in that field. All who have not been called on may have an opportunity of shewing [sic] their love to Christ and his cause by depositing their "free-will" offering in the hands of Brother Gardner to be brought to the Convention in June. Elder Gardner attended the meeting of the Board, and preached several times. His affectionate, persuasive manner, his sound views of Scripture doctrines, his happy mode of illustrating and enforcing truth, and the earnestness, the rich pathos, the holy unction, which attends his unadorned messages of love, will make him an efficient evangelist in Texas; and the brethren upon first interview, will feel that they are in the presence of a good man. May the Lord of the harvest send us many more such laborers!

I take the liberty to state that Brother Gardner is a poor man, having devoted his life to the ministry, and for [illegible] secular pursuits. He has a wife and seven children—six of these daughters dependent upon him for a support. [Illegible] of this fact, the Board engaged to [illegible] him seven hundred dollars per year, believing that he will be able to [illegible] salary on the field. Those who contribute, therefore, to his support may be assured their money is well spent.

The church at Tyler is said to be in a [illegible] condition; that she has been for [illegible] confidence for a refreshing from the presence of the Lord. May the little [illegible] upon the spiritual horizon soon burst upon them in a copious shower of gospel blessings. On Sabbath morning we addressed the Baptist Sabbath School by request, and were pleased to see the interest manifested in this important department of Christian labor. This bids fair to be the model Sunday School in Eastern Texas. I have recently visited Indian Creek, Hopewell, Antioch, and Starrville churches. These churches did very little for the objects of the Convention. I am satisfied that the brethren are mistaken when they say it is for want of ability. Hundreds of dollars might be spared by most of our churches which is expended in foolish extravagance. Even the professed followers of the meek and lowly Redeemer come to the Sanctuary of God with all the gay trappings which can distinguish a proud, fashionable and worldly spirit; and they plead that they are so poor that they can bring no offering to the altar of God! I intended to speak of the Baptist cause and their school interest at Starville [sic], but from feeble health I have spent most of this day in bed, and must close.

D. B. Morrill.

TEXAS BAPTIST [Anderson, TX], April 6, 1860, p. 2, c. 4

During the past session of our court, nineteen negroes chose masters for themselves and were made slaves for life. Wise choice, far better than to sink to the level with the free blacks of Canada and the North.

TEXAS BAPTIST [Anderson, TX], April 12, 1860, p. 2, c. 6

Kickapoo, Anderson County, }

April 3, 1860. }

Bro. Baines:--I have just returned to my family, after a tour of ten days, and have made a few observations which I will submit to the readers of the Texas Baptist.

On Saturday, the 24th Ult; I met with the Baptist Church at Athens, and preached

[illegible] Taylor, though a poor widow, has not been an idle spectator of the infant struggles of the Baptist cause in that place. Out of her scanty means she has furnished a lot in a convenient and beautiful place, and assisted to the extent of her ability in erecting upon it a house of worship.—The Lord having spared her life to see the house ready for use, she manifested great anxiety to be present at its dedication; but her health was too feeble, and the Church at her request appointed a meeting at her house. The house was filled, and the occasion was one of deep interest.

On Sabbath, I preached the Dedication Sermon in which I endeavored to give a scriptural defence [sic] of the great principles which distinguish us as a peculiar people. The congregation was large and attentive. I learned that it created considerable of interest among the Pedoes. Some were offended because we told the truth; others were confused because the stubborn facts of history and the truths of Revelation, swept away the last vestige of ground upon which they rest their claim to be the visible Kingdom of Christ, or the most distant branch of it.

"I was informed that one Methodist Brother remarked, I just wish our discipline was so arranged that we could send off and get the man we want now."—But poor fellow he has bowed his neck to the galling yoke of Methodism, and he must wear it. Although he is ashamed of his preacher, the Bishop says he must hear him, and shall have no other. If he would adopt the New Testament, any [sic] follow the teachings of Christ he would know the truth, and the truth would make him free."

The Baptist Church at Athens number about fifty, and nothing is wanting but a strong Scriptural faith, and a proper sense of christian obligation, to make this an efficient and influential body. They have no pastor at present, but are making efforts to get one. This church in addition to the heavy burden of building their house, has contributed about forty dollars to the object of the Convention. Athens is a new place and has grown up rapidly; but little has been done as yet in the way of public improvement, having no Court House, and but one Church building.—Their School interests have not yet assumed any permanent character.

From Athens I turned down the Trinity in a southern direction about 20 miles, and visited several of the brethren of the Judson Church. I feel much indebted to these good brethren, and especially Dr. King, for the interest manifested in circulating the notice of my appointment, with only one days notice the house was filled.—This Church numbers about forty members, most of them in moderate circumstances, but in the midst of a populous neighborhood, and an inviting field for christian effort; they seem to be brethren of an excellent spirit, and ever moveing [sic] on in great harmony under the Pastoral labors of Elder R. R. Morrow. These brethren manifest a considerable interest in the enterprises of our Denomination to which they contributed between \$50 and \$60. Bro. King one of the principal members of this body was for many years a Methodist, but when he began to think for himself he found himself in great difficulty about his Baptism. His parents had died while he was young, and he could not tell whether he had been sprinkled or not, he made inquiry of some of the older members of the family, but they could only say they knew that some of the Children were sprinkled and some were not, they could not tell. He then made known his difficulty to his preacher, but he was not prepared to give relief in such a doubtful case; but when the mind once begins to pant for the truth it is not easy to satisfy it with sophistry or conjecture. In this state of mind Dr. King was led to investigate the whole system of Methodism, and the result was as usual, he became a thorough Baptist.

How many others are in the same dilemma with Dr. King? Are there not hundreds of Pedoes, who have no personal knowledge that they were ever sprinkled?

Can the mere probability that they were sprinkled in unconscious infancy be to them the

answer of a good conscience toward God?

A little independent thinking would lead scores of good men out of the unscriptural vagueries [sic] of Peditism.

On Thursday morning, with Bro. King, and his daughter for my guides, I made my way to the Tennessee Colony, where an appointment had been made for me.—

Here I met quite a large congregation. I found the Baptist church at this place in a cold and almost lifeless condition, doing but little at home or abroad. Two of the brethren contributed the amount of \$12 to the Convention. This is a densely populated neighborhood in the midst of the best portion of Anderson county; but unfortunately the community is divided into hostile factions, and a spirit of discord and strife forbids any great degree of moral and spiritual improvement. From this place I went to Palestine, arriving on Friday, having sent an [illegible] days before the Saturday and Sabbath; but for some reason the appointment was not made known, and there was service at three other places in town on Sabbath; consequently our congregation was small. The Baptist church at this place is weak and in a languid state, having no pastor, and but few, if any, active members. This is regarded as the stronghold of Peditism.—the Methodists have made vigorous efforts to establish a strong and permanent interest here. It has not been long since they reported one hundred new converts in that place; but I was told that not probably one dozen of them now make any pretensions to piety. What must be the effect of such artificial excitements which deceive multitudes and cause them to rest their hopes for eternity upon altogether mistaken views of the nature of true Christianity? Is it strange that men thus deceived become the worst of scoffers, and the most confirmed infidels? There are two female schools in Palestine, both conducted by Methodist preachers. There is no male department; but enough children to afford a good school. In addition to the two teachers, the Methodists have a stationed preacher here. In the appointment of the stationed preacher we have another illustration of the oppressiveness of that system. I learned that the people petitioned the bishop for another man who was more acceptable to the people, but he refused to grant their request upon the ground that they thought too much of him, and to grant their request would spoil him. Here the expressed will of the people is urged as the ground of rejecting their petition! This is republicanism with a vengeance! How dare a gospel minister thus to lord it over God's heritage? How dare a Christian people thus to ignore the authority of Christ by another master, and bowing passively to his unscriptural authority?

From Palestine I rode on Sabbath evening to Plentitude, about 9 miles north, where I had an appointment at night. A large congregation was in attendance. There is no Baptist church in this place, but several Baptists in the community. There is no regular Baptist preaching at Plentitude, but the Methodists and Presbyterians fill up every Sabbath.

From that place I came home on yesterday. The country to which I have alluded is exceedingly destitute of Baptist preaching; and not a regular prayer-meeting nor a Sabbath School, under the charge of the Baptists is to be found on the whole route over which I traveled; this shows a low state of spirituality. I regret to find that but few of our brethren in this field take the Texas Baptist. It seems difficult to make them feel its importance to us as a denomination. My business is to urge the claims of the Convention, and after I have got all the money a brother feels that he can spare, it is a bad time to talk to him about taking a paper. But let the pastor at a suitable time bring the matter before the church, and urge upon them the duty of providing for themselves and children the instruction which can only be obtained through the columns of a religious paper; let him talk of it in his pastoral visits; let him select some piece to carry with him and read occasionally to a brother or sister; and by this means he would not only aid in the

support of the paper, but he would find his brethren becoming more intelligent, more liberal, and more active in the promotion of ever good work.

D. B. Morrill.

TEXAS BAPTIST [Anderson, TX], April 19, 1860, p. 1, c. 2

For the Texas Baptist.

Tyler Female Institute.

Brother Baines: Feeling it due this flourishing institution, that its claims to the support of the Baptist of Eastern Texas, should be presented through the medium of their State organ, I hope you will allow me to intrude a small space on your columns for that purpose. This school, under the control of the Cherokee Association, is beautifully located in the town of Tyler, Smith county, Texas.—The handsome building erected for its use, although situated on an eminence overlooking the entire village, is perfectly retired and removed from everything calculated to attract the attention of the pupils from their legitimate duties. Commencing a little more than a year ago under the most discouraging auspices, and with but few in attendance; it has rapidly grown in public favor, until it now numbers eighty pupils in regular attendance, while it is weekly receiving accessions. Under the supervising care of the President, our esteemed brother, J. Hand, who has shown himself an able and laborious instructor, seconded by his energetic corps of assistants, we have every thing to hope and nothing to fear for its future.

The accession of Professor Leignoski [sic—Lignoski], late of Lagrange, Georgia, who has within a week past, taken his place as principal of the Musical Department, gives an additional earnest of the determination of the trustees, to place it among those permanent institutions that have in all ages, and all countries been the great receptacles of learning and oracles of wisdom. It would not be saying too much to assert that Prof. L., as a composer, as well as a teacher of music, has no superior in the United States. His musical compositions have been pronounced by competent judges of this delightful art, as productions of unsurpassed merit in this country.

In connection with the commodious edifice, designed more especially for the Literary Department, steps are being taken to erect a neat building devoted exclusively to musical purposes. Here then, at a location containing both the requisites of health and easiness of access, are offered superior facilities for the acquisition of a finished education.

And will not every Baptist in Eastern Texas, who has a daughter to educate, encourage this deserving Institution, by sending her here to be taught, and using his personal influence in its behalf.

Yours truly,
W. H. Smith.

Tyler, Smith co., Texas.

next issue:

TEXAS BAPTIST [Anderson, TX], May 17, 1860, p. 1, c. 3

Kickapoo, May 8, 1860.

Brother Baines: I have just returned to my family after a tour of three weeks through the South-Western portion of our Conventional bounds, and have made many observations which

would be interesting to our readers; but, as I have already written an article of considerable length with reference to another matter for this week, I will not occupy much of the paper with the details of my late trip.

I passed through Smith, Rusk, Nacogdoches, Cherokee, Houston and Anderson counties. I passed through hastily, visiting a few of the leading churches for the purpose of urging upon them the importance of our denominational enterprises, and securing, if possible, a representation in our approaching Convention. In Rusk county, the churches are doing very well under the pastoral labors of Elders Rowland, Smith, Whitmore and Rogers. I had the pleasure of meeting with all these brethren, and was much strengthened and refreshed by an interview with these true yoke fellows in the promotion of our common cause. In the other counties which I visited, there is almost an entire destitution of the Baptist ministry, except the anti-missionaries, and a general spirit of apathy and luke-warmness prevails. As churches they seem not to feel any interest in sending the gospel beyond their own limits. I did not hear of a prayer meeting or a Sabbath School conducted by Baptists South of Henderson. I seldom met with the Texas Baptist or any other religious paper in the families which I visited.

The brethren were generally entirely ignorant of the objects of the Convention, and although I frequently met with the declaration, "I am opposed to Conventions," yet I found none who could urge an objection which he would admit was sound and valid. But I met with many excellent brethren and sisters, and I believe that with a sound and efficient ministry these churches would become active and useful. I raised in cash and subscription something over one hundred dollars for missionary purposes, and near two hundred dollars for our Book Fund. This last mentioned enterprise is of such manifest importance to our denomination at this time, that almost every Baptist in addition to his contribution to other objects, cheerfully gives five dollars for the Book Fund, and many who will give nothing for missions and the education of the ministry, will give five dollars to this enterprise. So far my success has been beyond my expectation. I feel encouraged to hope that with a little effort on the part of our ministers and pious brethren and sisters, I shall soon be able to accomplish this very desirable object, and thus we shall establish a monument of christian piety and benevolence worthy of a truth loving people, and leave to posterity a heritage more durable and more precious than gold.

I send the following list of names with their subscriptions, in response to the five dollar proposition:

F J Kelly	\$5 00
George Yarborough	5 00
Stephen Reaves (paid)	5 00
J T Hand	5 00
A A Davis	5 00
John D Davis	5 00
G W Bates	5 00
S A Goodman	5 00
Larkin Evans	5 00
W S Walker	5 00
Geo W Chilton	5 00
A Polhaska	5 00
Harvey Yarbrough	5 00
R A Felton	5 00
T W Jones	5 00

C B Ba[illegible]	5 00
J H Rowland	5 00
M V Smith	5 00
Robt Coleman	5 00
Allen Gibson	5 00
Wm C Kelly (paid)	5 00
B F Montgomery	5 00
G W Rogers	5 00
J J Weaver	5 00
G S Harris	5 00
J H Whitmore (paid)	5 00
A B Collins	5 00
P G Whetstone	5 00
W D Cox	5 00
Ben Smither	5 00
Isaac Edmunson	5 00
John W Crain	5 00
J T Sanders	5 00
L B Ward	5 00
L S Whitacker	5 00
Thomas Selman (paid)	5 00
Wm Roark	5 00

The health of the country is generally good. The prospect is quite good for crops of corn and cotton; the farmers generally have good stands. In some parts they have suffered some from dry weather, but a fine rain is now falling which I hope is general. The wheat crop in this part of the country will be a failure.

D. B. Morrill.

TEXAS BAPTIST [Anderson, TX], May 17, 1860, p. 2, c. 1

Alta Mira Chalybeate and Alterative Wells.—Anderson Hotel, A. Buffington, proprietor. See the advertisement of these famous waters. They are free to the patrons of the hotel. Situated five yards from the Texas Baptist office. Their Chalybeate and Alterative qualities are said to be highly healthful and so the qualitative analysis by Dr. B. F. Shumard, the State Geologist of Texas would seem to indicate. Read it among the advertisements.

TEXAS BAPTIST [Anderson, TX], May 17, 1860, p. 2, c. 3

The Eastern Baptist State Convention will meet in Tyler, Smith county, on Friday before the fourth Sabbath in June, 1860. A full attendance from all the churches is earnestly desired.

TEXAS BAPTIST [Anderson, TX], May 17, 1860, p. 2, c. 7

Anderson Hotel.
Anderson, Grimes County, Texas.
A. Buffington, Proprietor.

Connected with this house is a *Chalybeate and Alterative Well*, which is at all times free to the patrons of this house.

Texas Geological Bureau, }
Austin, April 2d, 1860. }

QUALITATIVE ANALYSIS [sic]

Of water from a well 122 feet deep, in Anderson, Grimes County Texas—from Hon. D. C. Dickson:

To Dr. B. F. Shumard, Geologist: When first opened, the water was colorless inodorous, of a bitter taste, slightly brackish. On exposure to the open air a white calcareous deposit is formed, owing to the escape of free carbonic acid. The taste is chiefly due to the lime and magnesia. The following ingredients, named in order of their relative abundance, were detected: BASES.—Lime, magnesia, Alumina, Oxide of Iron, Soda, Potassa—ACIDS—Carbonic Acid, Chlorine, Sulphuric [sic] Acid, Organic [sic] Matter. Existing, probably, in the following combinations, to wit: CARBO OF—Iron, Soda. CLORIDE [sic] OF—Calcium, Magnesium, Sodium, Potassium. SULPHATE [sic] OF.—Magnesia, Lime, Alumina. Total amount of fixed mineral matter in 100,000 parts, 930.

Respectfully, W. P. Riddle.

Geological Office, }
Austin, April 2d, 1860. }

Hon. D. C. Dickson,

Dear Sir: I enclose herewith Prof. Riddell's analysis of the water from the well in Anderson, received through Mr. Spindle. We could not make a qualitative analysis as the quantity sent was too small.

Very Respectfully,
B. F. Shumard,
State Geologist.

next issue:

TEXAS BAPTIST [Anderson, TX], June 14, 1860, p. 2, c. 1

See the advertisement of Kellum's Springs in to-day's paper. This old, well known and popular watering place will doubtless be visited by the usual crowd during the summer months. The Doctor is better prepared than ever for the accommodation of visitors. He has for sale, too, some of the finest French and Spanish merino Bucks, Buck lambs, and a 20 horse power steam engine, &c. See advertisement.

TEXAS BAPTIST [Anderson, TX], June 14, 1860, p. 1, c. 3

We met Mr. Frank S. R[iff], Traveling Agent of Weed's Sewing Machines. We have seen one in this place bought by Mrs. James Gray. They make a strong lock stitch that can not be unraveled or pulled out. The stitches are alike on both sides of the work; any spool of cotton thread or silk is used as bought at the stores—they will stitch, gather, hem, fell, quilt, bind and

tuck. They are perfectly simple, easily learned and kept in order.

These machines can be had at Rev. James E. Paxton's boarding house.

TEXAS BAPTIST [Anderson, TX], June 14, 1860, p. 2, c. 6

For the Texas Baptist.

Kickapoo, June 11th, 1860.

Brother Baines: I send you the following names of subscribers to our book fund of five dollars each:

J M Wiggins, Wm Wiggins, A F Rogers, D L Neal, J P Thompson, J R Harrell, J F Johnson, A M Roach, J A Sims, John Askew, H Lively, Jac Zigler, G A Stephens, J H Morrow, J M Duncan, J J Golson, A L Patton, W J Dupree, W E H Wright, A Fitzgerald, B H White.

I have not time to give the particulars of my late trip through Upshur, Titus, Hopkins and Wood counties. The churches generally complain of coldness. Money is exceedingly scarce. The hard winter and heavy immigration has made corn scarce and provisions of all kinds high. Most of the farmers are making their present crop without corn for their teams, and some find it hard to obtain bread. The prospect was fine for the present crops, but they were beginning to suffer with drouth [sic]. The portion of the country above mentioned is very well supplied with Baptist preachers, so far as numbers are concerned; but most of them are unsupported by their churches, and surrounded by such embarrassments as render them quite inefficient as pastors. Brother J. P. Thompson, at Gilmer, is giving himself wholly to the work, is much beloved by his charge, and his prospects encouraging. His health has been greatly impaired by a long siege of chills, but he thinks he has at last got the better of them. The church at Gilmer keeps up a regular weekly prayer meeting, and has a very flourishing Sabbath school.

At Mt. Vernon, in Titus county, I found a very intelligent and pious body of brethren and sisters. Brother J. F. Johnson, their pastor, in consequence of failing health, has been compelled to resign his charge. This is a great affliction to the church and community, to whom he has greatly endeared himself by the influence of his long and affectionate intercourse, by the ardor of unaffected piety, and by his able and effective ministrations of Gospel truth. Why a young man so much beloved, so useful and so much needed in this great harvest, should be called to cease from his work is a mystery which we cannot fathom, but God has a purpose in it. Let us earnestly pray that it may be overruled for good, and that his health may be restored.

At Quitman I formed the acquaintance of our excellent brother, Elder A. Fitzgerald. I could but feel pained, in view of the circumstances which compell [sic] this young and efficient minister to devote his entire time, except his regular meeting days, to secular pursuits. He is mostly dependent for a support upon the proceeds of the County Clerk's office, and notwithstanding so much of his time is thus employed in providing for his family, the Lord has wonderfully blessed his ministry, and he has baptized about one hundred persons during the past year. From what I witnessed, I conclude that Baptist principles meet with unusual opposition at Quitman. While preaching on Sunday, and showing the scriptural characteristics of the kingdom of Christ in the most fair, candid and affectionate manner of which we were capable, the most of the pedobaptist portion of the congregation became so offended that they left the house, thus fulfilling the prediction that the time should come when "they will not bear sound doctrine." Everywhere the lines are being distinctly drawn between the advocates of Bible truth and of human traditions. The Lord will yet bring to nought [sic] the counsels of the wicked, and vindicate his own cause.

D. B. M.

TEXAS BAPTIST [Anderson, TX], June 14, 1860, p. 3, c. 4

Kellum's Springs.

This establishment is open for the reception of Company.

Terms:

Per week \$10

Perday [sic] \$2

Children at 2d table half price.

Servants ont [sic] of service half price.

The above includes bathing, etc. Fine bar Ice Cream, Bowling saloon, and other sources of amusement on the premises. Sawyer & Co's U. S. Mail coaches leave Navasoto Depot for these Springs every Monday, Wednesday and Friday morning, and *positively* every day when the travel demands it.

I have for sale 25 Pure Blooded French and Spanish Merino Bucks and 35 Buck Lambs, all imported by me direct from the flocks of the Hon. H. S. Randall, N. Y.

Price from \$50 to \$100.

For sale One Steam Engine and Boiler, full 20 horse power, with or without complete circular saw mill. Price for the whole \$1650.

N. K. Kellum.

TEXAS BAPTIST [Anderson, TX], June 14, 1860, p. 3, c. 5

Piedmont Sulphur Springs,
Grimes County,
Texas.

This desirable watering place is now ready for reception of visitors. The success of the past two seasons, and proximity to the Rail Road justify us in expecting a large company for which ample arrangements have been made. When you reach Navasota city call for the Piedmont coach and you will be here in two hours. Good music whenever desired.

Mr. Cramer of Navasota city has established here a nice saloon, supplied with Ice Creams, Fruits, &c.

Give us a call and we will warrant you a pleasant time.

Lee & Tallaferro,
Proprietors.

TEXAS BAPTIST [Anderson, TX], June 14, 1860, p. 3, c. 2

The Dress of Little Girls.

As before intimated, the race of girls is well nigh extinct in America, and, instead of the natural girl of the olden time, we have a kind of nondescript species to which we apply the name of girl. This species is somewhat difficult to describe. In their general conformation, so far as

we are able to judge, they have a strong resemblance to real natural girls; but then their habits are very different from those of the natural species. A genuine girl is very much like a boy in her habits; she is free and unrestrained in her movements, disposed to be boisterous, has all the artlessness of childhood, runs, romps, and kicks up her heels, without the fear of man before her eyes, and cares not a pin for dress or the opinions of the world. On the contrary, our modern nondescripts are prim, demure, affected, reserved, stiff, artful, dressy, vain, miniature women. Still they do not seem to be in their element, having a kind of unnatural, amphibious look, like a duck out of water. Occasionally they will break through all restraints, tear their clothes, freely indulge in rude sports, and, in short, act like any other child; but then a lecture on their duties and grave responsibilities as "little ladies," together with some extra dressing, generally recalls them from their wanderings and restores them to the sphere of womanhood.

In dress, they are like women, only a little more so; where low necks are worn by older women, the "little women" wear VERY low ones; where short skirts are worn by the grown ones, our small ones wear very short skirts; where short sleeves are worn only occasionally by the mothers and older sisters, our little tribe of feminines are often seen without any sleeves at all; and while grown women have a semblance of protection at least for the lower extremities [sic], our embryo women have not even the shadowy protection of lace to cover the parts exposed by the shortness of the skirt. Now, let us ask seriously, what must be the effects, physical and moral, of such absurdities in dressing girls? After what has been said on the importance of preserving proper warmth and circulation in the extremities, in speaking of the dress of infants, it is needless to dwell on the disastrous effects of low necks, no sleeves and unprotected legs in little girls of feeble heat generating powers while undergoing those active changes of all the vital organs which cause a strong predisposition to inflammatory affections. We will only say, then, that so long as the absurd fashions of the day are followed in dressing girls, just so long will those "mysterious dispensations" continue that are daily chronicled in the papers, and that bring such grief and desolation to the family circle.

To speak of the moral effects of fostering a spirit of pride and vanity by useless finery in dressing girls, may rather out of our province; we will only remark, then, that so long as girls are taught from their infancy that their chief attraction consists in the external adornment of their persons, just so long will the cultivation of the mind and the graces of the spirit be neglected; just so long will we have vain, light, frivolous women, who are fitted only to shine in the ball room among men as frivolous as themselves, while they are wholly incapacitated for the solid enjoyments and important duties of domestic life.

TEXAS BAPTIST [Anderson, TX], June 28, 1860, p. 2, c. 7

No More Wool.—Through our advertisement columns, notice is given by the Financial Agent of the Texas Penitentiary, that no more wool is wanted until further notice. Wool sellers will take notice, and govern themselves accordingly.

next issue:

TEXAS BAPTIST [Anderson, TX], July 19, 1860, p. 2, c. 5

The Drouth [sic].

We have just returned from Huntsville. The roads continue dry and dusty. Farmers are much discouraged. Corn crops are about a total failure in many fields, and the best is not half a crop.—Cotton is now presenting a gloomy prospect, a few very small bolls have matured and are opening. The most of the young bolls and forms will soon fall off unless it rains soon. The cotton crop is likely to be a worse failure than the corn crop, in the counties we have seen. We hope our friends in the northern part of the State will pity us and send us some flour, and some small grain of different kinds to sow for our stock during the winter. We want Barley, Rye, Wheat and oats.

TEXAS BAPTIST [Anderson, TX], July 19, 1860, p. 2, c. 6

Fire at Dallas.—We are sorry to learn that nearly the whole of the town of Dallas was destroyed by fire on the 7th instant, leaving not a hotel, store, or office hardly remaining. The loss is estimated at between \$3000,000 [sic] and \$500,000. The fire spread with such rapidity that very little was saved, and part of the goods taken out of some of the buildings were consumed. This will be a severe blow on that growing place, as we understand there was but little insurance. It is supposed to have been the work of abolition incendiaries.

next issue:

TEXAS BAPTIST [Anderson, TX], August 23, 1860, p. 2, c. 1

Trustees E. T. B. College.

The Trustees of the East Texas Baptist College are hereby notified to attend a meeting of the Board in this place, on Saturday before the 3rd Sabbath in September next. A full meeting of the members is desired, as business of much importance to the denomination will be presented for the action of the Board.

F. J. Kelly,
President B. T. E. T. B. C.

R. A. Felton, Sec'y.
Tyler, Aug. 12, 1860.

TEXAS BAPTIST [Anderson, TX], August 23, 1860, p. 2, c. 3

Further Developments.

August 10.

Brother Baines: In these time [sic] of peril, when every community is threatened with insurrection and murder, any fact which may put our citizens upon their guard will doubtless be of interest to our readers. Almost every day brings some new evidence to establish the suggestion I made in my last letter, viz: that the men are among us who have instigated the late efforts for the destruction of life and property.

A few days ago two men, whose names I am not able to give, living in what is known as the Tennessee Colony, in Anderson county, were convicted as partakers in this iniquitous plot, and executed upon the gallous [sic]. I learn that four or five others are being pursued and will share the same fate if caught.

It is reported that on the day of the election at Athens, while the men were at the polls, two shrill blasts of a horn were heard near the town, and in a few minutes a stable was seen in flames, every man rushed to his dwelling and the town was saved.

I learned on yesterday that on Sunday evening last, the day before the election, while the people of Henderson, Rusk co., were at supper the town was set of fire, and the greater part of it burnt to ashes; the loss is estimated at from \$300,000 to \$400,000.

Tyler has been strictly guarded for several weeks. It is rumored that an effort was made to set fire to this town also, but I cannot vouch for the report.

No town should be without a faithful watch or patroll [sic] every night, and the safety of every community demands that every vagerant [sic] or suspicious character should be closely watched, or made to leave the county.

We shall not be surprised to find that there are men engaged in this thing, whose position in society claims an unusual share of public confidence. We would not impeach any man's character upon doubtful testimony, but time will reveal the facts.

A negro man belonging to Maj. Lewis, a few miles from this place, was shot on Thursday last, by Mr. Ghant, and supposed to be mortally wounded. The negro had been heard to make his boasts that in two weeks he would have Miss Ghant for his wife, was seized and while in the custody of Mr. Ghant he attempted to make his escape, and was shot.

D. B. M.

TEXAS BAPTIST [Anderson, TX], August 23, 1860, p. 3, c. 3

Eastern Texas
Female College,
Tyler, Texas.

The next session of this Institution, consisting of forty weeks, will be opened on Monday, September 3d, 1860, under the Presidency of

Prof. J. T. Hand, A. M.

A full corps of Professors and Teachers will be in attendance.

The Trustees, encouraged by the past success and future prospects of the College, have determined to increase the accommodations of the buildings. An extensive addition to the present spacious and beautiful edifice will be immediately erected which with the existing establishment, will afford ample provisions for every department of instruction.

The Musical Department will continue under the direction of that unrivalled master

Prof. B. R. Lignoski,

who for seven years taught with unparalleled success at La Grange Female College, Ga.

This institution offers rare advantages to those parents and guardians who wish to give their daughters and wards a thorough, sound and practical education.—Among them, a course of study unusually full—a government, all that its name imports—a strict discipline rigidly enforced—a position in the geographical center of Eastern Texas, in the midst of the most

healthy and beautiful portion of the State; accessible from all quarters by regular lines of fine stages; buildings extensive and commodious.

Expenses:

Primary department	\$20 00
Intermediate	30 00
Collegiate	40 00
French	20 00
Music on Piano	50 00
Use of instrument	10 00
Music on Guitar	50 00
Use of instrument	4 00
Music on Harp and use of instrument	80 00
Drawing and Painting	30 00
Painting in Oils and Art of Design	50 00

Pupils will not be allowed, while in the Institution, to wear expensive dressing or useless ornaments.

If no specification to the contrary is made at the time of entrance, the name of each pupil will be registered for the year.

By special agreement a pupil is received for any length of time.

No deduction is made for absence except in cases of protracted illness.

For further particulars address the President.

Tyler, Aug. 23.

TEXAS BAPTIST [Anderson, TX], August 23, 1860, p. 3, c. 6

Mound Prairie Institute.

This Institution is located 8½ miles N. E. of Palestine, Anderson county, Texas. It was founded in February 1853, chartered in '54, and has been steadily advancing in reputation and usefulness. It numbered 109 in the male department during the last scholastic year, ending May, 1860, and it never was in a healthier condition, and it bids fair to equal the wishes of its best and most sanguine friends. Elder J. R. Malone, the President, has sold half his interest to Col. J. S. Hanks, but retaining the sole control of the Institute as before.—Col. H. attends to the outdoor business, thus enabling the President to give his whole time to the school; and we here say, that we intend to keep as good a boarding house as the country affords, "and we mean what we say."

Literary Department—Elder J. R. Malone, A. M. President; Mr. Robert H. Gaston, Assistant.

Business Department—Col. J. S. Hanks.

Boarding House—Mrs. S. V. Malone, Superintendent.

The scholastic year will be divided into two sessions, of twenty weeks, each, as follows:

The Fall session begins on the 1st Monday in August.

" Spring " " " " " " " Jany.

Rates of Tuition (alone) Per Session:

First Class.	\$10 00
Second "	15 00
Third "	20 00
Spanish (extra)	25 00
Contingent Fee (Due on entrance)	1 00

Seventy-five dollars, invariably in advance, pays for Board and Tuition.

N. B. All are required to board with the President, unless they board not less than a mile from the Institution.

No deduction from the above rates for Board or Tuition (and when money is paid in advance none will be refunded) for absence from any cause whatever, excepted protracted sickness or death.

Each Boarder furnishes his own towels.

All damages done to dormitories or furniture charged to the occupants of the room. All damages done to other property of the proprietors charged to the party doing it, if known, if not assessed equally upon the whole school.

All bills for Board and Tuition due and made payable at Plenitude, Anderson county, Texas.

Our Address is Plenitude, Anderson county, Texas.

J. R. Malone,
J. S. Hanks,
Proprietors.

next issue:

TEXAS BAPTIST [Anderson, TX], September 13, 1860

TEXAS BAPTIST [Anderson, TX], September 27, 1860

TEXAS BAPTIST [Anderson, TX], October 4, 1860

TEXAS BAPTIST [Anderson, TX], October 11, 1860, p. 2, c. 3

Cherokee Association.

Tyler, October 17th, 1860.

This body has just closed the business of another of those annual convocations where Christian brethren meet, as the messengers of the churches, and the glory of Christ, "to set in order the things that are wanting in the Lord's house," to increase the ardor of Christian affection by the renewal of former acquaintance; to have our spiritual strength renewed, by the exhibition of mutual faith, and the fruits of divine grace; to have our hearts encouraged by cheering reports from our sister churches of what the Lord is doing; to learn the condition of the field in which you are called to labor; to awaken in our own minds a deep sense of Christian obligation; to enjoy the refreshing influence of enlivened, Christian devotion; to experience "how good and how pleasant it is for brethren to dwell together in unity;" and then return to our respective fields with new resolution, and with a zeal which may rouse the energies of our churches, and give a new impulse to our great denominational enterprise. These are a few of the benefits

contemplated in these fraternal councils, but we fear they are too often overlooked, or not sufficiently appreciated by our churches.

The above named body met with the Knoxville Baptist church according to appointment, and Brother R. R. Morrow being absent, the introductory sermon was preached by Elder J. S. Bledsoe; after which the letters were read from the different churches, and the body organized.

Brother G. W. Slover, in accordance with the custom recently established in this body, resigned his place, and Brother W. Milborn [sic] was elected to preside. The custom of prohibiting an officer from holding an office more than one year together with the reasons given for it we believe to be wrong, but circumstances seemed to forbid a discussion of this subject before the body. But I propose discussing it thro' the paper, in due time.

The delegation was much larger than we anticipated. The letters reported a revival spirit in most of the churches, and many of them have received large accessions. The churches in the western part of our bounds are in a languishing condition, but this is owing doubtless—in part—to the fact that, they are nearly all destitute of the regular ministration of the gospel, and they have forgotten the injunction of the apostle, "forsake not the [illegible] of yourselves together as the [illegible] so much the more as ye see the day approaching."—Heb. 10:25.

Several important reports were made and adopted by the body, but in such haste as to prevent any discussion which might awaken a deeper interest in behalf of the objects under consideration.

Some attention is being given to Sabbath Schools, and the religious instruction of the colored population, by our churches, and wherever Sabbath schools are faithfully conducted, no arguments are necessary to show the utility of the enterprise. We were impressed with this fact in the recent awakening at Tyler, where nearly all the conversions were confined to the young men and young ladies engaged in the Sabbath school. Wherever our colored population have had access to gospel privileges, and efforts have been made to bring them under its influence, bearing any due proportion to the importance of the work, we have seen the most cheering results.

The cause of education is receiving a commendable degree of attention by this body. Our Female school located at Tyler, is in a healthful and flourishing condition; possessing such educational advantages as will soon make it, what our denomination demands, an institution of the highest moral, and literary character. It is surrounded by faithful, energetic, and self-denying brethren, who watch its interests with ceaseless vigilance.—The trustees have recently purchased additional lots adjoining the school tract, which completes a beautiful college campus. [Illegible] modious [illegible] purchased [illegible] five instruments for the school. In this outlay they have involved themselves personally—if I am correctly informed—to the amount of about one thousand dollars, trusting to the Christian benevolence of the brethren for whom they act, to come to their help and relieve them of this debt. Brother F. J. Kelly will continue to act as agent, and we hope that, as he is doing his work without pecuniary reward, our brethren will not only give him a hearty welcome, when he shall visit them, but a liberal subscription for the female college.

Our Association closed on Monday evening, the 15th inst., after a very harmonious, but hasty session. The brethren with whom it was held, although they had expressed fears that the severe drought would deprive them of the pleasure of entertaining the body, received us cordially, and I have seldom seen such a body better provided for.

The next session of this body will be held with the church at Jameston [sic—Jamestown],

Smith county, 18 miles east of Tyler.

D. B. Morrill.

TEXAS BAPTIST [Anderson, TX], October 25, 1860, p. 2, c. 6

Messrs. Groce & Cannon having purchased the Piedmont Springs, lately owned by Messrs. Lee & Taliaferro, these gentlemen have opened a new business at Navasoto [sic], where we wish them much success.

TEXAS BAPTIST [Anderson, TX], November 1, 1860, p. 1, c. 7

Revival of Trade.—Last Saturday was one of the busiest days of the season. Crowds of wagons were discharging their freight, business men hurrying to and fro talking of change and changes, active shopmen looking over bills of lading, merchants setting promptly with the teamsters, and customers overlooking pulling and hauling about the rich wares of the tradesmen. Crinoline-dom was out in its glory. Fashionable and elegantly dressed ladies prominading [sic] the streets imparting a *couleur de rose* to the interesting scene. Mechanics were business with hammer and plane, brick and mortar, the real magicians with their wands of business causing the town to rise again in more than its former beauty. Every body seems disposed to go ahead, and we heartily wish them every success.—Dal. Her.

TEXAS BAPTIST [Anderson, TX], November 1, 1860, p. 1, c. 7

Sorgho Wine.—The Dallas Herald says: Our enterprising young friends at Reunion, Messrs. Willemette and Boulet, have succeeded in manufacturing an excellent wine from the Sorgho cane. It is a rich, generous wine, nutritious [sic] and highly promotive of digestion. It is pronounced by amatear [sic] wine tasters to be equal to good Madeira. A few gallons will be on exhibition at the Fair; and we wish to see this wholesome beverage taking the place of the detestable "rifle, lightning, 2 40, rot gut" so freely vended to the destruction of health and happiness.

TEXAS BAPTIST [Anderson, TX], November 1, 1860, p. 1, c. 7

The Dallas Herald says: Within the next two weeks the foundation for six new two-story, brick buildings, will be commenced on our Square. These will all be extensive houses, and a descided [sic] ornament to the "Burnt District."

TEXAS BAPTIST [Anderson, TX], November 1, 1860, p. 4, c. 2

Tobacco.

The following contains a just and timely rebuke. We publish it by request of several ladies. We could wish that the "filthy weed" never had had a being, did it not seem like a reflection on the beneficence of Providence.—It is useful, no doubt, as is arsenic and strychnine, but we are confident that it was never intended for the use which men make of it:

Desecration.—Even the Japanese abhor spitting in company, and they are considered by our religionists as heathens. But walk into one of our christian churches, and spit-boxes will be found for the special benefit of the spitting public, and where there are no such accommodations the floors will be found stained with splashes of yellow saliva.

It is contrary to common etiquette to expectorate in a parlor. Why not in a church? We

have seen many a pious pew-holder praising God, and rolling his quid in the most delighted manner imaginable—spitting great jets of amber, and groaning, "Amen!" in the next breath—singing half a line in a hymn and spitting and grunting the other! The vestibules frequently suffer, and stains are everywhere visible. How much of that poetic beauty that shines along the pathway of Religion and invests it with a charm which causes even the infidel to respect it, will remain, if the filthy customs of perverted taste are tolerated in its temples! Why should a beautiful house be consecrated to God, if it is to be desecrated by indecency? We should as soon see a man carry his bottle with him, and drink in the full view of all, as to sit and see him squirt or clandestinely dribble his disgusting expectorations amidst the pews and along the aisles of the sanctuary. The deed would be more decent, at least would not defile, as well as insult, the House of God.—Miss. Baptist.

TEXAS BAPTIST [Anderson, TX], November 15, 1860, p. 2, c. 1

Attention! Company.—The "Lone Star Chasseurs" are requested to attend, *in uniform*, at the regular meeting of the company on the third Saturday in this month, by order of the
Captain.

TEXAS BAPTIST [Anderson, TX], November 22, 1860, p. 1, c. 1

Revival at Athens.

Kickapoo, Nov. 10th, 1860.

On Thursday night last the 6th inst., we closed a meeting of much interest at Athens, which continued eleven days, and resulted in 10 accessions to the church; two of which were by letter. One professed a hope in Christ who has not yet offered himself for membership. The meeting commenced under the most unfavorable circumstances; several of the brethren were away from home on business, others detained at home on account of sickness. This together with the scattered condition of the church, most of the members living several miles in the country, with an unsettled condition of the weather, and many other obstacles, presented to the minds of the brethren a gloomy prospect. But the Lord was with us and we never met day or night without experiencing some fresh token of Divine goodness, before leaving the house of worship. Although the number of converts were not large, yet the meeting was attended with such happy results as but few, not familiar with the Baptist church at Athens, are prepared to appreciate. Her members have long been in a cold and backslidden condition; much of the time without any regular pastor. The light that was in her had well nigh become darkness, and the feeble of the flock were fainting and falling by the way. The sacrifices of the faithful [illegible] to perfume the altars of God; wickedness unrebuked abounded at the very threshold of the sanctuary, and the enemy passing by saw the desolation of Zion, and passed grievous [sic] reproaches upon the people of God. But God had turned again the captivity of Zion. Then was our mouth filled again with laughter, and our tongue with singing. "Then said they among the heathen (or the wicked) the Lord hath done great things for them." And we replied, "The Lord hath done great things for us, whereof we are glad."—Ps. 126: 2, 3. "The people had a mind to work"—Nehemiah 4:6—therefore the waste places were soon repaired, the rubbish cleared away, and the wall joined together.

I have never seen brethren come up more unanimously to the held [sic?] of the Lord against the mighty. Every male member who was in regular attendance from the first would pray

or talk whenever called on, and I honestly believe that the success of our meeting was attributable mainly to the faithful and zealous labors of this noble band of brethren, but few of whom ever prayed in public before.

Brother A. McCain preached one sermon during the meeting. Besides this I had no ministerial help, and I have for some time been convinced that where the full and earnest co-operation of a church can be secured with [illegible] pastor, it is far more profitable than the [illegible] of half a dozen ministers, and I do hope that churches will begin to look to the proper source for aid, and when the harvest is ripe let them go to work with their pastor and gather it, believing the truth that "they that sow in tears shall reap in joy," and they "who go forth weeping bearing precious seeds shall doubtless return rejoicing and bringing their sheaves with them."

The conversions in our meeting were confined to the ladies, the men maintaining a resistance to the gospel which I have seldom seen manifested in Texas. The work seemed just commenced among them when, our brethren being nearly all confined on the jury or otherwise engaged in court, could not attend; and the weather being cold and rainy, we were compelled to close, but we hope the work will not cease.

D. B. Morrill.

TEXAS BAPTIST [Anderson, TX], November 22, 1860, p. 2, c. 7

Married.

On the 11th of November, by Elder D. B. Morrill, Mr. Wm. H. Herndon of Tyler, to Miss Mary L. McKellar, of Henderton [sic] county.

TEXAS BAPTIST [Anderson, TX], November 22, 1860, p. 2, c. 6

As is already well known, a company of cavalry called the "Lone Star Chasseurs" has been organized in this town. They have had two drills, and we must say they go through the exercise admirably for beginners. We trust they may never be called out for active service, but if they do we believe they will do honor to the name they bear.

TEXAS BAPTIST [Anderson, TX], November 22, 1860, p. 3, c. 4

Board of Trustees Texas Baptist
College.

A meeting of the Board of Trustees of the Texas Baptist College will be held in this place on Saturday before the 3d Sabbath in December next. We request a good attendance of the members, it will be an important meeting, perhaps more so than any that we will have for some time to come.

F. J. Kelly, Pres. B. T.

R. A. Felton, Sec.
Tyler, Nov. 12, 1860.

TEXAS BAPTIST [Anderson, TX], November 22, 1860, p. 3, c. 5

Executive Board of the B. S. Convention.

The next meeting of the Executive Board of the Baptist State Convention of Eastern Texas, will be held in this place on Saturday before the 3rd Sabbath in December, next. A good attendance of the members are requested as business of importance will be presented for the action of the Board.

F. J. Kelly, Cor. Sec.

Tyler, Nov. 12, 1680.

TEXAS BAPTIST [Anderson, TX], November 29, 1860

TEXAS BAPTIST [Anderson, TX], undated fragment

next issue:

TEXAS BAPTIST [Anderson, TX], January 3, 1861, p. 1, c. 7

Adams' Express employs 3,782 men; it has 972 agencies, and its messengers travel daily 40,152 miles on railroads and steamboats—a distance equal to once around the globe, and two-thirds around it a second time.

TEXAS BAPTIST [Anderson, TX], January 3, 1861, p. 2, c. 6

At Huntsville on the 21st ult., they had a large fire—burning down one side of the square. The loss in property, goods, etc. etc., was about \$25,000. No insurance.

Walker county is putting up a new Courthouse. The present one is of brick and has been erected but seven years; it was cracking and thought to be insecure. The new one will be the third court house! and that before she is out of her teens.

TEXAS BAPTIST [Anderson, TX], January 17, 1861

TEXAS BAPTIST [Anderson, TX], date torn off, p. 1, c. 6

For the Texas Baptist.
Tyler, Jan. 21, 1861.

Bro. Editors: I have just removed my family to Tyler, the field of my future labors, and you will please send my paper to this place, instead of Kickapoo. The Baptist has not visited me for several weeks. Why is this? I hope it has not been stopped. Owing to a severe attack of pneumonia about three weeks ago, I have not been able to write anything for the columns of the Baptist. My health is yet feeble, but improving. I hope soon to be able to resume my labors in the ministry, and do something with my pen for the advancement of the cause of Christ. But little religious interest is manifested in our churches in this section of the country at present. The great national storm, which threatens the destruction of every Southern interest, seems to turn every thought, feeling and inquiry in the direction of Southern rights and protection. Every mail affords new cause of excitement, and leaves the mind in deeper suspense by the undeveloped results of deliberative councils, or the undefined purposes of secret and mysterious movements among the administrators of the Federal Government. I greatly fear that our brethren are not sufficiently watchful of their spiritual interests in this time of peculiar trial. There never has been a time in the history of this nation when Christians had so much need of a daily and careful study of the Scriptures to imbue their minds with the spirit of Christ, and inspire their minds with confidence in that God who rules in the armies above, and does his pleasure among the

inhabitants of the earth. There was never a time when we had so much need to be engaged in earnest prayer for Divine Wisdom to guide us over the perilous sea of political troubles and maintain in healthy progress the interests of Zion and the means of extending the Redeemer's kingdom; never has there been a time when we have so much needed the cultivation of a spirit of meekness, humility and love to enable us to overcome the impetuous rage of human passion, so often and naturally aroused by repeated wrongs and oppression, and maintain the propriety and dignity of Christian character. I fear that our missionaries who depend upon the Christian fidelity and benevolence of the churches for the support of their families, may be overlooked and left to suffer. Brother J. F. Johnson informs me that he can do nothing as agent for the Convention, and has for the present ceased his efforts. . . .

D. B. Morrill.

TEXAS BAPTIST [Anderson, TX], February 7, 1861, p. 2, c. 6

A Baptist Church in San
Antonio.

On yesterday, Jan. 20th, was organized the first Baptist Church in San Antonio. I am glad in being able to announce this to the brethren, and especially to the immediate friends and patrons of this mission. Dear brethren since I have been here everything without has been unfavorable to action and successful operation in my work. The political state of the country, the excitement in the public mind, and depression, no business consequent thereupon, have all been against successful religious effort for the time being.—Nevertheless, I have been actively engaged in prosecuting as best I could the great work before me. The few brethren and sisters have also been prayerfully engaged to the extent of their opportunity, and thank God our labors thus far have not been in vain. We now have a little church as a nucleus around which to cluster our affections and consecrate our labors. We are few in number and poor in this world's goods, but in God we trust and in his name have we listed up our banners. We have a regular weekly prayer-meeting, which is very well attended; also quite an interesting Sabbath School, which is constantly increasing in interest, besides which we have a vocal class which meets and practices singing one evening in each week under the instruction of our excellent and devoted young brother Allen.

These several interests promise well at present, and I trust under God may be perpetuated for good. I have had many evidences of the thankfulness of the brethren and sisters here for the interest which is felt abroad for this place. All have kindly received your minister sent to them, and seem willing to co-operate with him in trying to build up a church here. One young brother, who earns his money by his daily labors, has for some months appropriated all his wages above his necessary expenses, towards defraying expenses for our room rent, lights, hymn books, seats, etc. My expenses for house rent, family support, etc., are very heavy here, and to defray which since I have been here I have not received one cent. I am daily paying out that money I have, which is the proceeds of my little home which I sold to enable me to come here. When that is gone all is gone. Will not the brethren relieve me and redeem their pledges? Dear brethren abroad, when you visit San Antonio visit us. A visit from any of you would be encouraging to us. I hope that our ministering brethren will come and preach for us. With pleasure will we do all we can to make our brethren comfortable while among us. I feel now that our great work which has been too long neglected in this city, has a beginning, and though at present but a

feeble beginning, yet it must be carried on until the Baptist cause, which is the cause of Christ, is permanently established.—Whenever a permanent and self-sustaining church shall have been established here, then it will become a mighty auxiliary in the spread of the gospel west of this place, and after a while into Mexico, for in my opinion that country will soon be open to the gospel. Brethren, let us not cease to pray and toil for the accomplishment of so desirable an end.

Hitherto Baptist families have been averse to settling in this place, because of religious deprivation. Now, thank God, we can say to Baptists wishing homes and business in this fast growing city—come on, here is a little Baptist home for you, a little room in which you will find a few kindred spirits who will bid you welcome, and gladly have you unite with them in worshipping the God of our fathers in spirit and truth.

I had purposed, when I took my pen, to give some description of this city, its population, morals, religion, schools, etc., but find that I have written enough for the present. But in future I will write more of San Antonio.

Yours in Christ,
John H. Thurmond.

next issue:

TEXAS BAPTIST [Anderson, TX], March 7, 1861, p. 2, c. 3

The State Rights Sentinel, published at Tyler, in this State, has issued a card in which they state that they propose to furnish in their paper all the decisions of the Supreme Court as soon as they are delivered, instead of having the necessity of waiting several years, as now, before the bar gets them. Their competency for thus doing is certified to by the members of the local bar at Tyler, consisting of such men as Judge Roberts of the Supreme Court, R. B. Hubbard, and others. We need not speak of the great advantages that would be derived by the legal profession from the carrying out of this plan. The price of subscription is \$2 50.

TEXAS BAPTIST [Anderson, TX], March 7, 1861, p. 3, c. 2

Texas Penitentiary.

Having greatly reduced our stock of wool, we will again barter goods for wool, each at cash value, and we would like to get as much of the black sheep's wool as can be had, which is not so valuable in the North as white wool.

M. C. Rogers,
F. Agent Texas Penitentiary.

TEXAS BAPTIST [Anderson, TX], March 7, 1861, p. 4, c. 1

Pots vs. Pianos.

"You want a nice piano, Jane?"

Exclaimed a Mrs. A.

"But you must study kitchen work,

Before you learn to play.

"To all—save those 'for treason fit,
No music in their souls'—
There's music in a kettle's song,
It sings upon the coals.

"There's music in a coffee mill,
I trust you will not smile,
When I pronounce it good, because
'Tis in the *handle* style.

"There's music in the wash-tub, too,
A rubbing board won't mar,
When dirty sheets are music sheets
And soap the finest bar.

"There's music in a brush and broom,
In all its parts complete,
Suggesting thoughts of dustless homes
With carpets nice and neat.

"There's always music when I cook.
In pots and plates and spoons'
I rattle round with busy hands
Without regard to tunes.

"There's music sweet in sugar crushed
Beneath the rolling pin;
And liquid tones in pudding pans,
When milk is flowing in.

"There's music in a grater rough—
'With grating tones,' you say;
But spicy are the notes when I
The Nutmeg Polka play.

There's music all about the house
In things I find to do;
And music in my happy heart,
To household duties true.

"Dear daughter, take your mother's word,
That it is music sweet,
Adapted to the song of wives
Who earn the bread they eat."

"That music I will learn," said Jane,
"I'll duty's voice obey;
The knobs and locks I'll clean, and thus
The *key* note strike to-day."

TEXAS BAPTIST [Anderson, TX], March 14, 1861, p. 4, c. 7

Texas Baptist College.

The exercises of this Institution will commence in the Town of Tyler, on the first Monday in February, 1861. As many as aware, this college was located at the last session of the Eastern Texas Baptist Convention, and the undersigned were elected by that body to take charge of it. We would say that we will not disappoint the confidence our brethren have put in us, but will make every effort in our power to make it a first class college. Each of us is backed by the experience of years in the school room, and is sanguine in the hope of giving general satisfaction to those who may patronize us. We have secured the large brick building erected by the Masonic fraternity in which to commence.

Board can be had in town, in good families, at \$10 per month, including washing and fuel. As soon as a [illegible]tion takes place in monetary affairs, the brethren design building a commodious boarding house upon the college premises.

The exercises will be divided into two sessions, each five months—the first commencing the first Monday in February, and ending the last of June; the second commencing the first Monday in September, and ending the last of January.

Rates of Tuition.

Primary class, per annum	\$30
Preparatory,	40
Collegiate, " "	50
College matriculation fee	5
Incidental expenses,	2

Pupils will be charged from the time of entrance, to the end of the session. No deduction will be made except in cases of protracted sickness.

Wm. B. Featherston,
J. B. Clarke.

January 22, 1861.

TEXAS BAPTIST [Anderson, TX], April 4, 1861, p. 1, c. 2

For the Texas Baptist.

Tyler.

Trinity Mills, Dallas Co.,
March 22, 1861.}

Started for the above named town March 12th, passed through the town of Dallas and preached at brother Barton's, four miles from town, next day; came to Kaufman and found an

appointment for a prayer meeting, went with brother Parsons to meeting, was invited by the pastor, brother Broughton, to preach for the congregation and complied; received good attention.—Kaufman is a pretty town, and has improved considerably in the past three years. The Baptists have no church at this place. Next day got to Canton, circulated an appointment to preach at night, filled the promise to a small and well ordered congregation. From Dallas to Kauffman [sic] the distance is 33 miles, from Kauffman [sic] to Canton 26 miles. Canton is a small town, and we have no church at this point. After a ride of forty miles next day reached Tyler, found it to be some larger than I expected. After some inquiries found Elder Morrill, staid all night with him. Brother Merrill is greatly beloved by his church. I felt truly that I was at home with this kind brother.—The Executive Board of the Convention met on Saturday, the 16th inst. The attendance was small. Brother Rainey, Treasurer, was absent. But few reports were read. The Board, in view of the hard times, discontinued all her missionaries. I tried to get the Board to walk by faith a few hundred dollars, but found it useless to talk about walking by faith at this time. May the Lord increase their faith and confirm their hopes by the time we meet again. I found a noble set of brethren and sisters at this place, enjoying to some extent the Spirit of God and ready to every good work. Tried in my weak manner to preach to them three times, and felt that God was there. On Sabbath the church commemorated the death of our once bleeding Savior, at 3 o'clock P.M. Brother Merrill preached to the colored portion of the church a feeling sermon, and administered the sacrament amidst flowing tears and rejoicing hearts. This portion of the church numbers about forty. Our schools at this place are suffering to some extent in consequence of the hard times. I made the acquaintance of Prof. J. T. Hand, A. M., President Eastern Texas Female College, who will do justice to all committed to his trust. Our Male College at this place is under the care of Elders Featherston and Clark. Will not our Baptist brethren in Eastern Texas go to work and liberally sustain the brethren at the head of each department. The Male Department has just started [illegible] awful monetary affairs of [illegible] Our beloved brethren had made great sacrifices to come and start the Male Department, and shall it be a failure? Recollect our motto is "No Baptist failures in Texas." In these trying times we must have faith, hope and charity. Recollect we walk by faith and not by sight. Will not the friends of learning and sound theology come with open hands and sustain the infant school. It is our child, our school, and should be fed and clothed by our brethren. Toil on, brethren; I see by faith a better day fast approaching. You now have the thanks and prayers of many brethren. You soon will have more than these. Scholars and ministers are to go forth to bless the church and world. Toil on; science will make progress and art display her boundless stores. Send out your Virgils, Ciceros and Judsons to bless and charm the world.

Started home on Monday, the 19th inst., reached Canton at night and filled an appointment made as I went down. Congregation larger than it was as I went down. Good behavior. Arrived at Kauffman [sic] about two o'clock P. M., stopped with my old and tried friend, Dr. Parsons, found the Presbyterian church house at night filled with people, was treated by the pastor and people with all the respect I could desire, preached the best I could. There was marked attention and good feeling, was offered the use of their house whenever I would come. Started next morning for Halford's bridge, on the east fork of Trinity, near which place I filled at night an appointment to a respectable congregation. Made home [illegible] today, found [illegible] family [illegible] The distance [illegible] to Tyler is about 115 miles.

Yours in gospel bonds,
J. M. Myers.

TEXAS BAPTIST [Anderson, TX], April 4, 1861, p. 1, c. 5

Note: Article on Waxahachie split and overlapping—can probably be read in the original.

TEXAS BAPTIST [Anderson, TX], April 11, 1861, p. 2, c. 5

Wool.

As many of our readers are interested in this article, which will ere long be one of the staples of the State, we feel we will be doing them a favor to give the following from the enterprising house of Wm. Brady & Co., of Houston. They say:

We have taken great pains to ascertain the probable status of the wool market for the coming season, and the facts elicited so far, as approximating prices do not warrant us in coming to any very definite conclusions. Our political troubles have seriously depressed the value of this article, and prices have been nearly nominal since the 7th of November last; but within the last few weeks and since there is an increased probability of a peaceful settlement of our international difficulties, and an accumulation of unemployed capital in all the principal cities both North and South, dealers have manifested a degree of anxiety which inclines us to look forward to an active market at an early day.

We are gratified to note that a considerable portion of the middle grades of the Texas wool clip for the year 1860 was taken by manufactories now situated within the Confederate States. The tariff as now adopted by this new government imposes a duty of about 24 per ct. upon all imported woolen goods, which is a great protection, and must stimulate the activity of Southern manufactories, and greatly increase the demand for the raw material in our own home markets; of the last year's clip, a great deal was sold in our market, at prices which generally rendered the nett [sic] proceeds more satisfactory to the grower than those received in Northern markets.

At present there is no wool in this market, therefore we can give no quotations. In New Orleans, on the 30th ult., the article was quoted as follows: American, clear of burs, 18@20c. per pound; coarser qualities, 12@16c. per pound; Mexican 8@10c. per pound.

Advices from Northern cities state that the trade in this article is still checked by the lingering doubt as to the future political events and its effect upon the stability of their manufactories—sales are so nominal, and prices so irregular as to admit of no reliable quotations.

TEXAS BAPTIST [Anderson, TX], April 11, 1861, p. 2, c. 5

Reading Room at Houston.—We are glad to learn from a correspondent that our enterprising neighbors of the Bayou City have established there a public reading room, open at all hours to any that wish to see the news. We know of no enterprise that at once gives a traveler a higher opinion of a place in the city at which they can go and learn all the news.

TEXAS BAPTIST [Anderson, TX], April 11, 1861, p. 2, c. 6

The Flag of the Confederate States is now floating in our town. It is simple, yet easily distinguished from that of all other nations.

TEXAS BAPTIST [Anderson, TX], April 18, 1861

next issue

TEXAS BAPTIST [Anderson, TX], May 24, 1861

next issue:

TEXAS BAPTIST [Anderson, TX], June 7, 1861, p. 2, c. 1

Editorial Correspondence [sic].

It is usually considered one of the duties of editors, while away from home, to report all matters that they may become cognizant of, to their readers, and those matters that to others would be out of place, all expect the editor to write about. In compliance with this custom, we send a few items that have come under our observation.

The Crops.—Throughout the whole route I have traveled, Grimes, Washington, Austin, Fayette and Bastrop counties, the fall of rain has been very heavy, and from all sections I hear there has been abundant rains. Mill Creed, New Years' Creek, and others in [illegible] had been so high, that for a time, at La Grange and other points, the ferry boats ceased to run. In Fayette County, in the neighborhood of Fayetteville, and in the western part, severe hail had fallen; some crops we saw, the corn was, we fear, entirely ruined, but the injury was confined to a very few farms. The section I have traveled over, is some of our best farming lands, and though I have been acquainted with it for ten years, I have never seen such a universal prospect for good crops as there is at the present time. In a few places, where the ground was low, the rains have been so heavy that the crops have suffered from the water standing on it; yet, we believe, that whether we get any more rain or not, and another shower in ten or fifteen days would make the corn much heavier than it otherwise would be, there will be much more breadstuffs made this year than in the three or four preceding years. Wheat, oats, rye, barley, &c., have all been extensively sown, and the farmers are securing an abundant harvest.

I regretted to see the extent that the weeds are taking possession of the farms; in the neighborhood of towns I knew that this was the case, but I had not anticipated that in large prairies this would be so. What effect the abundant rains may have in restoring the range, I cannot say. One great source of wealth in the section I have traveled through, will be entirely cut off. I am inclined to the opinion that as the weeds die out in the summer, the grass will gain the ascendancy, and if so, in another year Texas will be [illegible] again.

Feeling of the Country. Traveling through the country, we have everywhere seen preparation for war, and the strongest determination to carry out the wish of the people, and rather than submit to the Black Republican rule of Lincoln, we believe the people would willingly see the worst horrors of war reach every neighborhood.

In Washington county we heard there were twelve companies regularly drilling. In Austin and Fayette, both Americans and Germans are organized into companies. In Fayette, one of the companies while we were there, went to a place and camped, and drilled for several days. I only passed through these several counties, and did not have much opportunity of conversing with the people; but in Bastrop I have had better advantages of seeing what the feeling is. This county, as is known, voted against secession, but now I have been in no place where there is more military enthusiasm than here; and the very men that opposed secession, with the most bitterness, are now the strongest advocates for immediate and ample preparation for the war.

Two of the Captains commanding companies were opposed to secession; one of them who had stumped the county in opposition to it, prior to the last election, we heard deliver a speech, and we doubt if a more effective war speech has been heard anywhere than his was.

Bastrop seems like a camp of military instruction. The barracks of the Military Institute are used as barracks for the citizen soldiers, and they come in and stay a week at [a] time in drilling; and we doubt if any companies will excel in energy and aspect the company from Bastrop. Quite a num[ber] of the men are over six feet in height, and well drilled. Of those who live in the vicinity of Bastrop, almost every persons [sic] able to bear arms, is regularly drilling, at least two or three times a week. This county has some advantage over most, in consequence of the instruction of the Military Institute located here. Most of the students have gone to their respective homes and will do good service there in giving instruction. Several of the young men that have held command, and are well qualified to give military instruction, said they [illegible] to go to any place their services might be needed, and thoroughly drill companies, if the persons receiving instruction would defray their expenses. I feel assured that this offer will be accepted by many companies. Address Col. Allen at Bastrop. . . .

Churches and Preaching.—At Brenham I found a large congregation who listened to a sermon preached under as unfavorable circumstances of present feelings, as it has fallen [illegible] in a long time, and since that time I have hardly been able to preach. Brother Law is pastor of the Church at Brenham and Bellville. Brother Hill also resides here, and when able preaches in the neighborhood and at Brenham.

[Illegible] has improved rapidly since the rail road has got here, and a large number of improvements were going up.

Brother Chandler has charge of the Church at Fayetteville, [illegible] Round Top and New Providence, in Austin County. I did not preach at his church, as the high water had prevented my appointments being received. So also at La Grange, we could find no person that had heard of my appointment. Brother P. Harris is pastor at La Grange and Plum Grove, and has an appointment at Winchester. At Plum Grove there was a small congregation, as it was hardly though I could be there, owing to high water. In all these places religion is at a low ebb, and the world and its interests shut out Heaven from sight. I do not think I have known so little interest felt and manifested as at present. Christians should now humble themselves before God, and pray Him to revive his work in our midst, for there has never been a time of greater need of prayer for the reviving influence of His Spirit, than now.

At Bastrop and Hill Prairie Churches, there is a good religious state of feeling, nor do I remember of ever knowing the religious prospects of these Churches to be more flattering and encouraging than now. Brother Harris, the pastor, is highly beloved by his congregation, and I know of but few fields of labor in the State that are more pleasant, or offering greater prospects of usefulness, than Bro. Harris's. Quite a number of persons have been added to the Church here since I left and went to Anderson.

I have yet visited no other places in this field of labor, but these two churches, but from what I am able to hear, I trust that I will be able to report of many Baptisms in Bastrop county during the present year.

I have already written longer than I anticipated when I commenced, and other duties call me away, so I must close.

J. A. K.

TEXAS BAPTIST [Anderson, TX], June 7, 1861, p. 2, c. 5

Our streets on Wednesdays and Saturdays, present a lively appearance. The young men of the different military companies are drilled on those days, and judging by the readiness in which they go through the various military evolutions, they must be getting far advanced in drill; and should they ever measure arms with the Northern fanatics, they will prove themselves as gallant soldiers as ever wielded a sword, or shouldered a musket, especially when they know that they will be fighting

In a righteous cause,
For Liberty and right—
For just and equal laws.

Mr. John Rudd, a graduate of West Point, has been here for some days, acting in the capacity of drilling master, and it gives us pleasure to say, that this gentleman spares no pains in instructing the volunteers; indeed, he seems to be the favorite of the privates and officers of the Confederate States' company, composed of the counties of Grimes, Walker and Montgomery, so urbane and courteous is his disposition.

Mr. Rudd was one of the lamented Walker's faithful Captains in Nicaragua, and stood [sic] to him 'mid all his trials—mid lurid clouds—'mid ebon waves of misfortune—when the surges of persecution shrieked like the mighty fall of the cataract,—when Liberty was tramped under foot, and that proud name, cemented by the blood of so many martyrs, spurned by a mongrel race, who are ever ready to impede the march of civilization, of the Anglo-Saxon race.

Lt. Owen works hard, and takes a special pride in learning the young men how to face the music; and from what we saw last Saturday, we believe that, although he's fat, he will be as agile as any of the lean ones, when it's necessary to run a little.

It gives us pleasure to say this much, and "pleasure" 'tis, for us to say, God protect our young and old men, who, ere long, may be away on rolling billows, or sleeping on the prairies green breast, under the azure canopy of Heaven, with its blossoms as their bed, as its Star-aisles, those refulgent luminaries of night, sparkles around them the rays of Friendship, written everywhere upon the ocean wave, or breathed forth in the zephyrs sigh.

TEXAS BAPTIST [Anderson, TX], June 12, 1861 through December 1861 lacking.