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(FOR THE BANNER.)

HUMAN LIFE; or, MIRTH AND SADNESS.

The sun rises beautiful and bright, disclosing the charms of nature in purest loveliness. The dew-drop pendent from every leaf of the green-livied forest as well as the humbler blade that clothes the surface of the earth in habiliments of beauty, sparkles more brilliantly than the gem that ornaments the diadem of kings. But ere it is mid-day, the threatening storm-cloud is seen marshalling its irresistible force; soon darkness shrouds the lovely scene—dread and dismay usurps the seat of pleasurable emotion. Such is a picture of human life. Such the intimate alliance of mirth and sadness.

The babe nestling in the bosom of a kind and affectionate mother, looks up and smiles, a smile of innocence, of joy and gratitude. In return for so sweet an acknowledgment of favor received "Soft eyes looked love to eyes that spake again."

Soon pain racks its delicate frame, and tears course down that cheek so lately dimpled with smiles. With sadness the parent attends its tiny couch, administering every recommended cordial. So sudden the transition from mirth to sadness.

Through the vicissitudes of pleasure and pain, of mirth and sadness, we reach manhood, "that consummation so much desired," that period at which we anticipate happiness will make our bosom her permanent resting place. Alas! it proves but the mount of observation, from which we can take a nearer, clearer view of trial and trouble. Then commences the exciting struggle for mastery with many, for existence with the multitude. A contest exemplifying each moment of human existence, the proximity of mirth and sadness. The bridegroom leading to the altar of Hymen, a woman whose very look is love, exults at the thought of his priceless possession, and vainly promises himself that the doubts and fears of pursuit are forever displaced, by the unmitigated pleasure of possession, of permanent possession. Mirth and pleasure direct his every thought. The experienced eye of the close observer dilates upon the rose-tinted cheek the ensignia of death, where the more superficial see but a beauty.

Far different the feelings with which he attends to the sleeping place of the dead to those with which he led her to the altar. Mirth and sadness are seldom far separated.

The votaries of pleasure and fashion, whose every thought is enjoyment, to whom every hour that fleets along, but brings some novelty to woo them from reflection. Are they too, subject to these alternations of joy and grief? Ah! yes, there too may be found "The gathering tear, the tremblings of distress."

The gray headed father, who has passed the confines of active life, centres his hopes and affections on an only child himself in miniature. In its existence he lives again, his early years and fondly hopes (his latest hope,) to be remembered beyond the grave. Ingratitude may poison this last source of comfort, and send his "gray hairs in sorrow to the grave." Or disease and death with lightning wing may snatch his cherished one away, and leave him the last of his race to sorrow without hope scathed and blasted like the giant oak that bends not before the tempest. Mirth and sadness, antipodes in character, but seldom far separated.

Is there no mitigation of this dark picture; no class nor condition exempt from trial and trouble; no Eldorado of

happiness: must the christian too, experience these vicissitudes of pleasure and pain. Like the rest of Adams race, his trials are many and sore, and though the rainbow of a happy futurity may cheer his troubled spirits and lighten his cares, yet is he subject like other men. There is no happiness on earth unmixed with the bitter gall of discontent. This is not man's abiding place, he is a traveller and sojourner in a strange land. Mirth and sadness are closely allied. J. B. P.

Fork.

(REPORTED FOR THE BANNER.)

The Abbeville and Edgefield Union Bible Society held its fifth anniversary at Broadmouth, commencing Saturday July 18th, and continuing to Monday 20th, P. M.

A small delegation being present on Saturday, the society without transacting any business, gave way for the Executive committee.

At 12 o'clock, the introductory sermon was preached by Elder W. P. Hill, from 1st Cor., 16—13. "Watch ye, stand fast in the faith, quit you like men, be strong."

The anniversary sermon was delivered on Lord's day by Elder A. Rice, from John 17—17. "Thy word is truth"—to a large and attentive audience.

Monday 10 o'clock, Society met; Prayer by Elder William P. Martin. The Secretary being absent, William Long, jr., was appointed Secretary pro tem.

The names of the following churches were called: Bethany not represented; Beulah, W Smith, A McCord; Buffalo not represented; Damascus not represented; Horeb, William Royal, W S Harris; Providence, M. Cobb, Graham; Walnut Grove, not represented; Sister Springs, not represented; Peniel, W Brooks; Fellowship, Thos Payne, Johnson Sale; Turkey Creek, A H McGee, N Richey; Little River, A Williams; Bethlehem, not represented; Broadmouth, W P Martin, N Reeves, W Long, jr.; Mt. Moriah, A Waller, H W Wardlaw; Siloam, not represented.

Resolved, That the officers of the past year be continued the ensuing, viz: W P Hill, President, J W Coleman, 1st V President, W Royall, 2d V President; W S Harris, Secretary; A Waller, Treasurer.

The Executive Committee—Who, with whomsoever the church may appoint for Bethany: W Smith, for Beulah; Jas Wideman, Buffalo; E Lake, Damascus; M Cobb, Providence; T Payne, Fellowship; A H McGee, Turkey Creek; Joseph Sharp, Bethlehem; W P Martin, Broadmouth; A Williams, Little River; James Richardson, Siloam; Jas Wright, Walnut Grove; W Brooks, Peniel.

Treasurer reported through W P Hill, which was received and concurred in, from which it appears there is on hand, subject to the order of the Society.

For Books sold,	\$30 13
Contributions from Churches	63 95
Total,	\$91 08

The Executive Committee reported as follows:—

Item 1st. Since the anniversary of the Society, July 22d, 1845, purchased from A & F B Society, Bibles and Testaments amounting to \$98 66—Sold Bibles and Testaments for, \$80 47—Gave 45 Bibles and Testaments worth, \$25 73.—On hand Bibles and Testaments, \$26 41.

The committee have been able to have but one meeting since the anniversary last year (1845) up to the present time.

That each of the agents appointed to visit the churches during the past year, from Providential and other justifiable causes, have failed to do so. The committee would therefore suggest the propriety of adopting some plan, by which there will be greater certainty of securing the services of some ministering brother or brethren, to visit the churches in the month of June next, to "stir up their pure minds by way of remembrance," concerning the great and important object, ("the circulation of the Bible at home and abroad,") had in view by the Society.

The committee would call the atten-

tion of the society to the decision of the Southern Baptist Convention, relative to bible operations in the South, and recommend its adoption; all of which is respectfully submitted.

W. M. P. MARTIN, Ch'm.

The report was received and item 1st concurred in. On item 2d,

Resolved, That this society consider it important, that the executive committee meet more frequently, if practicable.

On item 3d,

Resolved, That brethren, W P Hill, Jas M Chiles, W P Martin, and J W Coleman, be requested to act as agents for the society, and visit the churches, constituent members of the society, and others in June next, and should they be unable to comply, that the committee procure others to supply their place.

On item 4th and 1st,

Resolved, That this society cherish with fond remembrance, the high and holy position taken and maintained by the American and Foreign Bible Society in its formation, and that while we approve and conform to the recommendation of the Southern Baptist Convention, we will, as heretofore, maintain a friendly correspondence with, and purchase our Bibles from the A and F B Society.

Resolved, That \$35 10 of funds on hand be applied to pay the debt due A and F B Society. \$3 17 to pay the debt due W PHill. \$25, to purchase bibles, and the remainder of what has been, or may be contributed by the churches the present year, be equally divided between the Domestic and Foreign mission boards of the Southern Baptist Convention.

Resolved, That the next annual meeting of the Society be held at Peniel church on Saturday before the third Lord's day in July next; that Elder W P Martin, deliver the introductory sermon on Saturday, and Elder J M Chiles, the anniversary on Lords day.

Requested the Secretary and President, to prepare a minute of the proceedings for publication.

The Society adjourned with prayer, and benediction by the President.

WILLIAM P. HILL, Pres't.

William Long, Secretary pro tem.

GRAVE OF JOHN RANDOLPH.—A writer in the Norfolk Beacon describes a visit to the grave of this remarkable man. Speaking of the former residence of Mr. Randolph, he says:—

"After a ride of two or three hours, we entered a forest of tall oaks, and were told by Mr. Cardwell that we were on Mr. Randolph's estate. Shortly the houses that were occupied by the great and eccentric genius, appeared through the intervening trees, built up in the midst of the woods. Not a stump to be seen, not a bush grubbed up; all standing as if the foot of man had never trodden there. Mr. Randolph would not suffer the primitive aspect of things to be disturbed in the least. Not a tree, or branch, or switch, was allowed to be cut. During his absence in Europe a limb of one of the houses, grew so near that old Essex, fearing the window would be broken, cut the limb off. On Mr. Randolph's return he at once discovered the mutilation; old Essex was called up, and the reasons demanded for cutting off the limb. The old negro told his master he feared the window would be broken. Then, said Mr. Randolph, why did you not move the house?"

The writer here met John, the former body servant of Mr. Randolph, who treated him and his companion with great politeness, conducted them to the winter and summer houses, and other objects of interest in the vicinity. We copy the description of his last resting place.

At my request, John directed us to his master's grave, at the foot of a lofty pine, just a few steps in the rear of the summer house. The place was selected by Mr. Randolph twenty years before his death; and by his direction the head was laid to the east instead of the west, the usual position. It was observed to John that his master had ordered his body to be thus laid, that he might watch Henry Clay. John replied, that he had never heard him say any thing of the kind. I suppose the position was preferred by Mr. Randolph because it is the Indian sepulchral posture, his descent from Pocahontas, the Indian princess,

being one of the things he much boasted of.

A rude unchiseled mass of white rock, found by Randolph on a distant part of his estate, many years before his death, and used by him, at the door of one of his houses, as a wash-stand, marks the foot of the grave. These rocks were procured and kept for the purpose to which they are now appropriated, and particular direction given to John on the subject.

I can never forget my emotions while standing over the unornamented grave of the gifted and eccentric Randolph. The tall, unbroken forest by which I was surrounded, the silence and gloom that reigned undisturbed amidst the deserted place; the thought of the brilliant mind that once animated the remains, then mouldering beneath the sod upon which I was standing, the vanity of earth's promises, and hopes and distinctions, impressed my heart and mind with a degree of solemnity and interest I was unwilling to dissipate.

MARY, THE MOTHER OF WASHINGTON.—Messrs. Editors:—It will doubtless be recollected by you, and also by most of your readers, that some time about the year 1832 or '33, Gen. Jackson, then President of the United States, visited the town of Fredericksburg for the purpose of laying the corner stone of a monument proposed to be erected to the memory of Mary, the mother of Washington. To the munificence of Mr. Silas E. Burroughs, a Northern gentleman, was Virginia indebted for this tribute to one of the noblest of her daughters.

Eight years ago, I happened to be in Fredericksburg, I inquired the way to the monument and bent my steps thitherward. On arriving at it, I was surprised to find it unfurnished and unenclosed. Its sides, and even its beautifully carved marble pillars, were covered with inscriptions traced in pencil by the hands of visitors, and some of them were of the most infamous character. By the side of the noble structure lay the huge block of marble, still unpolished, originally intended for the cap-stone—and on the corner of which it was designed to place two magnificent eagles with outstretched wings.

But if I was surprised to find the monument in this condition when I visited it, I was still more surprised and mortified to learn, from a gentleman who has lately visited the hallowed spot, that, owing to the death of the contractor, it still remained unfurnished and without enclosure. If this be so, it is a burning shame upon Virginia, that it has been permitted to remain in this situation so long.

While we are talking of erecting monuments to the living, it does seem to me that we had better first complete those that have been commenced in honor of the dead. The ladies of Virginia, especially, ought to feel a lively interest in the completion of this monument to the memory of one who gave birth to, and by her virtues and counsel properly trained him who freed America, and laid a just claim to the honor of being styled "the first in war, the first in peace, and the first in the hearts of his countrymen." R. J. W.

Richmond Republican.

A lady, who made some remarks at a time a physician was recommending to her husband a better world than this, was told by the Doctor that if some women would be admitted there, their tongues would make that place a purgatory.

"And if some physicians," replied the lady, "would be allowed to enter there, they would make that place a desert."

The following items we take or make up from the Matamoras Flag, says the N. O. Tropic:—

Sickness continues to prevail to a great extent both at Camargo and Matamoras. At Camargo it is said that there are eight or ten deaths per day.

All the hospitals in Matamoras are full, and new ones were being opened. Two hundred entered the hospitals there on the week ending the 23rd ultimo.

The 1st battalion of the 2nd Infantry under command of Col. B. Riley, passed Matamoras on the 18th ult., on their way to Camargo.

Capt. Swartwout, the commandant at Reynosa, is fortifying his position. Gen. Patterson is doing the same at Camargo.

Lieut. Chase has succeeded Capt. Montgomery in the control of the Quartermaster's department at Matamoras. Lieut. C. displays praiseworthy energy in the discharge of his new duties.

A gentleman who arrived at Matamoras from Camargo, informs the editors of the Flag that eight Mexicans, including two women, had been killed only a few miles below that place. The murder was attributed to some of the volunteers—but they of the Flag hope it is not so.

The Camanche Indians are committing serious depredations along the east bank of the river, and on to the Colorado.

The schooner Palo-Alto is up at Matamoras for this city.

INTERESTING IN RELATION TO THE JEWS.—The London Jewish Chronicle of June 12th publishes the contents of an interesting letter from Jerusalem. The brethren of the ten tribes it seems are to be hunted out, and for this purpose the Jews intend to exert a hearty co-operation with those settled in other lands. On the 16th of May a letter arrived in London from the synagogue authorities of Sapheth, saying that in consequence of important information having reached them as to the country where the brethren of the ten tribes are to be found, a resolution was immediately passed to elect from among their congregation a man ready and capable for a mission to that country. They appeal to the Jerusalem Jews for co-operation and also to select in Jerusalem one from the Sephardim (Portugese) Jews, and one from the Ashkenasim (German and Polish) Jews, and to send the three messengers together, who will have to travel for several months through enormous deserts.

It is said that these ten tribes constitute an empire of their own, have their own king, and possess great quantities of ammunition. They are of high stature, and have altogether an athletic appearance. They are generally occupied with the study of Kabala, are strictly religious, and very wealthy, being in possession of many gold mines. They do not permit a foreigner to settle among them; even the sojourn of a few days can be obtained only by the payment of an enormous tax, with the exception of Israelites, who are received as friends, permitted to reside among them, and are altogether recognized as their own brethren. The synagogue authorities in Jerusalem have consented to the mission, though they will have to incur a heavy expense, which so long a journey requires.

Boston Transcript.

A heart dead to the claims of man, cannot be alive to the claims of God; and religion cannot flourish in the ground where humanity withers.