

TEXAS WESLEYAN BANNER.

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THE MINISTER'S WIFE.

The following thrilling lines portray most truthfully the feelings of the companion of an itinerant minister, exhibiting the deep affection of the wife, in connection with the heroism of the Christian:

TO MY HUSBAND.

Yes, go! for though thy presence
Around my dwelling throws
That all of light and gladness
Which pure affection knows,
I will not bid thee linger
When Zion loudly calls
The presence of her watchmen
Upon her sacred walls.

'Tis true that I am lonely,
By many cares opprest,
The busy world a stranger
To this poor anxious breast.
Yet go! thy God is with me;
I feel his guardian care;
His hand of love is present
To dry the falling tear.

I would not—cannot murmur,
Since thou art called to be
The messenger of mercy—
Of grace—pure—boundless—free.
Then hasten with the tidings,
Thou mayst not linger here:
Go seek the weary wanderer,
The broken hearted cheer.

For time is onward hastening,
Thy work will soon be done,
And God will call his watchmen
Up to his glorious home;
Then when thy crown of triumph
Thick set with stars shall be,
I'll glory in thy conquest
And ever be with thee.

from his hands so miserable and imperfect? No, man must be perfectly worthy of his master; he must not be that to which humility and devotion have degraded him.

Is man only then happy when he has begun to undervalue his worth? when he has learned by heart that he is a weak creature, that nature has left him no other inheritance but misery? And should the spirit of man, that created so many glorious things during centuries, and has unfolded in a thousand blossoms his omnipotence, be again so short-sighted, as to pass blindly by that which lies nearest to him, and what his every day business as it were, forces upon him? Should man, the image of the most independent being, never come of age, but always like a child need the leading strings of religion? No! man must think more worthily of himself, and he will find that he is not unworthy of self confidence, and that man left to his natural course, thirsts after the fountain of virtue and pursues straight forward that happiness which faith has pointed out as his prize behind thorns and untrodden paths.

Nature has prepared man for society, therefore also for virtue, as there can be no society without virtue. Why then either take away from him his most valuable inheritance, or conduct it by who knows what kind of religious maxims of virtue? God has created man free, therefore he must be able to do that right away to which faith pretends first to make him meet. Or is not virtue, according to the opinion of others, the work of education and habit?—Whence is it that education manifests so great an influence on the future of a man? certainly from no other cause but that it teaches itself to us in examples and maxims, which habit and antiquity according to their humor have impressed with the stamp, either of good or evil! One people holds just that as right and good which another throws aside as unjust. If then, virtue were the work of religion, and not much more that of habit, how could such a different, such an opposite virtue be possible? As it is told in childhood, so it sounds in them their whole lives, and morality is no more than the echo which has its first sound on earth, in the selfish heart of man.

If religion of itself makes a man an angel, what need then of civil laws and penalties? but if religion be only a school-book for minors, and a state education be the principal thing, then it must be acknowledged that virtue proceeds from something quite different from religion.

Further, all religious sects acknowledge that there is but one true religion; but if there be but one true religion, and daily experience teaches that virtue proceeds from every religion then they say plainly that at last error may be the basis of virtue.

Virtue, then, is either the work of nature or of education, or of error, but in no case the work of religion, therefore, religion, though it absolute necessity of virtue be founded on a very conventional, not absolutely necessary.

And yet, in spite of all these queries is not their nature, nor education, nor error the basis of virtue, but simply and alone—religion.

Man may by nature be more prone to good to evil; to what he is more prone we leave to the judgment of each individual, but that I selfishly strives to satisfy even his most delectable passions, is written in the plainest letters upon the forehead of just those who can not comprehend it.

It is true, man possesses reason, and as experience again teaches, one man so much that by his natural light is able to know good as evil; another, on the contrary, is not only apt to this, but according to his reason there either no evil existing, or he has a method by which evil becomes good, or good becomes evil. If then, it be granted that every man knows his reason, what he should do and avoid, I still cannot find cause in his reason why I should and must do, or avoid it. If the transgression of a commandment, especially when it gives some profit, had no other consequence but that a man had acted with advantage to his self against his reason, to what else are all conclusions of reason, but to show that one has the most unreasonable manner, lived practices by to while away his time. Or is this virtue merely to know the good and to do or avoid according to self interest? Or has man by a true such a love to the good, and such a genuine abhorrence against evil as to be pleased to have his knowledge to be the guide of his actions?

Must we not love virtue for its own sake? Do we not love virtue for the sake of its beauties, as we love a beautiful flower because of its fine properties? Even if we admit that man must love virtue, does it then follow of course that they all love to be virtuous? If we love and admire a flower because of her excellence, does it follow that we have also the will to tal upon as the troubles and difficulties by which we receive virtuous excellency and become flowers of virtue? I would not deny that even the most vicious men have a taste for virtue, but this must I controvert, that they, in consequence thereof have a taste to be themselves virtuous. If the beauties and excellencies of virtue were the motives of good conduct, then would the poor soon be as rich in noble men, as she now poor. As long as man has no other motive but the decision of his reason and the guidance of his taste (which change by time, circumstances and interests ten times in a day so long has he no other basis for virtue but his selfishness, which rejects that to day, which she finds good tomorrow, and which acknowledges no principle, but to accommodate reason to their use and advantage.

They say that man is reasonable. Well, if he be reasonable and knows how to distinguish the good from the evil, then he must also know why he should do the good and avoid the evil; otherwise he would be unreasonable, if he should avoid that, which perhaps, in the opinions of others is evil, without any cause, and some times even to his own disadvantage.

Now this he gets not by reason independent of religion, but by religion alone. This tells him that there is a God, who forever rewards the good, and forever punishes the evil, what pleases and displeases God, and that man, according to his actions, may hope for the one and must fear the other. Take these truths away, and you have taken away all foundation of true virtue, which has its seat, not in civil laws or the powers of a judge, but in heaven, and deep in the heart of man.

It is indeed true what Solomon says: "The understanding teaches what is holy," but only then when it is founded in the fear of God, and when the seat of wisdom is laid in the heart. The understanding teaches virtue only according to the prescriptions of the heart; but if this has fallen into the hands of the world, where are then the holy doctrines of the understanding? and who has to decide what is holy, if the laws of virtue are to be taken from the tables of the understanding? It is soon said, this is good, because it benefits society, and the other is evil, because it is hurtful to it; but if it depends on this, then man is nearest to himself; and if it be asserted that the common weal has the preference to individual advantage, then is this just the theory, according to which every man shapes his practice just so far as he finds his advantage by it.

And suppose the individual has quite a different taste in moral affairs than society, and would consider that as useful to himself, which would be hurtful to society, and would see his enemy in society, who then should advise in this matter?

But if a matter be only right and good because it is useful, and man is nearest himself at last, by what advantage should we decide the moral worth of his actions? Certainly by no other but his own. And who gives society the right to judge and punish an individual member, because of his actions, which have arisen from the motives of use and advantage acknowledged by itself? Men are, with regard to their actions and passions, different from one another, and if society punishes any one on account of an action, from no other cause but that he has by it compromised the common weal, then she acknowledges herself that he, whatever he had done was right, but that society, because of its own advantage, would not admit such right.

This, therefore, is the end of this so-called civil morality, that good and evil are accidental matter of taste of the individual, and justice an act of physical power and savage force; that, in fine, a morality without a religious basis is nothing else than a knife without a blade, of which even the fastening is lost. The understanding of man, therefore, of itself alone, will not teach what is holy, if the heart has not begun to be wise in the fear of God.

[To be continued.]

Christianity were preached in the pulpits, without the alloy of superstition; but now, as the church was free from the tyranny of heathenism, and uninfected from superstition, the teachers of religion, being under the protection of the supreme power of the land, became careless in their lives, and began to neglect the voice of warning to themselves and their people; indifference supervened; and, finally, a refined species of infidelity in the first principles of Christianity became the fashion of the day. Ministers made a joke of religion and its doctrines, and immortality reigned without let or hindrance. All this time the rest of the inhabitants of the earth were neglected, and the command of Christ to go into all the world almost entirely forgotten.

Then the Lord said, I will arise! and His arm brought salvation. In Germany the Moravian brethren, and in England the Wesleyes were made the instruments of the Almighty to bring to remembrance those who lay in darkness and the shadow of death, to make Christ the salvation of God to the end of the earth.

To this end it became necessary that a missionary spirit should diffuse itself through the Church, in order to sustain those who sacrificed themselves for the Pagan world. A powerful revival began to spread, and its workings began to be felt in the outposts of Christianity.

Those whom commerce and politics called to live among idolaters were influenced by it; princes used the information of Christian missionaries to regulate their policy by them towards the nations with whom they had to do, and love to God the legitimate consequences of a revival in the hearts, led to a desire to extend His glory. Thus the Protestant church became emphatically a missionary church, and from every house of worship, and from every family altar, we now hear the prayer echoing from a thousand hearts—Thy kingdom come! The Holy Spirit is at work; the question is no more, shall the Christian form of worship be substituted for the Pagan; but shall the heart be turned from the service of sin to the living God. Hence we cannot rest with having the names of a hundred, or a thousand individuals on the church book, but we are persuading every man, and warning every man, that we may present every man perfect in the sight of God. It is not the same with the missionaries of the present day, that it was with Winfield, or as he was called in the canons of the Church of Rome, St. Bonifacius; or, as it was with Charlemagne, whose object was the conformity of the Saxons to the church; but they aim higher. They do not call for the means in the hands of the church for the extension of Christianity, but for the hearts of the church to be given to God. They now say with Paul: we seek not yours, but you? we know that when the spring is dedicated to God, the stream will be his; when the heart is the Lord's with its affections, the powers of the mind are his also.

And O, how glorious does this now work among the children of men! how many souls are brought to the Lord now! how widely does the spirit's influence now extend! If one shall chase a thousand, and two shall put ten thousand to flight, what will it be when, from every house in those Christian lands shall be heard the cry: Arise, Oh Lord, and let thy enemies be scattered. How glorious will soon be the rest of the Son of God. The earth shall be filled with the knowledge of God, as the waters cover the mighty deep.

Who shall live to say: Now Lord, lettest thou thy servant depart in peace, for my eyes have seen thy salvation.

which sets us in our ward words nights? What of *imprudent* prayer, which stuns heaven with its "violence and force"? What of *united* prayer, "gathering us together to ask help of the Lord"? What of *constant* prayer, which regards no intimacy in our hearts? What of *practical* prayer, which fulfills itself? Let but such prayer be understood, let but our spirit "break with such longing," and the expectations of our bosoms shall not be delayed. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

WE ARE GOD'S STEWARDS.

From "Dible's Thoughts on Missions," we extract a paragraph, to which the attention of all our readers is earnestly invited. It contains a sentiment of marvellous importance, and yet it is one, concerning which, thought is seldom exercised. Many do not recognize the Divine Being as the Proprietor of all they possess, and of those who profess to admit the doctrine, how few act as if they believed it! Let all ponder well the following thought—*Editor Commission.*

Suppose a steward, agent or clerk, in the management of your money, your estate or your goods, devotes only a part to your benefit and uses the rest for himself, how long would you retain him in your employment? Let us beware, then, that we rob not God. Let us be faithful in his business, and *fully occupy* for him the talents intrusted to us. God has an indubitable right to everything in our possession; to all our strength, all our influence, every moment of our time, and demands that every thing be held loosely by us, in perfect obedience to him.

No less engagedness certainly can be required of God's stewards, than *worthy men exhibit in the pursuit of wealth and honor.* Let us, then, look at their conduct and learn a lesson. They are intent upon their object. They rise early and sit up late. Constant toil and vigorous exertion fill up the day, and on their beds at night they meditate plans for the morrow. Their hearts are set on their object, and entirely engrossed in it. They show a determination to attain it, if it be within the compass of human means. A Merchant's Exchange, and see with what fixed application they study the best plans of conducting their business. They keep their eyes and ears open, and their thoughts active. Such, too, must be the wakefulness of an agent, or they will not employ him. Notice also the physician who aspires to eminence. He tries the utmost of his skill. Look in, too, upon the ambitious attorney. He applies his mind closely to his cause that he may manage it in the best possible way.

Now, I ask, shall not the same intense and active state of mind be required of us, as God's agents or stewards? Can we be faithful stewards, and not contrive, study, and devise the best ways of using the talents that God has intrusted to us, so that they turn to the greatest account in his service? Is not the glory of God and the eternal salvation of our ruined race, an object *worthy* of as much engagedness, as such engrossment of soul and determination of purpose, as a little property must soon be wrapped in flames, or the flickering breath of empty fame? Be assured, we cannot satisfy our Maker by offering a sluggish service, or by putting forth a little effort, and pretending that it is the extent of our ability. We have shown what we are capable of doing, by our engagedness in seeking wealth and honor. God has seen, angels have seen, and we ourselves know, that our ability is not small, when brought fully into exercise. It is now too late to indulge the thought of deceiving either our Maker or our fellow-men on this point. We can by claim to the character of faithful stewards, God, as worldly men do in seeking riches, or a name.

Then, too, to be faithful, we must be as *enterprising* in the work that God has given us to do, as worldly men are in their affairs. By enterprising, I mean, bold, adventurous, resolute to undertake. Worldly men exhibit enterprise in their readiness to engage in large projects—in digging canals, in laying railroads, and in sending their ships around the globe. No port seems too distant, no depth too deep, no height too high, no difficulty too great, and no obstacle too formidable. They scarcely shrink from any business on account of its magnitude, its arduousness, or its hazard. A man is no longer famous for circumnavigating the globe. To sail round the world is a common trading voyage, and ships now visit almost every port of the whole earth. A business is no longer called great, where merely thousands of dollars are adventured; but in great undertakings, money is counted by millions. Such is the spirit of enterprise in worldly matters.

Now, I ask, are we not capable of as much enterprise in using the means ordained by Christ for rescuing souls from eternal burnings, and raising them to a seat at his right hand? Had the same enterprise been required of men in some former century, they might have pleased incapacity. But it is too late now to plead incapacity. Unless we choose to keep back from God a very important talent, we must put forth this enterprise to its full extent in the great work of the world's conversion.

that we love him, if we keep his commandments." Would we know the evidence of hostility to Christ? "He that loveth me not, keepeth not my sayings." Would you know who are they that are dear to God, and keepeth not his commandments, is a liar, and the truth is not in him." Would we trace out the line of demarcation between saints and sinners? "In this the children of God are manifest, and the children of the devil—he that doeth not righteousness, is not of God." Would we know what will be the grand and universal rule of trial at the final day? "Without respect of persons, the Father will judge every man according to his works." From beginning to end—from first to last, the great test of character is, "By their fruits shall ye know them."—Ohio Observer.

TRUE SUBLIMITY.

The eloquent and thrilling response of Kossuth to the Sultan's demand, that he should renounce his religion and embrace Mahomedanism, is worthy of a Luther, and of being regarded among those memorable sayings that in times of trial have been uttered by those who have been encouraged and sustained by the unflinching trust inspired by the Christian faith. "My answer does not admit of hesitation. Between death and shame the choice can neither be dubious nor difficult. Governor of Hungary, and elected to that high place by the confidence of fifteen millions of my countrymen, I know well what I owe to my country even in exile. Even as a private individual I have an honorable path to pursue. Once governor of a generous country—I leave no heritage to my children—they shall, at least, bear an unsullied name. God's will be done, I am prepared to die."

SUPPORT OF THE PRESS.—No warfare is more expensive than that which the press wages against error; and those who conduct it are not able to do so at their own cost.—Printing and publishing are expensive operations; requiring large outlays of capital, and making slow returns. And to the efficiency of a periodical, prompt and generous support is absolutely necessary. No money is more reproductive than that which is given to a newspaper; for according to its income, a paper must be either earnest and energetic, or feeble and spiritless. Those, therefore, who are disposed to complain of the religious press, should ask themselves first what they have done to make that press more able and efficient. Dilatory payments, and the evidence on the part of the subscribers that a newspaper is not heartily supported, dispirit and discourage its conductors. We do not say these things in any spirit of complaint, for we have little need to do that. But we wish to excite the religious world generally to a portion of that activity which secular papers exhibit.—Let us have the same hearty engagement given to the religious press that political papers receive. Let the subscribers who are pleased with their papers, or who desire to be better pleased, increase the strength of the publishers, by inviting additions to the subscription lists. It costs no more to print a large than a small edition, paper and press-work excepted, and the surplus profit will enable the conductors to improve the character of the contents of their respective sheets. There are few persons who cannot induce at least one other to read the same newspaper that they do; and with such an army of canvassers, the work of increase should be rapid.—Episcopal Reader.

Protestant Missions Throughout the World.

The last number of the Missionary Chronicle, published by the Presbyterian Board of Missions, contains a summary of all the American, English and Continental Foreign Missionary Societies, throughout the world, and the following statement from that article will be found to be approximately correct. "The whole number of Protestant missionaries in the world is stated to be 1432, though no physicians or other missionary assistance and no females are included. The number of communicants is 190,623, and the number of pupils in the mission schools, 145,706. It is believed that were a proper average taken of the number of conversions among the heathen for every missionary in the field during the last twenty-five years, it would not suffer in comparison with the average success of settled pastors in our own country."—Christian Times.

AN ELOQUENT FIGURE.

The "Meeklenburg Jeffersonian" says: "Like one of those wondrous rocking stones reared by the Druids, which the finger of a child might vibrate to its centre, yet the might of an army could not move it from its place, our Constitution is so nicely poised and balanced, that it seems to sway with every breath of opinion, yet so firmly rooted in the heart and affections of the people, that the wildest storms of treason and fanaticism break over it in vain."

CONSCIENCE.

What pitiful things, says South, are power, rhetoric, or riches, when they would terrify, dissuade or buy off conscience from pronouncing sentence according to the merit of a man's actions?

When conscience complains, cries out, or reproaches, let a man descend into himself with a just suspicion that all is not right within; for surely that hue and cry was not raised upon him for nothing.

It is most certain that no height of honor or affluence of fortune can keep a man from being miserable, nor indeed contemptible, when an enraged conscience shall fly at him and take him by the throat; so it is also certain, that no temporal advantages can cut off from those inward, secret, invisible supplies of comfort which conscience shall pour in upon distressed innocence in spite and in defiance of all worldly calamities.

—THAT YE, THROUGH HIS POVERTY, MIGHT BE RICH.

W. RUSSELL.

Low in the dim and sultry west
Is the fierce sun of Syria's sky;
The evening's grateful hour of rest,
Its hour of feast and joy, is nigh.

But he, with thirst and hunger spent,
Lone, by the wayside faintly sinks;
A lowly hand the cup hath lent,
And from the humble well he drinks.

On the dark wave of Galilee
The gloom of twilight gathers fast,
And over the waters drearily
Sweeps the bleak evening blast.

The weary bard hath left the air,
And sunk into his sheltered nest;
The wandering beast hath sought his lair,
And laid him down to welcome rest.

Still near the lake, with weary tread,
Lingers a form of human kind;
And from his lone, unsheltered head,
Flows the chill night-damp on the wind.

Why seeks not he a home of rest?
Why seeks not he the pillow'd bed?
Fosters have their dens, the bird its nest;
He hath no where to lay his head!

Such was the lot he freely chose,
To bless to save, the human race;
And, through his poverty, there flows
A rich, full stream of heavenly grace.

FOR THE T. W. BANNER.

A REASONABLE MAN TO THE UNREASONABLE—A DISCOURSE.

BY THE REV. J. DERHAMMER.

In these latter days, the opinion has very widely spread, that in order to be truly moral, there is no need of religion, that the principles of morality need only to command what a man ought to do and to avoid doing, and he has cause sufficient to admire the wisdom and prudent arrangement of her maxims, and to follow with reverence and silence her directions.—Man has high notions of morality and good conduct, when he happens to be spoken to on the subject; for morality truly contains all directions to an honorable and virtuous life; and good conduct is universally acknowledged to be the indispensable basis of every form of government; upon it, the mutual good conduct of the individual members of society, depends the attainment of all temporal happiness. But that to political economy, religion is of all things the most indispensable, is mostly left out of sight. But if there be no virtue nor order without religion, and if virtue be indispensable, then religion is indispensable.

Now there is no virtue without religion; therefore religion is of all things the most indispensable in the state. They say that man needs no religion; that he knows without it what he must do and avoid. What else is the use of reason, but to mark out to him the course of his conduct toward himself and his fellow man? Why should he yet need religion, if the knowledge of good and evil already lies in his nature, and for what end should he be diffusively taught what he need only grasp with full hands from his mind and reason?

Man, they say, is the image of God, the most wonderful masterpiece of his earthly creation; but would it not be the justest reproach against an all-wise Creator if his noblest work has fallen

FOR THE T. W. BANNER.

Dear Sir:—The present condition of the religious world is such, that an attentive observer can see in it the near approach of the Millennium; yea, that it is at the very door. From the first dawn of Christianity to the present time, there appears a progress in the principles of religion which gives indubitable evidence of the reign of the Holy Ghost throughout the earth.

In the first struggle of Christianity against heathenism, when the mustard seed had to take root, heathenism was in the zenith of its glory. Philosophers, with all their learning, Orators, with all their eloquence, and Statesmen, with all their power, supported by a savage tyranny among princes, opposed it; and while this struggle occupied the church from without, the sophistry of converted heathens, and the prejudice of converted Jews kept the fathers of the church in a constant controversy within its pale. Providence raised in the fourth century a champion, who was enabled to convert the humble places of Christian worship into stately edifices; and the haughty temples of Jupiter and Mars into churches for Christian doctrine. But though heathenism was now vanquished, the tares which had grown up among the pure doctrines of Christianity were not only left to grow, but as it were taken into their protection. Barbarism and Mohammedanism, like a flood broke in upon the original theatre of Christianity, and what the latter did not effectually destroy, the former corrupted. This very barbarism, however, brought with it the plant which served in its maturity to the healing of the outward breach occasioned by it in the church. Monasticism, considered in the darkness of the middle ages as an avocation of peculiar sanctity, served as a repository of learning and of science. Nurtured in seclusion, it spread until the art of printing rescued it from its gloom, and spread the manuscripts of the learned Monks multiplied by thousands over the continent of Europe.

The Monks, however, spoke in a language unknown to the laity, and so abuses existing in the church, though declaimed against by pious Monks, and deprecated by princes and people, did not stand forth in their glaring colors, until Luther and his fellow laborers were raised by Providence to purify the temple made with hands, to cleanse the worship of God from the absurdities of Romanism, and to give the Bible into the hands of the multitude in a language which they could understand. Once more the doctrines of

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TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON:

WEDNESDAY, MAY 8, 1850.

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

BAPTISMAL REGENERATION IN THE CHURCH OF ENGLAND.

The case of the Rev. Mr. Gorham is the Bishop of Exeter, has recently excited a great deal of interest in the public mind. The Rev. Mr. Gorham had been presented with the vicarage of Bampfild Speke, in the Diocese of the Rev. Dr. Phillips, Lord Bishop of Exeter. Dr. Phillips, actuated by a desire to keep out heretical teachers from his diocese, entered upon the examination of Mr. Gorham's theological views, previously to instituting him in his cure. This investigation developed the fact, that upon the important subject of regeneration, the Bishop and his vicar held diametrically opposite opinions: the Bishop holding the doctrine of baptismal regeneration, and Mr. Gorham believing that regeneration is a spiritual change of which, in the language of the articles, baptism is only the sign. In consequence of this belief, Dr. Phillips exercising his episcopal prerogative, refused to permit Mr. Gorham to take his vicarage.

Now there are in the Church of England, hundreds of clergymen and thousands of laymen whose views coincide with the rejected applicant. Those clergymen saw that under similar circumstances they might be treated in like manner. This essentially closed the door of preferment against them. Indeed, the same principles pushed to their ultimatum might deprive them of their clerical character, if it did not exclude them from the communion of the church. It is no wonder then, that this case excited so much attention. Mr. Gorham wishing to test the matter before the legal tribunal, to adjudicate such questions, instituted a suit for his curacy. In the court of Arches, the presiding Judge, Sir Herbert, decided in the Bishop's favor. The case was appealed to the Queen in Council. The judicial committee of six associated with themselves three eminent divines, after a careful consideration of the subject, five out of the six judges, and two, the archbishops of York and Canterbury, out of the three divines, decided to reverse the decision of the court below, and require the bishop to institute Mr. Gorham in his curacy.

We rejoice at this decision; this triumph of Evangelism over semi-popery. We regret that the decision was necessary—that any dignitary of the church of England should impose any barriers in the way of evangelizing preaching. This church is to exert a great influence on the religious destiny of the world. We think all Protestants will certainly rejoice to know that evangelizing preaching cannot be excluded from her pulpits.

MISSIONS OF THE NORTHERN METHODIST CHURCH.

Our brethren of the North have missions established in South America, California, Oregon, Germany, China and Liberia. These are all represented as being in a prosperous condition. They are about sending out additional missionaries to China, Germany and California. The Ladies' China Missionary Society have pledged themselves to support an additional missionary in China, and have already forwarded to the society nine hundred and fifty dollars for this purpose. A house in the same city has contributed five hundred dollars to establish a paper and publish tracts in Germany.

Dr. Elliott proposes the establishment of a Methodist Mission in Rome. We hope the activity and liberality of our Northern brethren will provoke the members of our own communion to zeal and good works.

THE CONVERSION OF THE JEWS.

We alluded in a former number to this subject, and tried to show the causes which operate against it. There is no doubt but the lack of missionary spirit, and want of love toward the lost sheep of the house of Israel, have done a great deal of injury in the cause. But after all, the principal reason of the refusal of Jews to come to Christ, is the want of orthodox doctrine in those Churches which from the days of the Reformation to the great revival of Religion began through the instrumentality of the Wesley's in England, and the pious A. H. Franke and John Arndt in Germany, served as the beacon lights and guide boards to Christian faith and practice. The truth is, that the latitudinarianism of the Socinians and Rationalists, not only consider the faith of Jews as of the same saving efficacy to him, as the faith of the Gospel is to the Christian; but if even these lax teachers of religion were to consider it necessary to convince the Jew of his error, the Jew would not receive the doctrines preached by them; or if he should, it would have no effect on his moral being.

Unitarians often meet the Jew with their doctrine of the mere humanity of Christ, and they thereby suppose that they have met the

Jew half way, and will be able to lead him back into their fold, but an unexpected difficulty arises in the human source of their Christian doctrine. If Christ be a mere man, the system of doctrines which he hesitated not to deliver to the world as his own system, is, though very wise and very good, yet nothing more than a human code of morals; a system invented by a very wise and very good man, but having neither divine authority, nor divine sanction. To the Jew, the incomplete and figurative system of Religion, delivered by Moses, must have an infinite superiority over such a system, and even the traditions of the Talmud, must be preferable to it, since they declare them of divine authority.

Another and still more serious difficulty arises from the fact that Christ declared himself to be of one substance with the Father. If the Jews were to believe the Unitarian teachings, he must at once, on the authority of the New Testament itself, declare Christ the vilest impostor; since he taught a sublime Religion merely to lead the people astray, and turn them away from the true and living God, to worship him, who was, according to the teaching of the Unitarians, a mere man.

It is true that the Jew have not yet forgotten the sufferings of the "Middle Ages," but they have learned to discriminate between the system of religion, as it was in that day, and the Reformation that have taken place since; the difficulty is, that the Church has for so long a time given away too much of truth, while they rejected the errors, which led to idolatry and superstition.

Let the Minister of the Cross be armed with truth, animated with love, and prudent in the choice of his arguments, and he will gain the wandering child of Abraham; and especially the Ministers of the Methodist Church, who have, through the itinerant system, such admirable means to come across the Jew in his wanderings thro' the land. We ought to give special heed to make use of the means which the God of Abraham has given into our hands for their conversion. We must ever recollect that the heart of man is the same in all ages, and in every tribe; that we gain nothing by merely convincing a Jew of his error, but that it is absolutely necessary to convince him of his sinfulness. It is of no advantage if a Jew is brought to admit that the truth is on the Christian side of the controversy between the two; but that he must be brought to know and feel that there is salvation in none other, nor is there another name given under heaven, and among men, whereby he can be saved, but the name of Jesus.

There are certain promises yet to be fulfilled in this people, and if all those passages of the Prophets really do relate to their exaltation, who would not wish to have thrown in his lot, to bring about this glorious result? Who will not rejoice to have contributed to vindicate the Son of David on his throne? Who will not praise God for having used him as the instrument to bring back one of the lost sheep of the house of Israel? He that converteth a sinner from the error of his way, has saved a soul from death, and hideth a multitude of sins; how much more, if we be able to stand before the throne of God and have among the glorious results of our labors and tears and prayers, the saved remnant of the seed of Jacob!

To CORRESPONDENTS.—We hope that during the absence of the Editor, our correspondents will promptly aid us in filling the columns of the Banner with interesting matter. Please bear this in mind.

We learn through Bro. Cook, the preacher in charge of Texas circuit, that there is an increasing and encouraging state of religious interest manifested among the people of his charge.

TEXAS BAPTIST CONVENTION.

The second session of this body will meet at Huntsville, on next Friday. Rev. Jesse Watt, of Marshall, will preach the introductory sermon; Rev. Rufus C. Burleson, will preach the Conventional sermon.

Several matters of deep interest will come before the convention.

On last Friday morning, just before daylight, we had a most severe storm of rain and wind, accompanied with much lightning and thunder; and late in the evening of the same day, another storm equally severe in every respect, with the exception of the severe winds. Since then, a slight norther has been blowing much of the time.

EDITOR'S TABLE.

There have been placed on our table, quite a number of books, published by the American S. S. Union. Though we have not had time for a thorough examination, yet we are favorably impressed with many of them.

Some are of recent publication, a part being a re-print from the London Religious Tract Society, giving much historical and biographical information, as well as scientific and religious.

We notice that the editorial department of the Journal, of Galveston, has passed from the hands of Mr. R. H. Howard, to those of Mr. B. E. Tarver. From the deserved re-

putation of the latter, we have no doubt the Journal will continue to be a valuable auxiliary in the whig school of politics.

THE QUARTERLY REVIEW OF THE M. E. Church, South, Edited by H. B. Bascom, D. D., L. L. D., Louisville, Ky.

The second number of the fourth volume of this very able Quarterly is on our table. It contains nine articles, and a few editorial notices of books.

Art. I. Historical notices of the moral and general character of the Popes of Rome, in the order of their reputed succession.

II. Doubts with regard to the commonly received theory of vision.

III. Thoughts on the infidelity of the nineteenth century.

IV. The Church and Temperance Societies. Thoughts on a mooted question. The writer strangely assumes the ground that the Christian layman, or minister, ought not to become a member of a Temperance Society. The arguments by which he proves this would prove with equal conclusiveness, that a Christian ought not to become a whig or democrat—ought to have nothing to do with a civil court or political government. The "gregariousness" of these associations will be much more likely to compromise his character than the joining of a society where the exclusive object is the reformation of the intemperate.—We agree with the writer that these societies ought not to be placed in competition with the Christian Church; and that the Gospel of Christ alone contains the Divinely appointed means for the world's complete renovation.

V. The Peculiarities of Religious Phraseology.

VI. Thoughts on Natural Death. The writer assumes the ground that natural death is the result of sin—a consequence of the curse—"In the day thou eatest thereof, thou shalt surely die,"—in opposition to the theory of a layman, published in the October number of the Quarterly.

VII. Review of Sermons from the Pulpit. This is an able Review of Dr. Burrow's incomparable sermons.

VIII. Review of the claims of the Missionary Cause. An interesting article on a subject of vital importance.

IX. Condition and prospects of the M. E. Church, South. This article is from the pen of Dr. Bascom. It shows that the church, in its general work—its Educational interests, Missionary and Financial operations, is in a healthy state. It states that the Review has paid the expenses attending its publication, and that our general publishing and periodical business is in a prosperous condition.

EDITORIAL CORRESPONDENCE.

NEW ORLEANS, April 23d, 1850.

Very Dear Brother: In accordance with my promise, I proceed to give you a very brief sketch of my trip to this commercial emporium. I have nothing very remarkable to relate, as no accidents have occurred. The want of items of this character, to set off the letters of a tourist, furnishes no ground of regret with me, but rather reasons for a special thank-offering to God for his preserving mercy.

On the boat to Galveston, not having previously engaged a state room, I found them all taken, and should have fared badly, but for the noble heartedness of my young friend Sterling Harper, who relinquished his claim to a berth to me. The boat was crowded, but amply served at the table, as usual on the Houston and Galveston boats.

During my short stay in Galveston, I was too busily engaged in making some collections in behalf of the "Banner," to collect many news items. I was forcibly impressed with the fact, that the fortunes of the Island City were in the ascendency. There are many evident indications of this fact, such as crowded wharves, the perpetual clatter of drays, the cheerful appearance of the merchants, and the rapid advance in the value of real estate.

The Protestant churches in this city are represented as prosperous. The Methodist and Baptist churches have recently had some increase in their membership. The Presbyterian church is now without a Pastor, the Rev. William M. Baker, son of the Rev. D. Baker, D. D., having resigned its pastorate. This church will find it extremely difficult to supply the place of its first pastor, the Rev. Mr. Henderson, a gentleman universally esteemed for his moral and sacred worth, whose warm and generous sympathies and unflinching integrity made him a favorite with the people generally.

The German Methodist church, under the pastoral charge of the Rev. C. F. Rottenstein, is enjoying some good degree of prosperity. Mr. Dirhammer, a converted Roman Catholic Priest, who has recently joined our church gives promise of future usefulness. I found him a devout, pleasant and intelligent man. He is devoting himself to the study of the English language, to qualify himself to labor among the Americans.

On Friday the 19th inst., in company with Miss B., Bros. Alexander and Peel, I took passage on the steamer Palmetto for New Orleans. The transit was performed in forty three hours, and was considered a remarkably pleasant one. But pleasant as it was not a few might have thought that the Gulf was one big bowl of ice-cream, for it induced them to cast up their accounts, and pre-

sented many a heave-offering to Neptune.—It strangely reverses the laws of gravitation, greatly to the annoyance of the lovers of the sublimity and grandeur of "abyss deep," curtailing the opportunity of observation either of the heavens above or the sea beneath.

The Palmetto is a noble steam ship, and is furnished with as gentlemanly and able officers, and as attentive stewards, as any other steamer can boast. Those afflicted with seasickness received every attention they required, their wants being anticipated.

We arrived in New Orleans on Sunday at ten o'clock, A. M., and repaired immediately to a boarding house, and thence to Paydras street church, where we arrived just before service commenced.—We were recognized by the Rev. Mr. McFeyre, who insisted that one of us should preach. But neither of us felt prepared to preach, not having recovered from the debilitating influence of sea-sickness, and I, at least of all, having suffered more severely than my companions in this respect. But excuses availing nothing, I conducted the morning service. The audience was large and attentive. Bro. Alexander preached on the same subject at night.

The Methodist Preachers in this city are intelligent, pious, and enterprising men, and wield a powerful influence. Within the last two years Methodism has greatly enlarged her borders and strengthened her stakes here. One large and elegant brick church was recently dedicated, and another is in process of erection, to be completed in the course of two months. These churches occupy commanding positions in the city, and promise extensive usefulness in the promotion of evangelical piety and sound doctrine in this money making and God forgetting city.

The financial plan in operation in the sacred charges in this city is an admirable one, and entirely successful in its results, securing the full amount of estimated expenses. It is in substance this: The expenses for the year are estimated, and the amount appropriated to the membership by the board of stewards, according to the supposed ability of each. This apportionment is then presented to the membership for confirmation, or change.—In some instances the members increase the amount apportioned to them, in others they diminish it. But all are willing to do something, and whatever amount they agree to is sure to be forthcoming during the year.

The church here contains many noble spirits, men who love the cause of Christ, and love Methodism as being identical with that cause, and are willing to consecrate their wealth and influence for its advancement. The health of the city is considered good, though the cholera is still prevailing in it to some extent.

Business is brisk, and the spirit of enterprise and improvement is accomplishing its wonders. The Municipal Hall, nearly finished is a most magnificent building, and the new custom house in process of erection will be, when completed, one of the most imposing structures in the Union. There are other lions in this city worthy of notice, but my letter, I fear is already too long. I shall write whenever my time, or circumstances shall permit. I shall leave this evening with my company, and several other delegates, among whom are Revs. W. C. Lewis and R. Crawford, delegates from the East Texas Conference.

Most Respectfully Yours, C. RICHARDSON.

CORRESPONDENCE.

For the T. W. Banner. THE APOSTOLIC CATHOLIC CHURCH.

The sect bearing this name, but better known as Irvingites, presents a very singular and interesting phenomenon in the history of the church. It combines and blends together elements, seemingly the most adverse and uncompromising.—Evangelical piety, deep and unquestioned, though bordering on enthusiasm, is united with the mummery of the popish ritual. Its method of operation has very much the appearance of the Scriptural manner of calling sinners to repentance; and still we find connected with it the cunning undermining policy of the Jesuits. Its doctrines and government are neither Protestant nor Catholic. It acknowledges the importance and Divine right of Protestantism, and favors at the same time the Catholic church and the Puseyite movement; yet denounces both as heretical, and claims to be the only true Christian church; deriving its authority not from a succession of Popes and Bishops, but from the Lord Jesus himself, by immediate inspiration.

During the existence of Irving, who is the proper founder of this sect, it increased very rapidly, and spread itself all over England and Scotland; but after his death, which occurred as early as 1834, it decreased equally fast, and seemed to sink again into nothing. Every effort to establish Irvingism upon the continent of Europe proved unsuccessful for a long time. It was almost extinguished. When, all at once, we behold flourishing societies in the most important cities of Britain, Germany and Switzerland, and numbering among its membership, persons of high rank and talent. There is the witchery of mysteriousness about the whole organization of this society, which renders its contemplation peculiarly interesting; while, through the accession of some distinguished personages, among whom we find the truly pious and talented Dr. Thiersch, Professor of Theology, at Marburgh it claims our attention and merits our investigation.

We shall endeavor to sketch in several successive numbers the history, constitution, ritual and doctrinal system of this singular religious society.

1. ITS HISTORY.

Ever since the first French Revolution disturbed the sleep of drowsy Europe—disorganised the relations of society, and filled the earth with commotions, wars and bloodshed, the expectation of the world's dissolution, and of our Lord's second advent, has been propagated in Europe, especially in England and Scotland. We must look for the roots of Irvingism in this expectation, connected as it is with the supposed revival of the miraculous gifts, enjoyed in the apostolic age. To improve this new pentecostal manifestation of the Holy Spirit, a certain Mr. Stuart had instituted prayer-meetings in the western part of Scotland; but which, as might be expected from an object so unauthorized by the Scriptures, gave rise to enthusiasm in its wildest form. There were at first, in these meetings, extatic outbursts of religious feelings; these would profess to have visions of unearthly glory at God's right hand; others would declare that their souls dwelt in undefinable glory while their bodies were in spasmodic convulsions, or apparently paralyzed and insensible to every impression. Thus went these fanatics, from one stage of religious madness to a still wilder stage of frenzy, until they had capped the climax and received the gifts of prophecy, and of speaking in an unknown tongue. While the above described prayer-meetings were going on, a Conference in session at Alberg, near London, employed in interpreting the unfulfilled prophecies of Scripture, sent delegates to investigate these singular manifestations of religious life. They satisfied themselves that the miraculous gifts of the apostolic age were actually revived and enjoyed by this people. Edward Irving was a member of the Conference we have mentioned, and gave his unqualified approbation to the report of the investigating committee.

Irving was born 1792 at Annan in the county of Dumfries, Scotland, and educated for the Presbyterian church. Even in his youth he was always striving for intellectual greatness and distinction, and frequently would he leave his plays and play-mates to listen to the grave conversation of some educated man. After he had taught school some time at Kirkcaldy, and afterwards assisted the distinguished Dr. Chalmers in his ministerial functions at Glasgow, he received a call to the pastorate at Hatton Garden in London. Of his character as a preacher, his future history and the progress of the society he has formed, we will speak in our next communication. CH.—S.

From the Independent.

MEANS OF REVIVAL. INDIVIDUAL PIETY. Much is said of the importance of the purification and holiness of the church; but in looking at her as a body, we are very apt to overlook her individuality. We often hear the members of our churches blaming the Church, exhorting the Church to awake, lamenting the low state of the Church, praying for the Church and hoping the Church will repent; overlooking the fact that her piety and even existence is impossible without individual piety. If all sense of individual obligations is not destroyed in this way, it is so divided and sub-divided among the whole, that not the least practical effect is produced on any one—all fold their hands and wait for the Church to act. This evading individual responsibility is one of the first fruits of declension, becoming both the cause and effect. Individual efficiency ceases when this feeling is indulged. It must be destroyed root and branch, or a healthy tone of religious feeling cannot exist.

A REGARD FOR THE CHURCH. In every age when Zion has been the chief joy of her children, she has prospered. Is she in captivity, and her temples and gates in ruins? When her children "take pleasure in her stones, and favor the dust thereof,"—her walls go up, her beauty comes forth again, and the glory of the Lord shineth round about her. "Then will her sons and daughters say, 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.'"

A KNOWLEDGE OF THE BIBLE. Who has not observed that a sound and effective state of religious feeling is closely connected with a constant and prayerful reading of the Bible? We may always look for a declension of vital piety when this duty is neglected. A neglect of the Bible is one very marked feature of the times, and should be regarded as one of the causes which are producing such fearful indifference to the concerns of the soul.

MORE SERIOUS-MINDEDNESS. The fact is, we are always serious, or in earnest, when we feel; but there is not thought enough given to religion to produce seriousness. Our conduct does not show that we are in earnest to seek the salvation of the soul, because we do not feel the seriousness of the work. We do not feel, because there is no time given for serious reflection.

There is an uneasy laceration in the state of society which is annihilating reflection, and the consequence is, NO HEART-RELIGION.—That cannot exist without self-communion. Religion consists chiefly in the exercise of the affections. We have no real religion without the heart. There can be no right knowledge, no real faith, where heavenly affections do not exist. The Spirit moves the mind by the affections. The Word of God makes its appeal to the affections, it supposes in every believer right affections. The promises and types of the Gospel are presented to those who feel their need. There is nothing very precious in the Bible to a cold heart—indeed it is not read very much with such a state of feeling.

The difference between a warm-hearted, devoted Christian, and a cold one, is very wide and essential. The one sees things as they are, feels for himself and the perishing world around him. The other is blind, and as no feeling. The one is ready to every good work, and does something—the other has a heart for his duty, and is ready on all occasions to exercise himself, and does nothing. Hence the necessity of carefully cultivating our religious feelings, if we would be easily

susceptible to duty, and susceptible of the gentle influences of the Holy Spirit. How shall this be done? some may ask. It is answered, by serious reflection and meditation. The soul must "draw nigh to God," before He will draw nigh to it. It must enter into its closet, and shut the door. It must get out of this world every day, or the affections will not be set on things above. The soul must be quiet, and seek the "still hour" every day. Why is it that to many there cometh not through the whole course of the week a single hour for self-meditation? So it was not with our forefathers. They had every one his set time, which was consecrated to meditation and prayer.

"The first instance of a want of truth to ourselves and toward God," says Tholuck, "is seen in this, that we purposely forbear to examine ourselves in the presence of our Maker; that we do not seek the still hour." Is not the duty of self-examination neglected to an alarming extent? With all our religious privileges, and benevolent enterprises, is our piety really what it seems to be? Is there much experimental religion? Is there that depth of religious feeling which characterized bygone days?

A GREATER SENSE OF THE WORTH OF SOULS. How much do you think of the worth of souls around you? This simple question is enough to suggest the difficulty and the remedy. Would you have a concern for the welfare of souls—would you have such an interest as will lead you to speak to sinners, and pray for them, you must contemplate their condition. Take it up as a matter of serious thought. Think of it every day till your heart is moved with a sense of their awful guilt and danger. Think what it will be to lose the soul. Think of your friends and neighbors standing before the judgment seat of Christ, and after an examination before the Judge, rejected and driven away. Think of the feelings which they will hear their doom. Imagine the anguish, the self-reproach, the bitter reflections, the giving up of hope forever, which they must now endure! Count up the worth of these souls. Base your calculations on the powers of mathematics; weigh it in the balance with the whole world; bring into the estimate the price paid for it. Look at its capacity for suffering as well as enjoyment, and try to imagine what an amount of joy the soul must endure with these faculties enlarging for ever, without end. Meditate on these realities until you feel their power, and with the mental eye you see these spirits struggling with the anguish of the second death; listen till you hear their uttering the walls of the damned.

Here, then, is Christian duty to be done before a revival can be expected. Christians, you owe this to your Savior and the souls who are perishing around you. You should speak to them in the most impassioned tones of intense solicitude. The deep feeling should speak through the eyes and modulate the voice. They should be made to feel that you are in earnest. You should plead with them as you will wish you had done when you lay down to die; when the resurrection trump shall summon you and them to the bar of God. Plead as you will wish you had done when it is too late, and they are on the left hand, "vanishing in the whirlwind of joy we before the dreadful sound depart."

THE USE OF EVERY-DAY OPPORTUNITIES. Every-day opportunities for doing good, and promoting the salvation of men, are less regarded than occasional and capital means. Common conversation, a power which all possess, and are capable of exerting, and which, if rightly improved, is one of the most powerful agents for producing serious impressions, is very little relied on, compared with the confidence we feel in other measures. If sinners are to be converted, we are prone to think, that so far as human means are to be used, it must be brought to pass by some thrilling sermon, some striking providence, in the midst of a great revival, or through the preaching of some great man. We scarcely think of the more efficient agency of the "still small voice," operating through simple every-day means which every right minded man can use.

This is a fatal oversight. Men are guilty of it only in their religious interests. And here, as it would be in any other department of human influence, the defect is essential.—What would soon be the state of things, were men to cease conversing about the general welfare of the society? The revival and preservation of religious interests demands that those who look chiefly to extraordinary and rare instrumentalities, which few can exert and fewer still command, should begin to feel that there are resources in every day life which far more moderate talents can wield.

The fact is, there is no instrumentality more powerful in regenerating or corrupting society, than common conversation. Men of the plainest manners, of the most common education and abilities, do a vast deal in directing thought and moulding the character of the community, by every-day talks; and need but the infusion of one single element into their conversation, to become the most efficient helpers in the renovation of religious feeling. "Only let your conversation be seasoned with grace," and the members of our churches would kindle in all minds, as they mingle in society, "the hallowed fires of religious feeling, and change materially, and that too in a very short time, the moral atmosphere in which we live."

It may be said that pious conversation presupposes the existence of spiritual-mindedness, and that the one will not take place in the absence of the other. It is conceded that it does not vary often; but such conversation is really as much a cause and an effect of spirituality of feeling. Who has not found, if he ever tried it, that conversations with friends and neighbors about the interests of another world, warms the heart and deepens the feelings of him who speaks? "Spiritual conversation," says Payson, "is twice blessed, blessing him who gives and him who takes."

Is it too much to say, then, that religious conversation is a sine qua non to the revival and continuance of religious interest? Do not philosophy, experience, and Scripture all insist upon this instrumentality? Let the question be put to the professor of religion in all our churches, as it will very soon come in the solemnities of the judgment, how much do you converse upon the subject of religion? How When have you done it? How often? How long since? A faithful answer will, it is feared, reveal one of the secrets why no rain descends upon our Zion, and the voice of the young convert has ceased to cheer the heritage of the Lord.

A SENSE OF OUR DEPENDENCE UPON GOD. The Christianity which loses the deep con-

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