

NOTICE.
Court of Navarre
having granted to the
Letters on the estate of
ed, all persons holding
to, are hereby notified
the time prescribed by
over declared, and those
will please make pay-
d without delay.
J. GUINN, Execu-
38. BRAGG, tors.
Aug. 12, 1850.

MAIL LINE OF
GES.
SAN ANTONIO.
and after Monday the
of Nov. 1849, the regu-
lino of Stages will leave
for Austin, and on
ys, will leave Austin for
Antonio twice a week,
days, and will connect
Austin every other day
a five and a half days.
per pound for all
loads, from one to a
OWN & TARBOX,
Proprietors.

49-11
ICE.
was appointed
the estate of J. W. Cook,
did justice of the peace
said Court: That is
1 persons having claims
rest according to
are requested to make
N. A. MANSKY,
J. W. Cook, deceased.

RYAN,
DENTIST,
Court House Square,
STON.
all operations connect-
in the most approved
tooth, from one to a
them to give satisfaction,

se supplied with every
of the country, files, instru-
ment on New York
ER. Esq., is my duty
ing my absence from this
J. C. HARRISON,
850.

so authorized to dispose
of all the stock of the
J. C. H.

ley & Co.,
rol Wharf, Galveston,
and New York line of
shipping and commis-
sionments to their address
from shipping points in
and cash advances at
1850 1 y

ICE.
at this point for sale
Stock generally, I am
ish purchasers at rates
eter advantage to them
ere. For their letter
me I in this branch of busi-
am at this place and
I am capable of giving

ly will be thankfully
attended to, for cash,
quire of any one that
her place.
p on hand and for sale
of F. KELSEY,
at 26, 1850. 6m

ON FOUNDRY.
g purchased the iron
lately over by Doctor
ly informs the public
rushed castings of every
ins. saw and grit wheels,
is engaged an excellent
ner for any articles re-
quired.
a machinist. He has
adapted to turning iron,
slack steam to do any
he business. It is expe-
d promptly and he is
be satisfactory.
A. MCGOWEN.

ke a Paper.
se, and thus have the pub-
paper instead of the Pri-
vour residence, inform the
ing your name, the town
texas you move to, let
me to send papers to sub-
scribed where ordered. We never
sages paid up, or we are
not to be sent. If you
sions," to order his paper
say anything for it.

LEWIS BANNER,
Morals, Literature,
Education, and
teligence.
at Two Dollars per an-
advance; payable in
yment be delayed be-
aid within one month
nableness, either to the
d Agent, will be con-
al Ministers of the Me-
South, are authorised
WESLEYAN BANNER, to
her on business, or mat-
s remitting money or
nt of Ten Dollars, must
be addressed, as usual,
ving facts, or having
containing accounts of
ings, obituary notices,
e accompanied by the
be inserted unless it
s after the death of
ing with the character
ted at the usual term.

be Houston Telegraph
& MOORE.

TEXAS WESLEYAN BANNER.

CHAUNCEY RICHARDSON, EDITOR.

S. A. WILLIAMS, J. W. C. LEWIS, Publishing Committee of East Texas Conference.

VOL. II.-NO. 48.

HOUSTON, TEXAS, SATURDAY, MARCH 22, 1851.

WHOLE NO. 100.

For the T. W. Banner.
MUSIC.
The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treason, stratagems and spoils."
So sang the bard of Avon. The dominion of
Music is universal; civilized men and savages
have acknowledged its mild, yet powerful sway.
Yet with all the array of facts upon this sub-
ject, showing its importance, it receives from
the great mass of mankind but a moiety of the
attention it justly deserves.

In thus slighting this important subject, we
neglect to improve talents, which, for a wise
purpose, the great Creator conferred upon us,
and pass by one of the great principles of hap-
piness, which pervades the being of all created
life, from angels down through creation's links
to the smallest insect's merry hum. All na-
ture praises God in her own peculiar measures.

By the sweet airs and sounds which flow
Among the woods and waters."
It exists and demands the attention of the
pure inhabitants of Heaven, and even the Sera-
phic Choir of the Temple of God; for much of
the worship of heaven consists in anthems of
praise and thanksgiving to "Him, who sitteth
upon the throne and to the Lamb forever."

Shall this divine art which receives the at-
tention of the redeemed in Heaven, be neglected
by the inhabitants of earth? Let parents, and
those who may have the supervision and con-
trol of the institutions, in which the children of
this State are to be educated, answer this; and
consider the influence it is capable of exerting
upon the morals of the people, and through
them, upon the civil and religious institutions
of our country. Voltaire remarked,—"Give me
the making of the songs of a nation, and I care
not who makes the laws." The observation
showed his knowledge of human nature, and
the secret springs by which our motives are
called into action. He well knew that the
most pure, solemn, and powerful appeals would
fall powerless upon the heart of man, if palli-
ated and licentious sentiments were mingled
and set to the melodious and captivating strains
of a national music.

Who has not experienced the sad effects in
the sanctuary of an injudicious selection and
singing of a tune by the choir!—after a solemn
appeal from the speaker—and thereby the so-
lemnity which pervaded the assembly wholly
disappeared. By a large portion of the people
of this country, the science of music has been con-
sidered in the light of a mere accomplishment,
and as such almost entirely neglected.

We ought to be a musical people; it should
be as familiar with us as household words; for
our free institutions, and every thing by which
we are encompassed, is well calculated to ele-
vate the mind, and call forth the emotions of
the soul indispensable to constitute the sublime
and beautiful in music. It should be one of
our national characteristics. In all ages of the
world, music has proved a powerful instrument
in arousing or allaying the passions, and has
exercised an influence in the cause of liberty
and the rights of man, commensurate to the glory
of the cause.

social when connected with music. Sentiments
received by, or appreciated with, some
sweet and touching air, are more vividly and
indelibly impressed upon the mind than in any
other way. Every one should cultivate an art,
which religion has always connected with the
purest and loftiest exercise, and without which
the exercises of the sanctuary would lose much
of the interest and attraction they now possess.
And, finally, let me say, it ought to occupy the
same place and attraction in every school that
other sciences do, that of all the rising genera-
tion, at least, may become fully acquainted
with so divine an art.

THE SLEEPY CHRISTIAN.
For the T. W. Banner.
Pleasant Retreat, March, 1850.
To Bro. H., who went to sleep the other day
at church, while Bro. F. was preaching from
Eph. 5:14.

While listening to the sermon which our min-
ister gave us last Sunday, with my heart deeply
affected by the solemn and impressive truths
he presented, I glanced by eye over the congrega-
tion to observe its effect, when I discovered
your vain efforts to keep awake, and appear in-
terested in the discourse, and your final surrender
to the power of somnus. Now my dear
Brother, your situation really appeared so uncom-
fortable, that my sympathies were aroused
in your behalf, and I resolved at the first leas-
ure moment to take the liberty of giving you a
few friendly hints upon the folly and sin of in-
dulging in such a habit. This is not the first
time that I have seen you in this situation; the
fact is, it is becoming notorious that you go
to sleep every time you attend church. This cer-
tainly speaks but little for your piety. I have
no doubt that if the preacher was talking about
the market, you could keep awake without
much effort. But when he speaks of that "mer-
chandise that is better than the merchandise
of silver," or reminds you that now is the "great
harvest, where the reapers will separate the
wheat from the tares, you will sleep as soundly
as if you were under the influence of an opiate.

I question whether landman, in doses of a reason-
able size, would operate more powerfully in
your case, than those interesting themes which
are disclosed from the sacred desk. If they
affect you in sickness, as they appear to do in
health, those physicians who are so fearful that
religious conversation will excite their patients,
need have no apprehensions in your case. I
think if I could have had your degenerate scrip-
tural about the time the preacher reached the
middle of his discourse, his careful ex-
amination would aid materially in curing you
of this disagreeable practice. Your frequent
bows to persons before you, who by the way
took no notice of your politeness, and your un-
warranted endeavors to make those around you
think that you were only listening with your
eyes shut, excited no small degree of levity
among several thoughtless persons, who were
sitting near, and gave Bro. F.'s little son, (who
by the way can never keep his fingers out of
 mischief) an opportunity to enjoy a little fun at
your expense. He had stationed himself be-
hind you, and was drawing a straw gently
across your neck, and would then pop his head
behind the bench to indulge in a sly laugh at
your vain efforts to drive away the troublesome
fly; and my own gravity was somewhat dis-
turbed, notwithstanding the solemnity of the
hour and place, to observe you when the
preacher repeated his text in rather a loud tone
of voice, start from your slumber, as though
you thought the words addressed to yourself,
and then look unbecomingly down to see if any
one observed you. You evidently felt mortified,
and tried to act as though you had been wide
awake all the time; and in order to show us
that this was the case, you again closed your
eyes with a look of profound and dignified at-
tention, and throwing one leg across the other,
commenced swinging your feet, with great dis-
cretion, to let us know that you were not sleep-
ing, even if your eyes were closed. But, unfortun-
ately, your drowsiness again got the better of
you, and though your feet performed its part
to admirably, and kept prandling up and
down, with the utmost regularity, your head
gradually declined upon your breast, until you
nearly lost your balance, when you brought
yourself to your position, with a sudden jerk,
which opened your eyes, and I discovered to
your mortifying failure. You now evidently
gave it up as a useless task, and fixing yourself
comfortably in your seat, slept soundly during
the rest of the sermon. Now Bro. H., I do not
tell you of these things to trifling with your
feelings, but as a brother, I would admonish you
of your fault. Such conduct indicates a want
of respect for the house of God. What would you
think of one of your Stewards, if, while giving
him directions upon important business, he
should yawn, and finally go to sleep? Yet while
engaged in the solemn services of God's house,
when, through his commissioned servant, God is
speaking to you, you can sleep as soundly as
you do upon your bed at night. Let me urge
you my brother, to strive to overcome this habit,
make it a subject of prayer, seek for more of
the life and power of religion in your soul,
and then you will not find it an impossible task
to keep awake during the short time which we
employ the services of the sanctuary.

Yours, with respect,
NATHAN.

P. S.—I heard of an excellent preventative
against drowsiness in church, which may be an
advantage to you: Whenever you feel your-
self becoming sleepy, just lift one foot from the
floor, and hold it up without support, and so
long as you remain in this position, you will
keep awake.

IT IS TOLD ME I MUST DIE.
Richard Langhorne, a lawyer, was unjustly
condemned and put to death as a traitor, in the
reign of Charles II. Just before his execution
he wrote the following antique and most exquis-
ite poem. In the language of the Quarterly
Review: "A poem it must be called, though it
is not verse. Perhaps there is not in this or
any other language a poem which appears to
have flowed so entirely from the heart."
It is told me I must die.

O happy news!
Be glad, O my soul!
And rejoice in Jesus, thy Saviour.
If he intended thy perfection.
Would he have laid down his life for thee?
Would he have called thee with so much love
And illuminated thee with the light of the Spir-
it?
Would he have given thee his cross,
And given thee shoulders to bear it with pa-
tience?

It is told me I must die;
O happy news!
Come on my dearest soul;
Behold thy Jesus calls thee!
He prayed for thee upon his cross;
There he extended his arms to receive thee;
There he bowed down his head to kiss thee;
There he opened his heart to give thee entrance;
here he gave up his life to purchase life for
thee.

It is told me I must die;
O what happiness!
I am going
To the place of my rest;
To the land of the living;
To the haven of security;
To the kingdom of peace;
To the palace of joy;
To the nuptial of the Lamb;
To sit at the table of my King;
To feed on the bread of angels;
To see what no ear hath heard;
To hear what no ear hath heard;
To enjoy what the heart of man cannot compre-
hend.

O my father!
O thou best of all Fathers.
Have pity on the most wretched of all thy chil-
dren!
I was lost, but by thy mercy found;
I was dead, but by thy grace am now raised
again!
I was gone astray after vanity,
But I am now ready to appear before thee.
O my father!
Come now in mercy, and receive thy child!
Give him thy kiss of peace;
Remit unto him all thy sins;
Clothe him with thy nuptial robe;
Permit him to have a place at thy feast,
And forgive all those who are guilty of thy death.

For the T. W. Banner.
What reason has the Sinner for Hope?—And
what still to fear?
You have reason to hope because God has
provided a free and full pardon. And he has
sent the documents from the court of heaven to
you. The agent who brought it has plenary
powers to grant it.

This pardon has been obtained by a satisfac-
tion of justice in respect to you so that you
may be every way acquitted, justified, accepted
as righteous, and rewarded with eternal life.
No more is required of you than to accept of
the pardon, with golly sorrow for your sins,
and with unfeigned thoughtfulness to him who
hath wrought out your deliverance; and to
tender to him the affections and homage of your
heart, with undissolved grief for having sinned
against him.

In this narrow compass lies the whole ground
of your hope. And yet it is a foundation broad
enough to build upon; to the heavens; and
firm enough to support the highest tower of con-
fidence. It is an eternal rock on which to base
and rear your hope of heaven.

to seek that you may find. But you are too
proud to bow yourself, even to him who has
poured out this life and shed his richest blood
in your behalf. Is not hope departing? Is
there not reason to fear that this messenger of
mercy will soon take an everlasting leave of
you; and at last, instead of hops, despair be
your everlasting portion!

Think of these things, all ye who have the
Gospel.

DEDICATION OF HALLS.
[The substance of the following Ceremony was
submitted to the National Division at Bos-
ton. As it contained some features which were
deemed objectionable, it was referred back. The
objectionable parts have been removed and some
other suggestions adopted. It is here again sub-
mitted.]
DIRECTIONS.
The G. W. P. or D. G. W. P. should
preside at the Dedication of Halls if practica-
ble.

A large glass vase, filled with water, should
be placed in front of the presiding officer.
The officers occupy their usual seats, ex-
cept the W. P., who sits on the right of the
presiding officer.

The officers to whom parts are assigned,
are W. P., W. A., U. A., C. A., and P. W.
P.—beside the presiding officer. The Respon-
sible should also be seated by the side of the
presiding officer, and to speak alternately
and together.

The W. P. takes the chair, and after call-
ing to order, addresses the Brother who is to
dedicate the Hall.

this man of health, and benevolence!
Over the sad and appalling spectacle, wife,
children, friends sorrowed in bitterness of soul,
for there appeared no power on earth to
save.

When in! a voice sweet as the golden Heav-
en, came from the blissful regions of Temper-
ance, declaring in accents of mercy—
Response.—THE CHAINS OF THE EN-
THRALLED ARE BROKEN, AND THE IMPER-
MANENT CAPTIVE IS FREE.

Call up and sing:
When Bacchus held despotic sway,
Triumphant o'er both sea and land.—
The Sons of Temperance rose in strong ar-
ray.

And formed this great Fraternal Band,
Fledge, brothers, pledge, should ever afflic-
tion crave.
We'll fly to succor and to save.
Call down—the six officers remain stand-
ing.

G. W. P.—Listen to the golden pages of
HOLY WRIT.
W. P.—Wine is a mocker, strong drink
is raging, and whosoever is deceived thereby
is not wise.

W. A.—Ye unto whom that rise up early,
and follow strong drink—that continue until
night, till wine inebriate them.
Response.—AT THE LAST, IT SHALL BE LIKE A
SERRAPIL AND SINGLES LIKE AN ADDER.

W. P.—The Triest and the Prophet,
through wine and strong drink have erred in
vision and stumbled in judgment.

G. W. P.—But is Temperance the only
virtue enjoined by our Order?
P. W. P.—No! It is the sacred duty of
Sons of Temperance, in every position of life,
to be honest, industrious, and humane—to
seek the common good of mankind—to seek
such other's happiness and welfare—to extend
a brother's welcome, in the hour of adversity
or sorrow—to visit the sick—comfort the wid-
ow and protect the orphan.

W. P.—As the rain and the snow cometh
down from heaven—to water the earth, and
make it bud and bring forth seed to the sower
and bread to the eater—so shall good actions
fall abundantly upon the minds of men, and gently
lead them within the gates of virtue.

G. W. P.—And so shall the Son of Tem-
perance, by reflecting the genial influences
of our Order upon the world, induce his fel-
low mortal to travel with him in the pleasant
and peaceful paths of Love, Purity and Fi-
delity.

Call up and sing.
Toss.
While others raise to vice a fan,
And deck the gay, voluptuous hall
Where throng the giddy, sensual train,
To dissipate at fashion's call.

While some ope wide the rich saloon—
Adorn'd without regard to cost—
To lure the young—and where, too soon
All that is prized on earth is lost:

Not so the Sons of Temperance meet—
Far higher objects call us here;
With songs of praise our friends we greet,
While we fair Honor's Temple rear.

Sing! brothers, sing! with hearts elate—
Join in the paens of the free!
As now this Hall we dedicate,
To VIRTUE, LOVE, and PURITY.

During the singing the G. W. P. takes
up the vase of water and advances to the front
of the stand. The officers form a circle round
him.

G. W. P.—(Sprinkling the floor.)
In the name of the Order, I now solemnly
dedicate this Hall to Love!

Response.—LOVE TO OUR BROTHERS IN SIC-
KNESS AND IN HEALTH.

G. W. P.—Love is the highest attainment
of the human mind—the purest and most ex-
alted living principle that inhabits the heart,
and allies man to his Maker. It is Love that
impels the Son of Temperance to warn his
fellows man from error's path—to seek the in-
ebriate's wretched home, and by words of
kindness and hope encourage him to a life of
honor. It is Love that binds us to various in-
fraternal bonds, holding as we do, various in-
dividual opinions and religious creeds. It is
Love that prompts us to open the hand of
kindness to a brother's wants, to watch by his
dew of death—at last, to bear his remains to
the solemn place "appointed for all the
living."

Brothers—In the objects we have before us,
in all our efforts to accomplish them, let
Love cheer us on—Love to man however
fallen and degraded.—Love for our brethren
in sickness and in health—to which
Love I solemnly dedicate this Hall!

Sing:
Our Father—God above,
Spirit of Truth and Love
Whom all adore!
On us thy Spirit send,
Prove each a faithful friend,
And may this cause extend
From shore to shore!

G. W. P.—(Sprinkling.)—I now solemnly
dedicate this Hall to PURITY!

Response.—PURITY OF INTENTION STRICTLY
TO CARRY OUT THE OBJECTS FOR WHICH WE
ARE UNITED.

and RIGHTEOUSNESS and PEACE shall kiss each other.
Sing:
Once more we here the pledge renew:
Of strict FIDELITY,
Still to our maxims ever true—
In LOVE and PURITY!
No unkind words our lips shall pass,
No envy sour the mind;
But each will seek the common weal,
The good of all mankind.

TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON:

SATURDAY, MARCH 22, 1851.

The funeral ceremony, for the Order of the Sons of Temperance, which appeared in the Banner two weeks since, and the ceremony for the Dedication of Temperance Halls, which will be found in the present issue, were copied from the Journal of the proceedings of the National Division of the Sons of Temperance of North America, at the suggestion of Dr. John L. Bryan, ex W. P. of the Houston Division of the Sons of Temperance. These ceremonies are quite interesting, and we hope the numbers of the Banner containing them will be carefully preserved, as there are only a few copies of the Journal from which they are taken in the State.

DAGUERREOTYPY AND DENTIST.

We would respectfully direct the attention of our Galveston friends, as also our friends elsewhere, who intend visiting Galveston, to Mogaire & Bickel's advertisement in another column. These gentlemen spent more than a month in this city, and so far as we can learn, they gave entire satisfaction to their numerous patrons. Their daguerrean pictures will show for themselves, and we are assured that the scientific skill of the Dentist is equal to that of the Daguerreotypist; if so, they unite liberal patronage.

DEACONSHIP.

Mr. William McMalau was set apart to the office of Deacon of the Baptist Church in this city, on last Sabbath, by the imposition of hands.

The ordination service was announced the previous night, to take place on Sunday at 4 o'clock, P. M. At the appointed hour the pastor, Rev. R. C. Burleson rose and announced the following programme of the service: 1. The Rev. Mr. Stiteler of the city Galveston, would perform the introductory service; 2. The Pastor would examine the deacon elect on the doctrines of the church; 3. The Rev. Mr. Tallaferra would offer the ordination prayer; 4. The Rev. Mr. Stiteler would deliver the charge to the deacon and to the church, after which a hymn would be sung, during the singing of which the church would extend the right hand of fellowship to the deacon. The Rev. Gentleman performed their respective parts as set forth in the programme with commendable earnestness, though they evidently lacked the magic gift possessed by the girl in the fairy tale, who dropped pearls and diamonds at every opening of her mouth.

Though our Baptist friends confine the deaconship to the laity, they have in this instance endeavored to throw around it some pomp and show of ceremony.

Sometime in November last, the pastor preached a special sermon on the deaconship, preparatory to the election of McMalau, which took place the same week, and the Rev. Mr. Stiteler of Galveston by special appointment preached another sermon on the deaconship at 11 o'clock, A. M. on the day of the ordination. Two long sermons on the deaconship, and nearly two hours service in the ordination of a deacon, would seem to indicate the office to be in high estimation in the Baptist Church in this city.

But after all this parade, the deaconship in the Baptist Church comprises nearly the same duties as the stewardship does in the Methodist Episcopal Church, North or South or the churchwardenship in the Protestant Episcopal Church.

During the ordination service the pastor remarked with evident self-complacency, that it was one of the distinguishing glories of the Baptist Church to imitate exactly the Apostolic church. If so, why does not every Baptist Church have seven deacons, in imitation of the seven in the church at Jerusalem, referred to as the model, instead of a less number. And why do they not have deacons also, as some of the Apostolic churches had? Again, why do not their deacons preach and baptize, as the Apostolic deacons did? Why do they not wash the disciples feet and have a community of goods also?

By the way, the Rev. Mr. Burleson in his sermon on the deaconship in November last, attempted to prove the lay character of the deaconship in opposition as he stated, to the views entertained of it by the Methodists and the Episcopalians. It appeared evident that he supposed he had demolished their views, as he remarked that "the clerical deaconship was one of the main pillars of those churches, and having demolished that, they must tumble to the ground." Notwithstanding this triumphant boast, our fears were not

in the least alarmed for the safety of our church.

We confess that they were awakened in his behalf, presuming that it would puzzle him badly to find authorities to sustain some of his assertions, such as the banishment of St. John to St. Helena, and the reordination of the Apostolic deacons before they preached, or baptized. If he has any light on those subjects concealed from the balance of the christian world, it would be kind in him to give information of its source. We should not have said more than simply to announce the ordination of Mr. McMalau, had not the assumption been emphatically made that it was peculiar to the Baptist Church, to copy exactly the Apostolic model.

We have no objections to our Baptist friends enjoying their own peculiar views of the deaconship, or of any other ship, but we dissent from the assumption that their church is peculiarly Apostolic, or that it even approximates to anything more than the shadow of Apostolicity on the deaconship. For in our opinion there are clear and strong proofs that the deacons in the Apostolic church, were preachers of the word—a subordinate part of the regular ministry.

The office, like that of presbyter, was most evidently derived from the synagogue. The government of the apostolic church being copied from the conventional system of the Jewish synagogue, it derived thence its order of presbyter and deacon. The declaration of the learned Grotius, that "the whole government of the churches of Christ was conformed to the pattern of the synagogue," is sustained by a host of the most erudite authorities among Christian writers. Three deacons usually officiated in each synagogue, whose duty it was to nourish, support and govern the congregation. The office being transferred to the churches of Christ, implied therein most obviously a subordinate department of the sacred ministry. Indeed, the Greek words signifying deacon and deaconship are frequently rendered in the English version of the Bible, by the words minister and ministry; and in the Latin version by the words minister and ministeria. The following passages furnish examples of such rendering: Acts vi. 1. Car. vi. 4. Ministers of God—denotes of God. Eph. iii. 7. "Wherefore I was made a minister (deacon) according to the gift of the grace of God given unto me by the effectual working of his power." From these passages it is evident that the deaconship comprised the entire apostolic ministry. Deaconship was the generic term for the ministry, as Christ was for the membership. All the grades of the ministry were Christians, but all Christians were not ministers. So all the grades of the ministry were deacons, but all the deacons were not presbyters, or apostles. But presbyters or bishops and apostles having been deacons before their elevation to the higher grades of the ministry, were frequently designated by that title.

The original word for deacon signifying ministry or service, forcibly expressed the vocation or office of those who were devoted to the welfare of the souls and bodies of men, as were all grades of the ministry.

The application of the deaconship to the apostolic ministry furnishes most conclusive proof of its clerical character in the apostolic church. And we cannot see why it should not be final with every critical Biblical student.

The mode of the ordination of the apostolic deacons is peculiarly expressive of their clerical character. They were set apart by the apostles with solemn services of consecration. "When they had prayed, they laid their hands upon them," using the form of ordination, borrowed from the synagogue for the ordination of the Christian ministry, and is identical with that used in the ordination of Paul and Barnabas by the elders of the church at Antioch—as will be seen by comparing Acts vi, 6, with Acts xiii, 3.

But it is assumed by our Baptist friends, that the deacons were set apart for the purpose of serving tables. It is admitted that the service of tables was included in the great work to which they were consecrated; but was not that a sort of service to which the apostles had been devoted in connection with the ministry of the word previous to the consecration of Stephen and his associates to the deaconship, showing clearly that it could not be incompatible with the ministerial or even the apostolic office? The service of tables then does not in the least militate against the position that the deacons of the apostolic church were preachers of the gospel.

The apostles having sustained the service of tables in connection with the ministry, or deaconship of the word, until their duties became too burdensome, ordered the appointment of subordinate preachers, who, while ministering in the temporalities of the church, as they themselves had, might also, like them preach the word.

St. Paul, in giving instructions to Timothy respecting the qualifications of the ministry, refers to deacons as well as to presbyters or bishops, and the qualifications of deacons are strikingly correspondent to those of presbyters, qualifications, many of which were not indispensable to the service of tables, but eminently important to the ministry or deaconship of the word.

Accordingly, we learn that Stephen, immediately after his consecration to the deaconship, commenced preaching the word to the

Jews, to the Cyrenians, Alexandrians and Cilicians, and being full of faith and power, he did great wonders and miracles among the people." But there is no intimation of his performing similar labors before his ordination, but the laying on of the hands of the apostles.

Phillip, who was also appointed to the deaconship at the same time, we are told by the apostolic historian,

"Went down to Samaria, and preached Christ unto them; and the people, with one accord, gave heed unto the things which Philip spake, hearing and seeing the miracles which he did."

"For unclean spirits, crying with a loud voice, came out of many which were possessed with them, and many taken with palsies, and those that were lame, were healed. And there was great joy in that city."

It is evident that the ministry of the deacons included the administration of the sacrament as well as the word.

"When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts vii, 2.

In the same chapter we are told that he baptized the Ethiopian eunuch. In Acts xxi, 8, Philip, "which was one of the seven, is called an evangelist."

That deacons existed in the apostolic church as a portion of the regular ministry, the Scriptures abundantly testify. The testimony of the fathers that they composed a part of the regular ministry in the church subsequent to the age of the apostles, is full. Tertullian says they "baptized in the absence of the bishop and presbyters." Ignatius calls them "ministers of the mysteries of Jesus Christ." Polycarp calls them "ministers of God in Christ—intrusted with the ministry of Jesus Christ."

That the church generally has maintained, from the apostolic times, the office of deacon in its clerical character, no man versed in ecclesiastical history will deny. And we challenge any man to designate the time in which it was perverted from a lay to a clerical character.

In the light of these conclusive arguments in proof of the clerical character of the apostolic deaconship, does not the assumption of a monopoly of apostolicity come with a poor grace from those who degrade the deaconship to mere temporality?

GERMAN THEOLOGY

"FROM WHICH THERE LIES NO APPEAL."
Rev. J. W. Hanson, pastor of the Universalists Society in Gardner, Maine, recently entertained, or detained his flock by an exhibition of German Theology, and deducing thence the infallibility of the doctrine of the final salvation of all men. The entire sermon is a rich specimen of the unsoundness of the logic of Universalist preachers. The sermon commences thus:

"Greet them that love us in the truth." Titus iiii.

This language my friends, I have selected as a motto, rather than a text, under which I propose to throw out a few thoughts on the state of Theology and Religion in Germany.

Germany is almost the only country where Theology is treated as a science. Where each department has its students, who devote their life-time to their peculiar branches, and who bring all the energies of original minds, and the treasures of accumulated years, the wealth of science,—and such learning, minute, varied, microscopic and telescopic, to bear on the great subject, as no other nation does, or can do.

The land that has produced such theologians as Leibnitz, Griesbach, Rosenmuller, De Wette, Jahn, Paulus, Gieseler, Neander, Meisheim, Eilbhorn, Jung Stilling, the Buxtehuder, Michaelis, Schlegel, Niemeyer, Krummacker, Schliermacher, Ernesti, Ullrich, and a shining host of profound and learned men, whose works are regarded as final by the theological student, and from which there lies no appeal,—for they have exhausted their subjects,—must always be full of interest to the Christian. Their thoughts, opinions and life, as well as the results of their investigations, must possess matter worthy of our attention.

"From which there lies no appeal." This is most sad news to the Christian world, as this will furnish ample proof from the Rev. gentleman's own testimony. We are not a little amused, as well as astonished, at the perille attempts of some English and American writers to ape the German writers in religious speculation. They remind us forcibly of the story of the monkey attempting to ape his master in every thing he did, who succeeded very well till in an effort to shave himself he cut his throat. The author of the sermon in question is about as successful in the business of aping as the monkey, as he has most unluckily cut his throat, which will appear from the following extracts, which describe the theology from which there lies no appeal, and its practical effects:—

All German Religionists think as they please; if they will not molest politics they are not prevented from thinking, and declaring their theological convictions. It is to be expected that a great variety of opinions must prevail, and such is the fact. From the severest orthodox, which is by no means orthodox there, down through all the grades, to the vainest and wildest visions of unstrained, unassisted speculation—all are advocated and defended.

Some years ago when the world-renowned Schleiermacher was at the height of his usefulness and fame, there was an epoch caused by a division among the elements of German Theological science. Paulus, who is now living at Heidelberg at the advanced age of ninety, and a few followers, went down to the dark, cold abyss of what is here mis-called Rationalism, but which is not the name by which it is known in Germany. Rationalism is a title high enough for any system of true

belief.—Strauss, who is sometimes confounded with Paulus, and others of that stamp, is quite a different person. He lays no claim to the name of Christian. It is not given to him nor does he demand it. He is a philosopher, "falsely so called," who stands aloof from Christianity, and writing about it, has no faith in its historical accuracy. He regards it as a fabulous myth. Paulus, Ullrich, and others like them, are like Parker in America. They receive the Bible as they do Shakespeare.—They reject whatever whims, snipose, preconceived ideas, or their peculiar standard of propriety may not sanction, and receive what is not particularly repugnant. They regard Christ as a perfect being—his moral precepts as correct, and profess to follow him; though they receive nothing which their transcendental faculties do not sanction. The sun-like influence of Kant is rapidly dispersing these views, and they are destined, if we may judge from present appearances, to pass away, for these free-thinkers are very few, and I was assured that their numbers are decreasing. In the old age of Paulus, Ullrich is talking the mad in his School. He came down from Magdaburg, where he resides, on a Sabbath when I was in Halle, and I went to hear the sermon, on account of the fame of the speaker. The thinking and speaking ability and learning of Ullrich are very great. He is a Universalist, as are all who belong to his class. They do not, however, believe in the doctrine because the Scriptures teach it. They would believe it as soon if not there—no remarker if there.

His sermon was remarkably critical and analytical. He selected for his text, a passage suggested by the life of Huss. He said he had searched the Bible in vain for a fit passage. Huss had declared that he never would recall anything he had ever written or proclaimed.—But the speaker said, every wise man, and every sect, must, in the course of years, find much to recall. "My text," said he, "I will manufacture myself; it is in these words, 'We will recall.' He repelled many positions of the old church,—standing as a professed Christian, he recalled the declarations of passed ages, among the rest the doctrine of endless punishment. His sermon was critical and powerful.

A friend who had listened to him much, informed me that many of his sermons bore on social and political subjects. The German democrats and socialists employ Ullrich and another quite eminent—Balzer, of Nordhausen and the preaching, and the object of association, became political, rather than religious.—The same prevails among a portion of the Catholics. They are, like the followers of Ullrich and Balzer, and similar to Parker in this country, Deistical Christians. I call these Christians, for they profess the name of and live the Christian life, and thus are entitled to be called Christian, though they may not agree with us. You find these people scattered thickly over all parts of Catholic and Protestant Germany—more plentiful, proportionally, among cities than villages.

Some of these associations have cast away all pretensions to Christianity, and claim only to set forth philanthropic subjects, and show the follies and absurdities of Christianity. Wischen, of Hall is one of these.

Strauss, whose name is equal to that of any German, in the eyes of some men in America is quite different from any other. He does not claim to be a Christian or a philanthropist.—As I have once before said, he is a philosopher. He is a man original. He is subtle, sharp, keen, working without basis or ground-work—afloat on the sea of opinion, with a single desire, namely—to cut the anchor ropes of others, that they may be like himself, without heaven, hell, compass, or ship's papers. He cares for only one result to gain a point, and to prove that the religion of others is unsoundness different from its significance in the minds of its professors. He makes Christianity a system of Mythology, and not a living reality. As Bayle said of himself, he seems to have been born to doubt.

These, and such as these occupy one extreme. Now those at the other, when this epoch came to which I have referred, assumed a position having a verisimilitude to that of styled-Evangelism in this country. They, preach and proclaim, generally, endless suffering, and other stringent doctrines, and err some as much in despising and spitting on Reason, as do those I have just mentioned, in following its lead exclusively, to the neglect of other guides.

There is however, one singular feature in this department of the German church. Even those who believe and teach the endless continuance of error, and sin, and sufferings, even these, very generally believe that no soul will ever be lost, until it shall have heard of the Gospel plan, had it fairly presented, given its positions full consideration, and deliberately rejected its terms. Hence, as myriads of heathen and children and idiots die without listening to the salvatory tidings, they must have an opportunity after death. So they proclaim a middle state sort of Protestant purgatory, where all who die unrepentant shall have a fair hearing of the gospel. This state will last until the final judgment, and when, all who fairly reject "offered mercy" will be lost forever.

In distinction from the free-thinking class to which I have just referred you, this ultra conservative party is regarded as a portion of the Evangelical church of Germany.

But the largest number belongs to a third class, which, when the epoch came to which I have referred, took a consistent middle ground. Their principles of dogmatic thought and sacred criticism are those which were announced and so magnificently defended by Schleiermacher, and they are those which are entertained by the great majority of American Liberal Christians. Though Tholuck and his class are reckoned among Evangelical Christians, yet the Evangelical Church of Germany occupies peculiarly this golden mean. While there are some, even among this second class, who believe in the final salvation of the human Race, there are also some, a very few, in this third division, who think that some may be left to the everlasting influence of sin and error. But they arrive at this opinion by a road differing from that traveled by the second class.

On one occasion I spent an evening with several clergymen, and their families, and of course the wine was presented. I refused the sparkling beverage, with the remark, that I was conscientiously opposed to the use of it. The gentlemen seemed much surprised, but the kind lady of the house, not exactly comprehending the reason of my refusal, stepped toward the bell, and said, "Wollen Sie etwas Rum denn haben? Will you have a little rum then?" I explained to her that she was placing Pelion upon Ossa. A German clergyman, who was a fellow passenger, on my

return, and who was bound for the socialist institution at Economy, Pa., seemed astounded when I told him that he would hardly be allowed to drink here, if he sold or drank the large quantity of wine and brandy he was importing. The almost invariable question of persons who thought of emigrating was not as Americans would inquire,—What is the price of flour—but, is there good beer and wine, and what do they cost? The tea, unless ordered to the contrary, we frequently found sweetened with rum, and the coffee, dashed with brandy, to give it a relish. In fact, I learned that the Rationalists of Germany will suffer much, if their opinions are classed with American Rationalists, and that the latter rather resemble the free thinking philosophy of Germany, than most of the Lutherans are like the Evangelical Christians of America, and that the great mass of the Evangelical church in Germany believes in the final Restoration, while the rationalistic portion, composing most of the Protestant church is quite similar to the Liberal Christianity in America.

Large portions of Germany, it is well known are almost exclusively occupied by Catholics, as well as entire cantons in Switzerland. To these there is the constant sameness to which Catholicism everywhere reduces its victims. Little learning among the people, little enterprise, and great poverty, are the prevailing traits.

Attention to the ordinances and observances of Christianity is far below the obedience in America. Sunday is emphatically a gala day, among Protestants and Catholics. Dances, balls, theatres, public amusements of all descriptions, are the most numerous. Groceries—those bunches of the pit—are their worst habit. Iniquity there puts on her best smile, surer than ever of victims. At Halle I went to the church occupied by Dr. Tholuck, and though he has 800 students under his care, and though the city contains 30,000 people, and only five or six churches, and though this was the principal church in the city, there were not as many people as there are here to-day; there were less than two hundred. I have lately seen a letter from Dr. Tholuck, in which he says, "on a Sabbath day about five weeks ago, at the principal divine service, the congregation in the Cathedral here in Halle consisted of fourteen persons, at another church of six; and at a third of five.—The following day I went to a week day service, and was the only attendant. Other churches, however, are not quite so bad, and especially in the country villages. Professor Bauer informed me that though there were 600 students and 9,000 people in Glessen, the audience very rarely numbered more than 150 or 200. At the Catholic church in Halle, I found a still smaller number.

On returning from church at 12 o'clock, we found the land in the public square physically most magnificent and martial music, and surrounded by hundreds of rough, swearing, smoking men and boys.

A still more disagreeable sight awaited us. As we reached our hotel, we saw the hostess seated at the low parlor window, with a gentleman, playing cards. The crowds passing to and fro, which could easily have recognized them, did not seem to disturb them in the least. Card-playing at public hotels in Germany, is nearly as common as reading on the Sabbath.

The restraints that have been removed since the Revolution of 1848, have caused much of this looseness of conduct, though as far as church going is concerned, it seems to me to spring from the past connection of church and state, and the formal mode of the services of the churches. A preacher cannot use a manuscript in Germany. He usually writes his sermon, commits it to memory, and carries the manuscript with him into the pulpit. If he forgets the connection, and is forced to look at it the people laugh, and say, "He was obliged to sit his words."

It is said to be a fact, however, that laxity of religious observances and crime, have greatly increased since the revolution of 1841.—Government has not since then looked so well to the conduct of its subjects. Besides, nearly all the professors, students and learned men are republicans, and in the present critical condition of the country, politics attract more attention than Religion. Hundreds went to the Peace Congress resolved to introduce the political differences of Denmark, and Schleswig Holstein into the discussions of that body. In fact, the whole mind, with the exception of the nobility, and those in power, is anxiously expecting, and praying for an explosion which shall entirely change the existing order of things. The people, who are asked what will be the order of events for the next year invariably reply,—"Who knows."

The view of profanity is more common and uncheckered than in any other country.—Preachers, ladies, those in the best society and under all circumstances, indulge in the use of improper language. Such phrases as—the dear God, the dear Christ, God in heaven, and other epithets are in universal use. I frequently spoke to the people on the subject, but invariably found my words were heard with great astonishment. The plea of defence is, that no harm is designed. You may, however, easily imagine my sensations, when, in a circle of ladies and gentlemen, I heard a lady enquire for her piety and accomplishments, cry out in such language as here would be heard with disgust, even by those gentlemen (!) who are in the bad habit of swearing themselves.

Intemperance prevails grossly. People who are wretchedly poor always find means to keep a store of Rhine wine, or rum, or brandy, or all. Beer, and drinking, and tobacco shops, outnumber all others. Even in the cars, men and women carry a bottle of wine and a glass, with them, when they journey, and drink freely and constantly as long as it lasts. People, however, are seldom drunk. The reason is in this:—Whereas an American tosses off a glass of brandy without stopping to breathe—the habit of eating and drinking slowly, prevails universally in Germany. A toper will be an hour in reading a newspaper, smoking his meerschaum and sipping through a glass of brandy. Constantly under the stimulating influence of wine and other drinks, the Germans are rarely drunk.

On one occasion I spent an evening with several clergymen, and their families, and of course the wine was presented. I refused the sparkling beverage, with the remark, that I was conscientiously opposed to the use of it. The gentlemen seemed much surprised, but the kind lady of the house, not exactly comprehending the reason of my refusal, stepped toward the bell, and said, "Wollen Sie etwas Rum denn haben? Will you have a little rum then?" I explained to her that she was placing Pelion upon Ossa. A German clergyman, who was a fellow passenger, on my

return, and who was bound for the socialist institution at Economy, Pa., seemed astounded when I told him that he would hardly be allowed to drink here, if he sold or drank the large quantity of wine and brandy he was importing. The almost invariable question of persons who thought of emigrating was not as Americans would inquire,—What is the price of flour—but, is there good beer and wine, and what do they cost? The tea, unless ordered to the contrary, we frequently found sweetened with rum, and the coffee, dashed with brandy, to give it a relish. In fact, I learned that the Rationalists of Germany will suffer much, if their opinions are classed with American Rationalists, and that the latter rather resemble the free thinking philosophy of Germany, than most of the Lutherans are like the Evangelical Christians of America, and that the great mass of the Evangelical church in Germany believes in the final Restoration, while the rationalistic portion, composing most of the Protestant church is quite similar to the Liberal Christianity in America.

Large portions of Germany, it is well known are almost exclusively occupied by Catholics, as well as entire cantons in Switzerland. To these there is the constant sameness to which Catholicism everywhere reduces its victims. Little learning among the people, little enterprise, and great poverty, are the prevailing traits.

Attention to the ordinances and observances of Christianity is far below the obedience in America. Sunday is emphatically a gala day, among Protestants and Catholics. Dances, balls, theatres, public amusements of all descriptions, are the most numerous. Groceries—those bunches of the pit—are their worst habit. Iniquity there puts on her best smile, surer than ever of victims. At Halle I went to the church occupied by Dr. Tholuck, and though he has 800 students under his care, and though the city contains 30,000 people, and only five or six churches, and though this was the principal church in the city, there were not as many people as there are here to-day; there were less than two hundred. I have lately seen a letter from Dr. Tholuck, in which he says, "on a Sabbath day about five weeks ago, at the principal divine service, the congregation in the Cathedral here in Halle consisted of fourteen persons, at another church of six; and at a third of five.—The following day I went to a week day service, and was the only attendant. Other churches, however, are not quite so bad, and especially in the country villages. Professor Bauer informed me that though there were 600 students and 9,000 people in Glessen, the audience very rarely numbered more than 150 or 200. At the Catholic church in Halle, I found a still smaller number.

On returning from church at 12 o'clock, we found the land in the public square physically most magnificent and martial music, and surrounded by hundreds of rough, swearing, smoking men and boys.

A still more disagreeable sight awaited us. As we reached our hotel, we saw the hostess seated at the low parlor window, with a gentleman, playing cards. The crowds passing to and fro, which could easily have recognized them, did not seem to disturb them in the least. Card-playing at public hotels in Germany, is nearly as common as reading on the Sabbath.

The restraints that have been removed since the Revolution of 1848, have caused much of this looseness of conduct, though as far as church going is concerned, it seems to me to spring from the past connection of church and state, and the formal mode of the services of the churches. A preacher cannot use a manuscript in Germany. He usually writes his sermon, commits it to memory, and carries the manuscript with him into the pulpit. If he forgets the connection, and is forced to look at it the people laugh, and say, "He was obliged to sit his words."

It is said to be a fact, however, that laxity of religious observances and crime, have greatly increased since the revolution of 1841.—Government has not since then looked so well to the conduct of its subjects. Besides, nearly all the professors, students and learned men are republicans, and in the present critical condition of the country, politics attract more attention than Religion. Hundreds went to the Peace Congress resolved to introduce the political differences of Denmark, and Schleswig Holstein into the discussions of that body. In fact, the whole mind, with the exception of the nobility, and those in power, is anxiously expecting, and praying for an explosion which shall entirely change the existing order of things. The people, who are asked what will be the order of events for the next year invariably reply,—"Who knows."

The view of profanity is more common and uncheckered than in any other country.—Preachers, ladies, those in the best society and under all circumstances, indulge in the use of improper language. Such phrases as—the dear God, the dear Christ, God in heaven, and other epithets are in universal use. I frequently spoke to the people on the subject, but invariably found my words were heard with great astonishment. The plea of defence is, that no harm is designed. You may, however, easily imagine my sensations, when, in a circle of ladies and gentlemen, I heard a lady enquire for her piety and accomplishments, cry out in such language as here would be heard with disgust, even by those gentlemen (!) who are in the bad habit of swearing themselves.

Intemperance prevails grossly. People who are wretchedly poor always find means to keep a store of Rhine wine, or rum, or brandy, or all. Beer, and drinking, and tobacco shops, outnumber all others. Even in the cars, men and women carry a bottle of wine and a glass, with them, when they journey, and drink freely and constantly as long as it lasts. People, however, are seldom drunk. The reason is in this:—Whereas an American tosses off a glass of brandy without stopping to breathe—the habit of eating and drinking slowly, prevails universally in Germany. A toper will be an hour in reading a newspaper, smoking his meerschaum and sipping through a glass of brandy. Constantly under the stimulating influence of wine and other drinks, the Germans are rarely drunk.

On one occasion I spent an evening with several clergymen, and their families, and of course the wine was presented. I refused the sparkling beverage, with the remark, that I was conscientiously opposed to the use of it. The gentlemen seemed much surprised, but the kind lady of the house, not exactly comprehending the reason of my refusal, stepped toward the bell, and said, "Wollen Sie etwas Rum denn haben? Will you have a little rum then?" I explained to her that she was placing Pelion upon Ossa. A German clergyman, who was a fellow passenger, on my

return, and who was bound for the socialist institution at Economy, Pa., seemed astounded when I told him that he would hardly be allowed to drink here, if he sold or drank the large quantity of wine and brandy he was importing. The almost invariable question of persons who thought of emigrating was not as Americans would inquire,—What is the price of flour—but, is there good beer and wine, and what do they cost? The tea, unless ordered to the contrary, we frequently found sweetened with rum, and the coffee, dashed with brandy, to give it a relish. In fact, I learned that the Rationalists of Germany will suffer much, if their opinions are classed with American Rationalists, and that the latter rather resemble the free thinking philosophy of Germany, than most of the Lutherans are like the Evangelical Christians of America, and that the great mass of the Evangelical church in Germany believes in the final Restoration, while the rationalistic portion, composing most of the Protestant church is quite similar to the Liberal Christianity in America.

Large portions of Germany, it is well known are almost exclusively occupied by Catholics, as well as entire cantons in Switzerland. To these there is the constant sameness to which Catholicism everywhere reduces its victims. Little learning among the people, little enterprise, and great poverty, are the prevailing traits.

Attention to the ordinances and observances of Christianity is far below the obedience in America. Sunday is emphatically a gala day, among Protestants and Catholics. Dances, balls, theatres, public amusements of all descriptions, are the most numerous. Groceries—those bunches of the pit—are their worst habit. Iniquity there puts on her best smile, surer than ever of victims. At Halle I went to the church occupied by Dr. Tholuck, and though he has 800 students under his care, and though the city contains 30,000 people, and only five or six churches, and though this was the principal church in the city, there were not as many people as there are here to-day; there were less than two hundred. I have lately seen a letter from Dr. Tholuck, in which he says, "on a Sabbath day about five weeks ago, at the principal divine service, the congregation in the Cathedral here in Halle consisted of fourteen persons, at another church of six; and at a third of five.—The following day I went to a week day service, and was the only attendant. Other churches, however, are not quite so bad, and especially in the country villages. Professor Bauer informed me that though there were 600 students and 9,000 people in Glessen, the audience very rarely numbered more than 150 or 200. At the Catholic church in Halle, I found a still smaller number.

On returning from church at 12 o'clock, we found the land in the public square physically most magnificent and martial music, and surrounded by hundreds of rough, swearing, smoking men and boys.

meas prosperi
With comes at
tial app
most effi
tant in C
convictio
nances wh
all egotis
highest r
ty, reats
Methodi
of Protos
es to that
which ha
agency of
speculati
and with
a politica
connected
we should
And when
moral pos
system, I
apparent
I might be
tion of the
affecting it
importance.

Such we people get
stopped to
a provided
led results
important
tial syste
capable of
neither mo
eratic—the
it is simply
worked well
most unex
has been t
abuse, and
cno that g
necessity of
Has the i
Many who
think that
which shall
propose in
a proposed
to the Epis
and the du
appointment

The Chri
an intereste
cies of Meth
does of this

REL
w
Rev. Jam
My of the pro
Mission.

SEGUE
Rev. H.
of his Missio
any previous

I have very
among the G
large congreg
very profuse
manifest. T
very promist
the Redeemer
more extende

At
Rev. J. W
thust: "H
entertain hop
Pray for us.
voted, or this
become unnu
count gain go

THE METHODIST PRESS.
Dr. Bascom claimed to be a Calvinist—
Parental responsibility—Thoughts on the Min-
istry—Methodist reforms—reminiscences of
Methodism.

The Nashville and Louisville C. Advocate
has a long editorial, visiting Dr. Bascom
from the charge of being a Calvinist, a charge
made by the Southern Presbyterian—Dr.
Bascom though dead, yet speaks through his
published sermons, and vindicates himself
from the charge. A long quotation is given
from his sermon on "Divine Mercy Rejected
the Ground and Reason of Punishment."

The Southern Christian Advocate, has an
excellent editorial on "Parental Responsibility."

The Richmond Christian Advocate has recently
contained a series of editorials entitled
—"Thoughts on the Ministry."

Zion's Herald proposes reforms in the poli-
tics of Methodism.—The following is the intro-
ductory article entire:—

METHODIST REFORMS.

