

TEXAS WESTLEYAN BANNER.

Published Weekly, by R. Alexander, J. W. Whipple, H. S. Thrall, S. A. Williams, P. W. Hobbs and W. C. Lewis, for the Methodist Episcopal Church, South; CHAUNCEY RICHARDSON, Editor VOL. II.-NO. 14. HOUSTON, TEXAS, SATURDAY, JULY 17, 1850. WHOLE NO. 66.

NIGHT. FROM LYRICS FOR LEISURE HOURS. BY FLORENCE WILSON. Night! thou'rt the time for rest, When weary limbs repose, And on the calm maternal breast The aching eyelids close; Night! thou'rt the time for rest.

NIGHT. Night! thou'rt the time for dreams, When visions of the past, Gush o'er the soul from memory's streams, Too fresh, too fair to last, Night! thou'rt the time for dreams.

NIGHT. Night! thou'rt the time for prayer, When no world-haunting thought Disturbs the mind, but the thine air, It is with softness fraught; Night! thou'rt the time for prayer.

NIGHT. Night! thou'rt the time for grief, Which daylight had suppressed; When pain-upon feelings find relief, Nor fear the worldling's jest; Night! thou'rt the time for grief.

NIGHT. Night! thou'rt the time for fears, Which no intruder knew, Whose idle play, scarce hid tears, Would mock them as they flew; Night! thou'rt the time for fears.

NIGHT. Night is the time for peace, When gentle thoughts hold sway, And all the tumult passions cease, That tear the heart by day; Night is the time for peace.

TO-DAY AND TO-MORROW. To-day, man lives in pleasure, wealth and pride, To-morrow, poor, of life itself denied, To-day, lays plans for many years to come, To-morrow, sinks into the silent tomb.

THE MORAL LAW.—No. 8. Against Theft. "Thou shalt not steal."—Ex. xx. 15. "To steal is to take without liberty." Effortless and unobtrusive, this crime by its legalists, as petty larceny, breach of trust, theft in the first degree, assassination, &c. The civil law has appropriated various punishments from the whipping post to the penalitentiary, and to the gallows, according to the several grades of crime.

THE MORAL LAW.—No. 9. Against Murder. "Thou shalt not kill."—Ex. xx. 17. "To slay is to take without liberty." Effortless and unobtrusive, this crime by its legalists, as petty larceny, breach of trust, theft in the first degree, assassination, &c. The civil law has appropriated various punishments from the whipping post to the penalitentiary, and to the gallows, according to the several grades of crime.

THE MORAL LAW.—No. 10. Against Adultery. "Thou shalt not commit adultery."—Ex. xx. 17. "To commit adultery is to take without liberty." Effortless and unobtrusive, this crime by its legalists, as petty larceny, breach of trust, theft in the first degree, assassination, &c. The civil law has appropriated various punishments from the whipping post to the penalitentiary, and to the gallows, according to the several grades of crime.

THE MORAL LAW.—No. 11. Against False Oaths. "Thou shalt not swear falsely."—Ex. xx. 7. "To swear falsely is to take without liberty." Effortless and unobtrusive, this crime by its legalists, as petty larceny, breach of trust, theft in the first degree, assassination, &c. The civil law has appropriated various punishments from the whipping post to the penalitentiary, and to the gallows, according to the several grades of crime.

temptations. How careful should they be to lecture their children on moral honesty. They should teach them to dread and shun the thought of touching or interfering with any thing not strictly their own. To indulge a child in the practice of stealing fruit, is but paving the way in after life for stealing dollars or horses. This is a vice that may be contrasted and cultivated. It is rapid in its growth, and eternally disgraceful and ruinous in all its consequences. Then let all who dread this monster life's hand and voice against it, and plant on life's pathway the paths of honesty and truth, that the rising generation may be guided in virtue and respectability. J. W. F.

THE MILLENNIUM. The following glowing description of the Millennium is from Rev. Dr. Cox's discourse before the A. B. C. F. M. It must kindle the faith and hope of every Christian heart, and lead it to pray more fervently, "Thy kingdom come."

"Whatever the Millennium may be in future history, we now view it as a predicted state of piety for long enduring ages; in which the truth of Christ, and the grace of Christ, shall predominate among all the nations of living men, making them Christians, restoring them to goodness and to God, as his worshippers and his children; pacifying all the world; banishing irreligion and false religion, superstition, bigotry, fanaticism, heresy, false philosophy, infidelity, ignorance, indolence, oppression, persecution, and every evil way, with mainly every wrong practice, from the world. Every plant which my Heavenly Father hath not planted, shall be rooted up. This consummation must come in this world, since in that better country, to which we go, there is no such plant.

"Then violence shall never lift the sword, Nor cunning justify the proud man's wrong, Leaving the poor no remedy but tears. Then he that fills an office, shall esteem The occasion it presents of doing good More than the perquisite; then law shall speak Softly, and never bid to witness crime; And equity; not jealous more to guard A worthless form than to decide aright: Then fashion shall not sanctify abuse, Nor smooth good-breeding, supplemental grace.

"What a blessed transformation of society will be everywhere effected, by the preponderating righteousness of those happy times! Righteousness shall be a motion, as moving without it can. In every department of human interest, social and individual, what a reformation, what a melioration, what a metamorphosis; truly a new creation of sentiment and character, and action! Think of those monster evils that continue for centuries of time to haunt and mar our social welfare; and which law, and police, and jails, and gibbets, and military power, and worldly education, and worldly legislation, can never cure or cure—their will all disappear and vanish from our view. Xenophobia, its warring but sinners and enlighten'd faith in the gospel of Christ, among all nations, to introduce the millennium and regenerate the world. The spirit of love to God will diffuse that of love to man; the very way for the development of true piety. Hence each will feel an interest in the well of every other member of the species. The color of the skin will not then be the criterion of duties or of rights. Education will be honest, and Christian, and universal, in the main. Mind will be everywhere informed, developed, invigorated and matured. The only monarchy on earth will be, properly, the theocracy of God our Savior; and under him, like Israel before monarchy was given them in his anger, every state will be a homogeneous and worshipping republic, a commonwealth of Christians. It is probable that a qualified and virtuous democracy, without ambition, usurpation, envy or military coercion, will generally prevail and endure. Laws shall be few, reasonable, useful and well administered. Wars shall cease, slavery be no more, no duelling, no gambling, no infernal profaneness, no low pleasures, no intemperance, no silliness, no unchristianous assassination of character; no corrupt mercantiling or commerce, no sectarianism—CHRISTIANITY will be all, the brotherhood of human nature will be restored, and physical confusions, it is supposed, will abound. The age of man will be lengthened, disease will be lessened; marriages will be honored universally as the institution of God; the population of the earth will be tenfold, and earth itself will reflect the countenance of heaven. The Lord's day will be everywhere honored and obeyed. It will be rightly enjoyed, appreciated and blessed. What Christians shall show themselves men, and Christians shall show themselves men! How omnipotent will be the truth; no madress left on earth to doubt it! Children will be generally converted early, will grow in grace as they grow in years; and rare will be the mother, the sin of whose son, and perhaps his violent death will break her heart. What a procession of glorified millions, in those ages, shall crowd the bright and way to the open portals of the realm of glory! What a colony of multitudes, countless and boundless, will earth re-emit to heaven, fixing there at last the grand majority of the species, the glorious penitents and the proper penitents of the Son of God! "Theology will be improved—that is, the truth of revelation, in itself unchangeable, will be more simply and fully studied, more perfectly understood, with more piety inculcated, and with more wisdom used and applied. No luscious hypocrite will ever attempt to suppress the truth, or after mocking its heaven-descended unity, or dare to prostitute it as the mere medium of his own vain self-glory. No elaborate simper will ever aim at originality for its own sake, or make it an end instead of a means, in appearing as the exponent, or the advocate, or the oracle of the truth, vaunting himself to be

somebody; and none will be so squallid as to make a party, or even desire the preeminence among his peers; humility, that signal of wisdom, will then predominate, qualifying all, and making demonstration in all, of sincerity and godly sincerity, not fleshly wisdom, but the wisdom of God, characterizing his ministers and all their works. There will be then no heresy hunter, no heresy finder, and no heresy maker, to disturb the faith of saints, and mar the devout peace of the churches of God. "O, scenes surpassing fable, and yet true! Scenes of accomplished bliss! which—who can [see] Thought but in distant prospect, and not feel His soul refreshed with foretaste of the joy."

BOUGHT WITH A PRICE. The time will come, says the venerable Dr. Alexander, and I cannot but hope that it is near at hand, when all the difficulty about funds for the spread of the gospel will be done away; when Christians will learn a lesson, which hitherto they have been very slow to learn, that the richest enjoyment of wealth is to give its increase to the treasury of the Lord; and that the sweetest of incentives to labor is the hope of gaining something that may aid in furthering the cause of God. The excuses for our want of liberality are utterly futile; they are worse, they are often injurious. If we are Christians, let us not like Christians, and not dishonor that sacred name by a base, selfish, avaricious spirit, which keeps back from the Lord what is due. If we are Christians indeed, we owe not only our wealth but ourselves to the Lord-our Father, who has bought us with a price. Was he willing to purchase our salvation by pouring out his blood, and shall we be unwilling to give liberally of what he has given us? The very heathen will rise up in judgment against narrow hearted Christians; for they expend ten times as much on their idols, as those do in supporting and propagating a religion which is truly divine, and which is the only hope of salvation. O that men would remember that they are but stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them.

LOST IN THE CHURCH. It is a fearful thing to be lost amid the darkness of heathenism, far away from Sabbaths, and Sanctuaries and Bibles, and the sound of the church going bell—so far beyond the furthest outskirts of Christendom, that rumor hath not carried there even the name of Jesus, or the word of salvation; but a deeper, darker woe is his who is lost in the Church, and sits down in selfish indifference and at the seat heathenism by the late presence of the glorified piety, the Bible leaves behind him, marked with texts and tears.—There are such in all churches—dead souls at the altar of the living God—lost souls at the Redeemer's feast and table. It was an Egyptian custom, at festal banquets, to introduce a corpse, and seat it at the table, to remind the guests of their mortality. Its fleshless, skinny hand rested on the board, but moved not the viands; the glassy eyeballs fixed at their dead stare upon the guests, but the light of life in which those eyes once beam, was extinguished forever. In such a presence the festivities ceased. In such a presence ceased even the festivities of Zion. I have seen the corpse at the sacramental supper, stone-dead amid the guests of Jesus. Not a tear on the cheek, nor a quiver of the lip, when Jesus showed his wounds. The dull, dead, unlighted eyes never sparkled, the bosom heaved not, the contorted tongue clove to the roof of his mouth, amid all the outbreak of a Savior's love and tenderness! Do I speak in figure? I only give a Bible application, and, alas! figures are inadequate to set forth the entire melancholy of the case.

PRESIDENT EDWARDS' CHRISTIAN EXPERIENCE. Once, as I rode out into the woods for my health, in 1837, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer. I had a view that for me was extraordinary, of the glory of the Son of God, as mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and most gentle condescension. This vision, which appeared so calm and sweet, appeared also serene above the heavens. The person of Christ appeared ineffably excellent, with an excellence great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an urgency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him, to live upon him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects. "God in the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness, being full, sufficient to fill and satisfy the soul; pouring forth itself in sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life."

SILENT REPROOF. Some years ago I was going down James river in a steambot, in company with several clergymen whose eyes may alight on these lines. There was also with us a judge of one of the Virginia courts, much celebrated for his conscientious and his genius. In the course of conversation, mention was made of the Rev. Dr. John H. Rice, then lately deceased. The attention of the judge was awakened, and he related the following anecdote: "I was once crossing the James river at Osborn's, in company with Dr. Rice. When we reached the farther side, he became neces-

sary for us to be carried ashore on the shoulders of the black ferry-men. One of these, not sufficiently careful, let my cloak drag in the water; upon which I visited him with a sudden oath. Dr. Rice, who was immediately before me, and had just landed on the bank, drew up his tall figure and turned his large, speaking eye upon me, with an expression of mingled surprise and sorrow. Perceiving that he was a clergyman, I instantly begged his pardon, though he had not uttered a syllable. 'Your offense is not against me,' said he. The implication was obvious and affecting, and I shall never lose the remembrance of it as long as I live."—American Messenger.

LONG PULPIT SERVICE. Rev. William Turner, of Gateshead, (of Massachusetts, we suppose,) preached his 122d chapter of Luke's Gospel, in a free and audible voice. He then took for his text the 41st and 42d verses, and preached to a congregation, not one of whom had heard his first discourse from that pulpit. At the close he gave out the hymn of his friend and father, Dr. Enfield, concluding with the aspiration— "Be Christ our pattern and our guide, His image may we bear; O may we tread his holy steps, His joy and glory share."

AN EXTINGUISHER. Dr. Taylor, of Norwich, said to John Newton: "Sir, I have collected every word in the Hebrew Scriptures seven times; and it is very strange, if the doctrine of atonement, which you hold, is there and I have not found it." "I am not surprised at this," said Newton. "I once went to light my candle with an extinguisher. No prejudice, from education, learning, &c., often forms an extinguisher. It is not enough to bring the candle; you must remove the extinguisher."

EDUCATION. Is not the following the thing? How many around us, are growing up like wild asses, ignorant, vicious, superstitious! How read them with reason and soul undeveloped! An empty skull is the devil's workshop—we see it, feel it, deeply. THE PRUSSIAN SYSTEM OF EDUCATION. The law compels all persons, or those on whom children are dependent, to keep them at school from their seventh to their fourteenth year. Children must be put to the school of the parish, unless the parent shows that he is educating them at some other school, or giving them private instruction. In case of neglect, admonition is first employed, and if this fails, coercive measures are resorted to. The child is taken to school by the police, and the parents may be punished by fine, imprisonment, and disqualification for local office.

HINTS FOR IMPROVEMENT. Charles Butler, a distinguished English lawyer and a fine scholar, ascribes his saving of time to these rules: Very early rising; a systematic division of his time; absence from all company and from all diversions not likely to improve him; highly; from reading, writing, or even thinking on modern party politics; and above all never permitting a bit or scrap of time to be unemployed—have supplied him with an abundance of literary hours. His literary acquisitions are principally owing to the rigid observance of four rules:—1. To direct his attention to one literary topic only at a time; 2. To read the best book upon it, consulting others as little as possible; 3.—Where the subject was contentious, to read the best book on each side; 4. To find out men of information, and when in their society, to listen, not to talk.

FIFTEEN YOUNG MEN. At a respectable boarding house in New York, a number of years ago, were fifteen young men. Six of them uniformly appeared at the breakfast table on Sabbath morning, shaved, dressed, and prepared, as to their apparel, for attendance on public worship. They also actually attended, both forenoon and afternoon. All became highly respected useful citizens. The other nine were ordinarily absent from the breakfast table on Sabbath morning. At noon they appeared at the dinner table, shaved and dressed in a decent manner. In the afternoon they went out, but not ordinarily to church. Nor were they usually seen in any place of public worship. One of them is now living, and in a reputable employment; the other eight became openly vicious. All failed in business,

and are now dead. Several of them came to an untimely and awfully tragical end. Many a man may say, as did a worthy and opulent citizen—"The keeping of the Sabbath saved me." It will, if duly observed, save all. In the language of its Author—"They shall rise upon the high places of earth," and he will feed them with the heritage of his people.

PLURALITY OF HUMAN RACES. The fact that great errors are characteristic of great men, has had exemplification in the theory recently revived by Prof. Agassiz, of Cambridge, which makes the present tribes of men upon earth to have proceeded not from one, but from many races. In the days of Voltaire, ideas like this were common. But they have not found much favor even with rejecters of Christianity since that time. In matters of mere science, an opinion of this distinguished professor is entitled to the highest respect. But if his science is as much at fault in his theory as is his knowledge of the Scriptures, he promises to be no very formidable opponent of Christian truth. For while he holds such a theory, he declares his belief that it is not contrary to the Scriptures. His error in this will be proved to him by his half of our Sabbath school children.

Christianity has been too often challenged on scientific ground, and has too often met successfully "the oppositions of science, falsely so called," to have anything now to fear from that source. But it is often the misfortune of those who bring their sciences into conflict with the Scriptures, that, as in this case, they are very ill informed as to the teachings of Scripture. Hence they adopt their conclusions in haste, and afterwards find, that even the foolishness of God is wiser than man. The Southern Presbyterian remarks: "It cannot be doubted that there is a wide spread and concerted effort among the enemies of evangelical Christian truth, and of the inspiration of the Scriptures, to undermine their foundations by infusing, in the first place, doubts and difficulties as to this particular doctrine, and then as to the Scriptures and Christianity itself. Thus we find Dr. Nutt, of Mobile, and several of the leading members of the medical profession in Charleston, in New York, Philadelphia; Mr. Gillett, the Edinborough Journal in London, with other writers on the continent, all combined in waging war against the human race, and at the same time against the primary inspiration and supreme authority of the scriptures, in all their literal meaning and contents."—Parish Recorder.

Origin of the name of Texas.—A correspondent of the Victoria Advocate gives the following derivation: "When the red men of Mexico were driven from their homes and the sacred graves of their fathers by Cortez and his ruthless band of Spanish Hidalgo robbers, they wandered eastward. After a weary pilgrimage they reached the top of one of our western hills, when a view univalued on earth was presented to the anxious gaze of those untutored sons of the forest. A vast prairie lay before them covered with buffalo, deer and other game. In a transport they cried out—'Tah-tah! Paradise! Paradise! Paradise!' This spelled by the Spaniards, Texas, easily became Texas with the Americans, by giving 't' the sound of 't,' and 'h' the sound of 'x,' we have Texas (Paradise), as the name of our State, and from its excellent fertility it well deserves the name Paradise, the garden of America."

The following is from the same writer, and all who have travelled through Texas will endorse it: "Texas is de facto the land of milk and honey, yet cows must be milked and honey gathered. Here as well as elsewhere man cannot entirely escape the primal curse, that he must labor for support; but with our mild climate and fertile lands, we may escape with but a tithe of 'elbow grease and foot oil.' Subsistence is so easily obtained that too many of our citizens become indolent, or get what we call the 'Texas fever,' (laziness), and even fail to labor the tenth part of what necessity compelled them to do where they came from, in order to subsist. I have known many families in Texas, who lived in plenty, who would starve in any other State were they to labor no more than they do here."

TO YOUNG MEN. There is no moral object so beautiful to me as a conscientious young man. I watch him as I do a star in the heavens; clouds may be before him, but we know that his light is behind them, and will beam again; the blaze of others' popularity may outshine him, but we know that though unseen he illumines his own true sphere. He resists temptation not without a struggle, for that is no virtue; but he does resist and conquer; he hears the sereams of the profligate, and it stings him, for that is the trial of virtue, but he holds the wound with his own pure touch. He heeds not the watehword of fashion, if it leads to sin, then attire which says not only in his heart but with his lips, "there is no God!" controls him not; he sees the hand of a creating God, and rejoices in it. A woman is sheltered by fond arms and loving counsel; old age is protected by its experience, and manhood by its strength; but the young man stands amid the temptations of the world, like a self-balanced tower;—happy he who seeks and gains the prop and shelter of morality.

Onward, then, conscientious youth! raise thy standard and nerve thyself for goodness. If God has given thee intellectual power, wield it in that cause; never let it be said of thee, he helped to swell the tide of sin, by pouring his influence into its channels. If thou art feeble in mental strength, throw not that drop into a polluted current. Awake, arise, young man! assume the beautiful garb of virtue! It is fearfully easy to sin; it is difficult to be pure and holy. Put on thy

strength, then! let thy chivalry be aroused against error! let Truth be the lady of thy love—defend her.—Southern Row.

EDITORIAL COURTESIES.—The New York Catholic Register contains a little article thrusting pretty sharply at some of the correspondents of the Christian Advocate and Journal for exposing the horrible morals of the Catholic clergy, and concludes: "Charity begins at home, Brother Bond." Whereupon Dr. Peck, the present editor, answers: "Is not this right smart?" Brother Bond who has been absent from New York for two years, may be somewhat amused upon learning that the organ of his old friend, Bishop Hughes, with whom he had a passage at arms in the City Hall, on the school question, has not even missed him.

It might be equally "amusing" to the present incumbent to learn that his presence at the helm of the Advocate and Journal had not been noticed by his Catholic friend, for that same space of "two years."—Illinois Advocate. American Children.—Sir Charles Lyell, in his late work upon this country, says that during his travels here, he was forcibly struck with the absence of discipline among American, as compared with English children. He then adds: "The director of the State Penitentiary in Georgia told me that he had been at some pains to trace out the history of the most desperate characters under his charge, and found that they had been invariably spoiled children; and, he added, if young Americans were not called upon to act for themselves at so early an age, and nurtured in the rules and discipline of the world, they would be more virtuous and innocent than the people of any other nation. Yet there is no country where children ought to be so great a blessing, or where they can be so easily perverted. Many young Americans have been sent to school in Switzerland; and I have heard their teachers, who found them less manageable than English or Swiss boys, maintain that they must all of them have some dash of wild Indian blood in their veins. Englishmen, on the other hand, sometimes attribute the same character to republican institutions; but in fact they are spoiled long before they are old enough to know that they are not under an absolute monarchy." The American children, as a general thing, are "fast," that's a fact.

WESLEYAN MISSIONARY SOCIETY. The London Watchman furnishes a full and interesting report of the proceedings of the late Anniversary of the Wesleyan Missionary Society—the foremost society of the kind in the world. Religious exercises were performed by the Rev. Drs. Alder and Newton, and the chair was taken by the Hon. Fox Maule. After a brief and eloquent address by the Chairman, the financial statements were read by the Rev. E. Hoole: from which it appears that the total amount of income, received from all sources, for '49, was \$111,658.13—nearly \$300,000. There has been a large increase in the income of the Society over the collections of the previous year.

The following is a General Summary of the Wesleyan Missions: Central or principal stations, called Circuits, occupied by the society in various parts of the world, 324; Chapels and other preaching places in connexion with the above-mentioned Central or principal stations, as far as ascertainable, 2,092; Missionaries and assistant Missionaries, including fourteen superintendents, 427; Other paid agents, as Catechists, Interpreters, Day School teachers, &c., 781; Unpaid agents, as Sabbath School teachers, &c., 8,087; Full and accredited Church members (including Ireland), 105,382; On trial for Church membership, as far as ascertained, 4,830; Scholars deducting for those who attend both the day and Sabbath schools, 78,548; Printing establishments, 8; S. C. Ad'v

INTERESTING RELIC. One of the students (in the University of Prague), seeing I was a stranger, politely showed me into the library. It was crowded with busy, silent readers, and a librarian, with a bunch of keys and a black gown, beckoned me to explore with him his rich treasures. There was one of the best Bibles ever printed; and there were the celebrated theses of John Huss, in his own hand writing. But the most interesting relic of all was a manuscript Hussite liturgy, discovered, as the librarian told me, in destroying one of their ancient places of worship. It was found to have been executed at the cost of the different trade companies of the city, and was beautifully illuminated with paintings, the subjects of which were taken mostly from the Bible, and the life of Huss.

One series of these illustrations was very remarkable. It consisted of three small pictures on the margin of the same page, representing the progress of the Reformation.—The first represents Wickliffe, striking a spark with flint and steel; the second, Huss, blowing a little kindling fire, and the third, Luther, holding up a blazing torch. Beneath was a picture of Huss, intently looking up in the agonies of death amid the flames and surrounded by fierce looking persecutors, at Constance.

Dr. Carson's wanderings in Europe.

SUDDEN DEATH OF A MINISTER. The Richmond C. Advocate announces the death of Rev. W. D. Allen, junior preacher on the Chesterfield circuit, Virginia Conference. On Sunday the 2d inst., he preached at 11 o'clock, and after preaching while engaged in prayer in the pulpit, he suddenly fell back and expired.

AGAZINE, QUAR- TERS. THE MORAL LAW.—No. 12. Against Covetousness. "Thou shalt not covet."—Ex. xx. 17. "To covet is to take without liberty." Effortless and unobtrusive, this crime by its legalists, as petty larceny, breach of trust, theft in the first degree, assassination, &c. The civil law has appropriated various punishments from the whipping post to the penalitentiary, and to the gallows, according to the several grades of crime.

TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON:

SATURDAY, JULY 20, 1850.

The proceeds of this paper will be equally divided among all the Annual Conferences, to be applied in spreading the Gospel, and in aiding distressed and superannuated preachers, and the widows and orphans of those who have died in the work.

THE CHURCH OF ENGLAND.

It is a strange infatuation to imagine that Englishmen will ever recognize in their church an independent, self-governing, immutable body, exempt from constitutional restraints, and shielded from those changes which the progress of knowledge and the vicissitudes of thought introduce every where else. Vast multitudes of them possess sufficient knowledge to make the pretension of the Anglican priests to Catholic unity appear preposterous. Moreover, a claim that might pass without challenge when all the religion of the land was centered in one communion, becomes not only offensive, but ludicrously incredible when the characteristics of a devout mind and the faithfulness of the Christian life, present themselves without visible distinction in numerous churches. Few, if any intelligent Englishmen can be persuaded that Christ has only one church in England—that the pastor is distinguished from all (dissenting) ministers as a divine messenger from a set of impostors—that he is appointed to open and shut the heavenly kingdom, while they are set for a delusion and a snare. It is known that Parliament, that once put the Roman Catholics out of the parish churches, could put any of these sects in, or could leave each parish as free to choose its ministers as its church warden. The infallibility of the church depends upon the caprice of the Parliament. The question now extensively meditated by large classes of the people is, whether the church is really fulfilling the understood conditions of an establishment—whether that which the church teaches can truly be called the religion of the English nation—whether its theory of life, its pictures of human nature and representations of the divine, its ideal of moral perfection, its demands on intellectual ascent, are in agreement with the living faith, the noble aspirations, the clearest knowledge, and the true heart-worship of the present English people.

Recent events, we believe, have awaked thousands to the consciousness of an alarming interest between the dogmatic system of the church and the living spirit of the time; and for one who refers this to the degeneracy of the age, there are hundreds who regard it as an anticipation of the church. The passions of the English race, the endowments of the English church, and the respectable character of the clergy, only mark for a while the fact that the established church gives no adequate voice to the faith and piety of the present age. But that fact is rapidly becoming conspicuous. The hierarchical style is looked upon with suspicion in England, especially when it is an upstart style, now to the ears of men fifty years old. It is ranked with the rhodomontades of a Mexican dictator, or the bombast of a Hittite emperor. The chief object of the dissent which has produced it, is to startle the people into a discovery of what the church theology really is; to convince them in what it thinks of thought she has, and show them that while they have been drifting down the living current of centuries, she strives to hold her moorings in the past, and denies that the even days her anchor in the boat. The distinction being intelligently reproduced, people exclaim, "This is not what we believe, and we do not choose to be bound by it. It may be all right after the fashion of the old doctrine; but we know it does not ring like the organ on the count, and does not seem to fit with men that ride on railroads, read newspapers, and sail round the globe." This complaint is well founded.—Catholic theorists can no more assert the cause of change than the doctrine of a universal atmosphere can stop the winds.

Doctrines which cannot be gravely mentioned without incurring the imputation of cant—which are distasteful, not chiefly to the vain and credulous, but yet more to the thoughtful and earnest—which no educated man, unless he in orders can defend without loss to his reputation, have lost their living hold upon the minds of men, and are not fit to represent the religion of the extant generation. All men instinctively feel that it is the office of religion to draw them upwards by keeping the tendencies of their present generation and their worst love, by embodying for them what they inwardly know to be holiest, and reminding them of what they feel to be best, and that its voice is one of sympathy. If it speaks of fears, it is of fears whose shadow is already on the heart; if it denounces guilt, it is a guilt that sits invisible as a nightmare on men's dreams. It goes in short, direct down into their consciousness, and deals with them as with congenial beings gifted with a sacred insight which they neglect to use. It proposes to deposit no sanctity, like an incrustation of security, upon them, but elicits it from them, like colors of a native beauty created by the touch of light. The church theology

makes no such appeal; talks to men, not of what they ought to know, but of what they cannot know; and makes its authority depend, not on its true interpretation of the oracles of living souls, but on the pedigree of manuscripts, the sumisms of tradition, and the slippery chain of Episcopal appointments. Its exponents assume a station outside the human, and profess (like the sophists)—wisdom beyond the apprehension of man—expecting no sympathy from the answering heart, but demanding obedience from the submissive mind. In this mismanagement—as ever happens when prophecy is dead and priest-hood lives—Christianity becomes a threat; "if you do not use our magic and believe our mysteries without doubt, you shall perish eternally." No is this the accidental feature of some one school of theology; it is a common character in the teachings of tractarians and of evangelists, who may quarrel about the means of grace, but can shake hands over the external wrath. The charming away of this infinite curse is the very problem which the church proposes to solve, and which is held to justify her existence. She is not there to make good citizens and good men, to give sanctity to the laws of obligation and hope to sorrow and pure affection; but distinctly to wash out of them a physical poison, and save them from the tortures of an inexhaustible vengeance. And this tremendous end she refuses to accomplish, except on conditions, which the wisest may be unable to meet, and the most faithful may scruple to accept.

The organization of dogma, is symptomatic of the dissolution of faith; it is an unwholesome mushroom growth from the rotting leaves falling from the tree of life. That blessed foliage feeds it, no doubt, only not from the vital sap, but from the juices of decay.

It is hard enough that the church should have inherited her chief formulas of belief from such an age and such a reign as that of Constantine—an age and reign peculiarly unfavorable for discerning spiritual truth. But to make such a time the rule for all ages—to dignify by the name of the catholic faith, the propositions which emerged from its wranglings, by out-voting or out-reaching the rest; to even in comparison, the light of recent thought, and constrain the modern Englishman to put back the index of his Christian consciousness to the hour when Athanasius triumphed—is a weak rebellion against providential landmarks, and an irreligious skepticism of God's perpetual inspiration. If, by a liberal interpretation, or better, a complete rejection of the technical phraseology of doctrine, the hands of creed be not relaxed, the church must either descend to the rank of a sect, or become a vast hypocrisy; pretending to unity, yet torn by divisions; representing the faith of the country, yet denying its unbelief; the symbol of piety, yet a store house of uncreed; the nominal head of all our culture, yet sworn to the words of an age that had none of it. How long will the educated Englishman bear patiently the injurious dross of ecclesiastical? "You shall not be religious, except on conditions impossible to your understanding!" What then is the duty of the State towards the church, in a world like the present?—to repress it, by a more intelligible democracy than ever before, the alienated affections of the country; and in relation to dogmatic conditions of fellowship, to take a course directly opposite to the tendency of the agitating ecclesiastics. The ascended party are struggling for a narrower creed; the judicial committee have wisely vindicated the principle of liberty. The Anglicans (Tractarians) contend for dogmatic unity; let the State boldly demand provision for variety. The government is trusting in this manner, not only for a church already marked internal by wide diversities, but for a nation of which nearly one half has at different periods, been injuriously driven from the fold of the establishment. The civil disabilities of these excluded classes having been removed, their ecclesiastical excommunication cannot safely remain neglected in any future legislation for the church; and so far from any contraction of the terms of communion being for an instant contemplated; a gradual enlargement of them ought to be steadily entered by the government.

Were all harmonious and healthful within the pale, there might be some fair excuse for leaving in quiet notion what answered at least the wants of a definite majority in the country; but it is notorious that if tomorrow, all the sects of the nation were thrown into the church, its dissension and diversities of creed would not be greater than at present, and its only decent plea against comprehension is entirely forfeited. Besides, a State cannot lead itself as a party to theological disputes, but is bound to estimate the church, purely by its moral efficiency—its competency to express and sustain the highest life of the people, to hold and train their affections, and to educate them according to their consciences, in their obligations as citizens of this world and children of God.

The church of England has enjoyed rare opportunities. It wants nothing that history can give, to render it respectable. It lost little of the external dignity of the elder system, when it opened a way for some infusion of energy from the Reformation. Its hierarchy ascends by the same gradations, and retains the same titles, as the present body; its creeds are translations of ancient form

its liturgy is a provincial idiom of the language of the universal church. The Tractarians are right in maintaining that it was not of Protestant origin, but rather a national graft detached from the stem of so many centuries; that it did not radely tare away, but simply trained around the local structure, the sacred ivy of antiquity. Yet, it was not left without the purifying, desecrative of a day of persecution, as well as the prolonged contact of more earnest and spiritual reformers, who sometimes introduced within the pale, the self denying virtues and rude vigor, that are the secret of popular power.—The honorable duty was devolved upon it by the folly of a king, of being the advocate of liberty, and the representative of injured consciences. It has had the almost uninterrupted and exclusive command of all the resources and all the distinctions of the ancient universities, and has enriched English literature with some of its most cherished names.

If ever a church has had a chance of collecting into the focus of its action the most various and *causa* opposite influences that can sway the human mind, it is the church of England. Yet, at last, the day is coming when the account will be asked of these opportunities. The churches of our forefathers will not be permanently left to the sort of teachers who are now wearying the world with their positivities, and shocking it with their intemperance; nor the ecclesiastical estates of the nation abandoned to the guardianship which has been so shamefully abused. Nor will this day of reckoning be long delayed.

The protracted length of this abstract obliges us to omit the abstract of the writer's novel and heterodox views of human depravity, redemption, the Trinity and the distinction, or rather want of distinction, between the church and the world. They smack strongly of *sermon* rationalism. They must be as revolting to the English people, as the church heresies and abuses, which he proposes to remedy.

We learn that Bishop Capers has been ill recently, but is now convalescent.

The following sketch of the Anniversary of the American Sunday School Union is condensed from the Sunday School Journal: TWENTY-SIXTH ANNIVERSARY OF THE AMERICAN SUNDAY-SCHOOL UNION.

The Twenty-sixth Anniversary of the American Sunday-School Union was held at the Musical Fund Hall, Philadelphia, May 14. The evening was exceedingly unpropitious, but the session was filled at an early hour, and the exercises commenced precisely at the appointed time.

The Hon. John McLean, President of the Society, evinced his interest in the occasion, by coming on from the city of Washington that day, and returning thither in the night-liner. Several of our Vice-Presidents were also in attendance, among whom were Hon. Hannan Lincoln, of Boston, and Hon. Judge Downing, of Reading, (Pa.)

The exercises were commenced by the assembly's singing the following hymn, led by the effective and melodious voice of our old friend, James M. Balch. Oh! if we knew the joyful sound And have the only Saviour found, Shall we not then his saving name Throughout the earth to all proclaim? All those who fear this work proceed, Jesus, by thy good Spirit guide! Instruct, direct, control, sustain. That they thy truth may still maintain. While we send forth each little flock, In love, look, upon us look! Let each its message bear from thee, To bring some soul thy grace to see. Send out thy light and truth, O Lord, Scatter thy saving truths abroad! In every land thy word be sown, By every soul the Saviour known.

The blessings of God on the exercises of the evening were then invoked by the Rev. Dr. Parker, of Philadelphia, after which a synopsis of the Annual Report was read by one of the Secretaries. The President then made a brief but very pertinent and instructive address to the assembly. The resolution to publish the Report was moved by Rev. Dr. Peck, of the Methodist Episcopal Church, President of Dickinson College, Pa., who dealt on the power which the present generation possesses to give shape to the character and direction to the destinies of the coming age, pointing out what he conceived to be the present indications of the characteristics of the next generation, and insisted with much earnestness on the necessity of infusing moral influences, of the highest character, into those who are now in infancy and childhood, to counteract existing tendencies, worldliness and scepticism.

Rev. Dr. Dowling, of the Baptist church, New York, seconded the resolution, in a very pertinent and lively address.

After speaking at large of the great advantages which the American Sunday School Union enjoys from the Catholic principal of its organization—

Dr. D. spoke also of the influence which may be exerted upon parents through their children, and illustrated it very pleasantly by describing the process of lighting a coal-fire. He said he put the light kindling-wood at the bottom, and then laid some large lumps of coal upon it, and applied the flame. The light-wood soon burnt out, but the lumps of anthracite coal were as cold and black as when taken from the mine. He was soon reminded of his mistake, and advised to put a layer of small coal between the kindling-wood and the large lumps. This he did, and the heat soon

penetrated the whole mass, and filled the grate with a glowing fire. So if we want to kindle the soul of parents in a good cause, we shall do well to set the children on fire, and they will soon spread it. Dr. D. concluded with a fervent invocation of the best of God's blessings upon the American Sunday School Union.

The following resolution was then moved by the Rev. Dr. Bennett, of New York: Resolved, As the sense of this meeting, that the friends of the American Sunday-School Union in Philadelphia are under peculiar obligations to sustain this institution, by a generous enlargement of their contributions to its funds, and that to this end a vigorous effort be made, without delay, to raise the sum of TWENTY-FIVE THOUSAND DOLLARS.

The address with which Dr. B. supported this resolution was one of his happiest efforts, and made a very deep impression upon the assembly. After appreciatively expressing the gratification of the friends of the Society at the presence of the President, Dr. B. spoke of the happy influence of the American Sunday-School Union in binding together the various sections and interests of the country. He then adverted to a little child as the emblem of the power of Christianity; described the infancy and childhood of the Saviour, and the scenes in which children were associated with his early ministry; dwelt on the prophetic allusions to children as connected with the final glory of the church.

But the strength of the reverend orator was chiefly to be seen in the support of the resolution he had so earnestly offered. He appealed with great earnestness and solemnity to the citizens of Philadelphia, in behalf of an institution which had been laid upon their lap, in infancy, and which they were under peculiar obligations to sustain. It was the only institution of a general or national character in the city, and had claims of a local nature which he feared were not duly appreciated. He called on the friends of the institution to show their faith in its aims and noble principles by generous contributions to its funds, and expressed his hope that it would be done at once.

While Dr. B. was making his appeal with so much eloquence and force, Mr. *Abraham Miller*, a well-known gentleman, steadfast friend of the Society, felt constrained to respond to it; and from a distant part of the room, without any previous consent, he offered his own donation of one hundred dollars towards the sum so ardently to be raised. He also stated that he was authorized by a lady belonging to the Episcopal Church, to offer another sum of five hundred dollars, and by a friend not present, still another five hundred dollars. A pledge of one thousand dollars was also received from a gentleman on the platform. As there was no arrangement for a collecting subscription on the part of those who were charged with the order of proceedings, these generous offers must be regarded as a spontaneous expression of the interest which Dr. B.'s powerful appeal excited. A gentleman from Connecticut, who was on the platform, expressed his readiness to give one thousand dollars; but as the appeal was to Philadelphia, he felt as if his offer would be obtrusive, and therefore withheld it.

It being nearly half-past ten o'clock, the last hymn was sung as follows:

Bound to one Lord, by common vow, In one great captivity; One faith, one hope, one centre love, Our common home the skies;— O, let us unfeigned be; Let party contests cease; Nor break the spirit's unity, Nor burst the bond of peace. Then shall the wondering world again Admire how Christians love, And know we do not bow in vain His name who pleads above. To Father, Son, and Holy Ghost, The God whom we adore, Be glory as it was, is now, And shall be evermore.

The benediction was pronounced by the Rev. Dr. Bennett, and the vast assembly separated, with an evident and hardly suppressed regret that the opportunity to carry out the resolution which had been so eloquently advocated had not been more effectively improved.

Revival Intelligence.

For the T. W. Banner.

Dear Bro. Richardson: Our second Quarterly Meeting for Hantsville Circuit, was held in Robinson's settlement, and proved a season of refreshing, both to the church, and many others that were seeking salvation.

The meeting was held under a pleasant arbor, prepared by the brethren for the occasion, and was conducted in the true spirit of primitive Methodism. The members of the church, came up in the spirit of the work, and were uniting in their efforts to advance the cause of the Redeemer. Our labors were blessed by God, and thirteen souls professed to find peace in believing while others at the close of the meeting were anxiously enquiring for the good way.

On Sabbath night, the spot on which we worshipped seemed overshadowed by the influence of the Holy Spirit. Joy filled the hearts of God's people and nearly all the members at the Altar, were happily converted and seldom have I witnessed brighter evidences than were exhibited by these new born souls.

The locality in which the meeting was held, embraces a portion of the field in which those early pioneers of Methodism in Texas; Fowler, Strickland and Spear, first proclaimed the Gospel tidings. Here, some of the first fruits of their labors were gathered, and though they now rest from their earthly toils, the church of God, planted by them in the wilderness, remains steadfast unto the present, enjoying the favor of Divine influence.

In addition to the circuit and local preachers, our P. E. Rev. R. Alexander, Rev. J. Shapard and J. H. Addison were with us, and successfully preached the word. O. M. ADDISON. July 5th, 1850.

CORRESPONDENCE.

For the T. W. Banner. TIME.

"Time used was deemed a pleasure—was a pain; That man might feel his error, if unseen; And, feeling, fly to labor for his cure; Not blundering, split on ill-fated cases."

"How fraught with meaning the word Time! How important and how indissolubly linked with the happiness of man."

"For though we possess the gold of Ophir, and the highest point of distinction this world can bestow, yet they cannot impart a single joy without Time—indeed, they cannot exist. Time is more precious than gold; you, fine gold. The loss of property is but a small loss in the balance, in comparison with the loss of Time. The former may be regained by a few years' economy and toil; but the latter is irreparable. Time once lost can never be recalled. And yet how many days and months and years are spent in idleness, and absolutely thrown away and squandered in wicked pursuits and idly, while men savors of fortune, a suspension from office, or a loss of a portion of this world's goods, is bewailed in the most heart-rending manner."

"But notwithstanding the identity between Time and temporal enjoyments, yet some roll on regardless of the former, amassing wealth, till they are ready to exclaim with the foolish man spoken of in the Scriptures—'What shall I do? I will pull down my house and build greater.' But alas! Time, whose pace is equal with the tide, and since soon reaches the ocean; 'This day thy soul shall be required of thee.' Some have looked upon Time as a mighty destroyer, before whom thrones have crumbled and their occupants grown pale in the cold embrace of death. And is not this correct?—Where are the Arapahos' of Athens, the Temples of Greece, her Sars, and her Phosos?—The mighty organs of the four winds have chanted a long and mournful requiem over the graves of her departed glory and splendor."

"The smoking ruins of Carthage, and the broken columns of Rome, cease the glory of her crown, attest the power of Time to destroy. Those cities which were once the theatres of bustling millions, and the glory of nations, have long since been levelled with the dust by the hand of Time, and now only live in the song of the poet. The youthful Carthaginian, who met the hardy Roman in battle, may sometimes strike the supercary of the stony deep."

"Hast thou not heard of Time's omnipotence? For, or against, what wonders can he do? And will he stand blank, idling?"

Who, in his better moments, can resist upon the subject of man's existence, and the present he must render up to that just being who cannot look upon sin with the least allowance, and feel to exclaim with the poet—'Much of my time has run to waste, and I perchance may never find it.' How many who have spent a long life in sin and folly, regardless of the real object of life, when about to fall their arms in death, lament the golden moments they have squandered, and plead that for an hour, a moment, in which to prepare to meet their God. But alas! 'Time lost we dearly buy, the vigor of thy youth has yielded to hoary age, and the precious moments allotted them by infinite wisdom have slid away by stealth, and are connected with the boundless ocean of eternity.'

"Time wasted is existence; used is life."

"How solemn and appalling the thought that Time's simple plodder, sits at the dining table, as urging waste to judgment, idleness! Oh! immeasurable duration! May God, of infinite wisdom, so direct our erring footsteps in the path of virtue, that we shall be enabled so to consecrate our lives by vigorous efforts, and honest ones, that we may walk with nature, and find her peaceful paths."

BIOGRAPHICAL.

OBITUARY.

DIED, on the 17th ult., at the residence of her husband, in Washington county, Texas, Mrs. ELIZABETH MILLER, in the 25th year of her age. This beloved and devoted servant of Christ bore up under sufferings with a fortitude and submission seldom witnessed. Not a murmur escaped her lips. Every desire of her heart was in sweet submission to the will of him who had so sorely afflicted her. From the moment she was told by her sorrowing husband that she could not long survive her illness, all concern about worldly things was dismissed, and the few hours which were allotted to her on earth, were spent in prayerful anticipations of a glorious immortality beyond the grave. Nor was she forgetful of her friends, whom she was to leave behind. To them she sent messages of peace and love. She named her Houston and Washington friends, and requested them to prepare to meet her in heaven. Her views of the worth of the soul and of the preciousness of the Gospel, can be appreciated only by those who listened to the advice which she gave to her beloved husband to be faithful as a minister of Christ. To one who stood at the side of her bed, she said: "Take warning, sir, of the importance of preparing for death. Learn from my case, that the religion of Christ alone can sustain you in a dying hour. It not only comforts me more, but gives me a joy which is unexpressible and full of glory." During the last moments of her earthly sojourn, she seemed to be struggling to give utterance to the feelings of her heart. At last strength was given her, and with a soul filled with heavenly joy, she said:— "I am still breathing, but I'll leave my bed on Jesus' breast, And breathe my life on sweetly there."

As these words fell from the trembling lips of our departed sister, her happy spirit took its flight from earth to those heavenly mansions prepared by Him, upon whose breast she sweetly breathed her last. Thus our beloved sister fell asleep in Jesus. She died as she lived—in a Christian. Those who knew her can well remember the simplicity and meekness of her piety. In

her were beautifully blended all the courtesies, wisdom, and maturity of an enlarged experience. If the idea of an impartial benevolence was ever realized in any person, that person was the deceased. The cabins of the neglected poor, the lonely habitations of the sick, and the beautiful mansions of the rich were alike made cheerful and happy by her smiles—for she met none without a smile. But she was gone where there is no sorrow to be removed by her sympathy—where there are no private walks of wretchedness and sin for her to visit. She has gone where every tear is wiped from the eye, and every pang is forever excluded. Her happy feet now tread the golden streets of the heavenly Jerusalem. With the redeemed from earth in their white robes, she now sings the pure and sublime strains of the heavenly choir.

"Blessed are they who die in the Lord. Let us die the death of the righteous, and let my last end be like His!"

Houston, July 14th, 1850. For the New Orleans Presbyterian, and Presbyterian of Philadelphia, will please copy.

[CONTINUED.] DIED, at her residence, on the 25th June, BERRY R. wife of Major James H. Burt, of Lincoln County, Texas, formerly Miss CURT, of Paris, Tenn. The deceased had just returned from the east, where she had been for the purpose of restoring her feeble health, and her friends were distressed with the fond hope that she would be spared to them for a great while; but alas! in the midst of life we are in death! and how truly was it verified in her case, for at 9 o'clock, P. M. she was engaged in cheerful conversation and playing with her little boy, and at 11, was cold in death.

Cut off in the spring time of life like the young rose plucked in the bud and blighted by the frost, she has been called by her Maker from this vale of weep to her home in Heaven. She is gone—and who shall say—"I will not be the next?" Then lay her down in her last earthly chamber, with a rosary, or a violet, or a willow, to weep that she has gone; but let her not be necessary to keep her memory green, for her gentleness, kindness, and charity, adorned her soul. Never was any individual more exemplified than in the resignation with which she ended her long and painful illness, uncomplaining, and like the wounded dove, clasped her wing over the salient side, that none might know the arrow, with its barbed shaft and poisoned darts, was indeed within.

She leaves a kind and affectionate husband, a lovely boy just a year old, and a large circle of relatives and friends to lament her early death. A Friend.

THE MILLENNIUM.

O blessed Saviour! what a strange variety of comings do I find concerning thy thousand years' reign! What shall I say to that prophesy, which no human power can read! Where to fix the beginning of that millennium? Millennium, and where the end; and what manner of reign shall be—whether temporal or spiritual, on earth or in heaven—undragged as many constructions as there are pens that have undertaken it; and yet, when all is done, I see them apostrophize only of the souls of the martyrs reigning along with that not of thy reigning so long with those martyrs. How busy are the tongues of men, how are their heads taken up with the fact-unsaid construction of his eternal truth, when, in the meantime, the care of the spiritual reign in their hearts is neglected! O my Saviour, while others weary themselves with the disquisition of thy personal reign here upon earth for a thousand years, let it be the whole text and study of my soul to make sure of my personal reign with thee in heaven to all eternity.—Bishop Hall.

OLD FASHIONED PREACHING.

Dr. Thomas Dart was a preacher of a peculiar kind in England, about 1770. The following is an extract of one of his printed sermons which has come down to us: "Specially, good Lord, O good Lord, this London People, though it draw near thee with lips, and have a name to live, yet hath it a most stony and unmerciful heart, and is indeed a people of no bowels. Lord, here is a rich glutton to be seen, up and down, and round about the town. Here is scarce any thing in the upper sort, but many a foolish Nabal, scraping and scratching, eating and drinking, and merrily and unprofitably dying. The eyes of Judah were said to be red with drinking, but such of this people have their faces red with continual gaffling and carousing. Sedul and Generous were said to be full of bread, but these Leveleers are more than full—for they are even bursten with banqueting, and soon sick with surfeiting."

Edgeworth, a Catholic divine, published a volume of sermons in 1658, in which he attempted translations of some portions of Holy Writ. In the fifth sermon occurs the following bold and coarse translation of Matthew, chap. xxvi. ver. 32. "He shall set the shop on his right hand; but the rancels and stinking goats on the left hand." In another sermon, the dress and ornaments of the ladies are described and condemned in rather unsparring terms, thus: "This adulation, and changing of God's lovely word, by painted women's hair to make it seem fair and yellow, or their hairs of their cheeks to make them look ruddy, or of their forehead, to hide the wrinkles, and to make them look smooth, is of the devil's invention, and never of God's teaching."

MORE TROUBLE IN THE ENGLISH CHURCH.

The signs of the times seem to augur unfavorably for the church of England. Another Gorham case is to be disposed of, and it has already caused no little excitement. "A case, very closely resembling that of the Rev. Dr. Gorham and the Bishop of Exeter, is likely to occur in the diocese of Gloucester and Bristol. The magistrates have appointed the Rev. Mr. Simpson, who is understood to be the editor of a publication entitled 'The Protestant,' to the chaplaincy of the Bristol-Well, in that city; a number of the High Church clergy have memorialized the Bishop, alleging that the Rev. gentleman holds the heretical opinion that baptismal regeneration is not a doctrine of the Church of England, and praying his lordship, on that account, to refuse him the necessary letters.

The matter has given rise to a good deal of interest in the neighborhood. Eng. Paper.

From Chattanooga's New Work. ONE REASON FOR FEMALE BEAUTY.

Fortunate asked me one day why the women of the Jewish race are so much handsomer than the men. I gave him a reason at once: "I replied, have escaped the curse which has lighted upon their fathers, husbands and sons. Not a Jewess was to be seen among the crowd of peasants and the rabble who insulted the Son of Man, scourged him, crowned him with thorns, and subjected him to ignominy and to the agony of the cross. The women of Judah believed in the Saviour; they loved, they followed him; they assisted him with their own hands; they washed his feet with their own tears; they anointed him with their own ointment; they kept in a vessel of alabaster, the ointment which he used with a perfumed oil, and wiped them with their hair. Christ, on his part, extended his grace and mercy to the Jewesses; he raised from the dead the son of the widow of Nain, and Martha's brother, Lazarus; he cured Simon's mother-in-law and the woman who touched the hem of his garment. The Samaritan woman he made a disciple of his, and she became the first evangelist to the Samaritans. The daughters of Jerusalem wept over him; the holy woman accompanied him to Calvary, brought him and spices, and weeping, sought him at the sepulchre. 'Woman, why weepst thou?' His first appearance after resurrection was to Magdalen. He said to her, 'Mary!' At the sound of that name Magdalen's eyes were opened; and she answered, 'Master!' The reflection of some very beautiful ray must have rested on the brow of the Jewesses.

A GOOD IDEA. The Montreal Register holds the following language: 'We hear much of the requirements of the age—such as the plain Christianity of the New Testament needed now, modelling to fit it for the men of the nineteenth century. No such thing. Those who wish to be useful, rather than instructed and saved, demand novelty and excitement; but if souls are to be restored to God, it must be by means of his own truth. The first spirit of the age must submit to the "lightness of the yoke" which is Christ, and his simple doctrine must be preached, understood, felt, and the effects practically exemplified. The age requires the plain, pure Gospel. Illustrate it, and plead for it, by the help of reason and sound logic; but let not the truth be concealed, or thrown into the background. Popery, idolatry, worldliness, and all other forms of evil, will fall before the cross of Christ. If I be lifted up from the earth, will draw all men unto me.' 'Not that Christ "sought the praise of men, but that he might be glorified in his disciples' words," must be the motto of "Protestantism."

THE MOTHER OF CAVAGNAC. Gen. Cavagnac, who, by one of those sudden changes common in history, has become the lion of the day. In the opinion of the author of the "Cavagnac," the Republic's republican baptism, therefore, does very far back. His moderate, sane opinions were not calculated to render him acceptable to a mercenary government. Consequently, he was forced to win his rank step by step, at the point of the sword, and with the assistance of his own sword. His opinions are very striking, and would do him a remarkable amount of good. He speaks with emphasis and accent, and his voice is clear and distinct. His countenance is highly expressive of frankness and candor.

CAUTION TO BRIDEGROOMS. Recently, a couple presented themselves in front of the communion table, in an cathedral, for the purpose of being joined together in holy wedlock. But while the officiating clergyman was proceeding with the ceremony in the usual course, his attention was attracted by a most unbecoming show of levity on the part of the bridegroom; and this continuing, the clergyman closed his book, and lectured the man rather severely on the impropriety of his behavior. The bride, who seemed much shocked at the thoughtless conduct of the man to whom she was being united for life, at length interrupted the clergyman to ask if it was absolutely necessary that the ceremony, after having gone so far, should proceed to completion. The clergyman replied, "Certainly not, unless you desire it." The lady, understanding that opinion still remained to her, thought better of the matter, and absolutely refused to proceed any further with the ceremony, quitting the building with her friends. —Monester (Eng.) Guardian.

ANGLO-SAXON ANTIQUITIES. One of the most curious and interesting of the many discoveries which modern research has made in this department of our national antiquities, was communicated on Friday evening to a meeting of the British Archaeological Association by Mr. T. Bateman, of York. This gentleman, it appeared, recently opened a tomb at Betty Grange, in Derbyshire. In the centre had been deposited a human body, of which but little remained save the hair of the head. But in the situation where the head rested were portions of silver binding, and ornaments from a leather cap, which had been decorated with four wheel-shaped pieces and two small crosses in gilt. There were also two enamel upon copper in silver frames, and towards the foot of the grave, the remains of a helmet, formed of ribs of iron, radiating from the crown, and covered with narrow plates of horn

upon the top was a brass plate, and surmounting this the figure of a wild boar or log in iron, with bronze eyes; there were also portions of what appeared to be iron mail armor. The hair, Mr. Bateman remarked, was a prominent animal in the mythology of the northern tribes. He considered the remains to be of the sixth or seventh century, if not earlier. —Wolfeham.

GENERAL INTELLIGENCE. LATER FROM NEW ORLEANS. DEATH OF GENERAL TAYLOR, PRESIDENT OF THE UNITED STATES. The steamer Portland, Capt. Bushner, arrived at Galveston on the 18th instant, bringing the important news of President Taylor's death. The following telegraphic despatches furnish all the news that has reached us. Mr. Fillmore's Texas Office. Baltimore, Wednesday, July 19—7:52 P. M. In the Senate, on Wednesday, (19th.) Mr. Fillmore sent in his resignation of the Vice Presidency, signifying at the same time his readiness to take the oath of office for the Presidency, according to the constitution. At noon the ceremony was performed in the presence of both Houses. On the reassembling of the Senate, a message was received from President Taylor, announcing the death of Gen. Zachary Taylor, his predecessor, and recommending appropriate honors to his memory. In the Senate, Mr. Webster delivered an eloquent eulogy on the deceased President, and Mr. Conrad did the same in the House.

THE CABINET. Baltimore, Tuesday, July 11—1:50 P. M. The office of Secretary of State has been tendered to Mr. Webster, and his acceptance of it is strongly urged. Gen. Waddy Thomsen, of South Carolina, is spoken of for the War Department, and George Evans, of Maine, for that of the Treasury. Arthur F. Hopkins, of Alabama, is spoken of for Attorney General.

ARRIVAL OF THE STEAMER HERCULES. MARKETS. Washington, Thursday, July 11—5:30 P. M. The Cunard steamer Hercules arrived at Halifax this morning, having left Liverpool on the 25th ult. The cotton market closed quiet, but firm at previous quotations. The sale of the week previous the departure of the steamer amounted to 65,000 bales. Flour was dull and unchanged. Corn had declined from one to two shillings. Lard was in fair demand, at steady prices. All other descriptions of provisions had a declining tendency. Consols are steady at 95 7/8 to 98. U. S. Bonds brought from 103 to 104. Advice from the manufacturing districts continues satisfactory, and great confidence in future prospects is expressed. The weather was favorable and good crops are expected. The Havre cotton market was active at an advance of from two to three francs.

THE SILENCE ATLANTIC. The American steamship Atlantic arrived at New York on the 20th ult. During the last day of her voyage she accomplished a greater distance than had ever before been made in the same time. On the 24th, against head winds she ran 319 miles.

THE COTTON CROP IN THE UNITED STATES. The increase in the value of the cotton crop of the United States for the present year consequent upon the rise of prices in the European market is estimated at not less than \$70,000,000.

LETTERS RECEIVED. Rev. R. Alexander, 2 subscribers. "J. C. Kolbe, 3 " "T. F. Cooke, 2 " "J. W. Follansbee, 1 " "J. H. Addison, 1 " "G. Rottenstein, " "R. H. Shapiro, 1 " "J. H. Tallford, 1 " "G. Titts, 1 " "W. Young, 1 " Mr. S. A. Vinters, P. M. "J. E. J. Ferguson, " "M. M. Miller, P. M. " Messrs. McMahon & John. Rev. H. S. Thrall, Mr. J. V. Keenan.

BANNER OFFICE RECEIPTS, July 20th, 1895. Rev. J. G. Johnson, 50 00 B. C. Boone, Columbia, Texas, 2 00 J. M. Wesson, 2 00 Rev. J. Patton, Richmond, 2 00 H. S. Thrall, 5 00 Hon. E. Allen, Galveston, 2 00 Mrs. Martha Crawford, Gal., 2 00 J. H. Addison, 2 00 T. A. Thompson, Mitchell's, 2 00 J. C. Shute, " 2 00 A. G. Rogers, " 2 00 G. W. Robinson, " 2 00 Rev. J. H. Addison, Clap's prairie, 2 00 T. F. Cooke, 2 00 J. Sullivan, Ainsville, Miss., 2 00 O. Stevens, Ainsville, Tex., 2 00 Rev. T. F. Cooke, Texana, 2 00 J. E. Ferguson, 2 00 W. Young, Cunningham's, 2 00 Dr. T. B. Rector, " 2 00 J. L. Willson, " 2 00 Judge Garrett, " 1 00 H. M. Latham, Young's " 1 00 Don't Care! " 2 00 N. Chambliss, Corpus Christi, 2 00 J. M. Cooper, " 2 00 D. Lloyd, Refugio, " 2 00 G. Tittle, " 5 00 U. C. Coolgrove, Columbia, 5 00 W. Young, 2 00 Rev. D. Thompson, Seguin, 2 00 " W. Young, San Antonio, 50. " H. S. Thrall, 4 00

SALEM MALE AND FEMALE ACADEMY. This institution commences its first session on Monday, the 15th of July, inst. It is situated in a pleasant and beautiful location near Rock Island post office, Austin county, Texas, near which two lines of stages pass twice a week, on the route from Houston to Washington. An able and experienced teacher has the charge of the Female department, who for a number of years, has successfully taught in Mississippi and other places, and is well qualified to give that finish to the education of young ladies, and prepare them for a favorable entrance into society. The male department is under the charge of a gentleman highly qualified to impart instruction, especially in the higher branches of an English education and the languages—Latin, Greek, French, Spanish and Italian. TERMS PER SESSION OF FIVE MONTHS. Reading, Writing and Arithmetic, \$10.00 Geography, Grammar and History, 12.50 Higher English branches and the Languages, 15.00 Board can be procured in good families, at from six to eight dollars per month.

NOTICE. THE PARTNERSHIP existing between the undersigned in this city, expires by its own limitation on the 1st day of October next. Mr. E. D. John is charged with the settlement of the business. T. H. & G. W. McMAHAN, F. D. JOHN, Galveston, July 9, 1895.

THE RECEIVING AND FORWARDING Business, hitherto conducted by the firm of McMahon & John in this city, will be continued after the first day of October next, by the firm of Parry & John, the proprietors of the Hydraulic Cotton Press in Galveston; and as they have the only suitable and convenient storing room for Sugar and Cotton in the city, and from their having been known to the public as permanent settlers in Galveston since 1842 they trust by their accustomed vigilance and promptitude in business, they will be able to retain the confidence of all who confide their business to their care. At the proper season of the year they will be prepared to make the accustomed advances on all produce consigned to them for sale in this city, or for re-shipment. E. L. JOHN, Galveston, July 9, 1895. M. L. PARRY.

NEW DRUG STORE IN LA GRANGE. DOCTORS D. G. GREGORY and J. EVANS, have just opened, in the Town of La Grange, a Drug Store, where all the articles usually found in such an establishment may always be had, such as medicines of every description, both Botanical and Mineral, Palates, Oils, Dye Stuffs, Window Glass, etc. A competent person will remain in the Store day and night, so that medicines can be obtained at any hour. The strictest attention will be given to filling orders from the country. Their articles are all warranted to be fresh and genuine. Call and see. We have so far associated ourselves in the practice of Medicine, that in important cases of sickness, our friends can have one or the other of us, as the case may be, consulting Physician without additional cost. D. G. GREGORY, LaGrange, J. EVANS, Rateraville, LaGrange, Feb. 20, A. D. 1895.

NOTICE. WHEREAS, the undersigned was appointed Administrator of the estate of J. W. Cook, deceased, by the Court, Chief Justice of Fort Bend County, at the May Term of said Court, this is therefore to notify all persons having claims against said estate to present them according to law; and those indebted, are requested to make immediate payment. N. MANSLEY, Administrator of J. W. Cook, deceased, June 18, 1895.

NOTICE. THE undersigned respectfully informs the citizens of Texas, that he has on hand a general assortment of HATS, and is prepared to make to order, at short notice, Hats of every description, at low prices, and warranted. C. A. TURLEY, 11 B. A. SHEPHERD, Houston, Texas.

THE undersigned, having permanently located in the town of Seguin, will commence a school on the 13th inst. He is prepared to give instruction in the useful and ornamental branches of a liberal education. TERMS OF TUITION, PER SESSION OF FIVE MONTHS: Primary branches in advance—\$9.00, otherwise 11.00. Higher " " " 12.50, otherwise 15.00. Advanced mathematics, and French or Spanish, otherwise \$17.00, in advance, otherwise 20.00. Music on the Piano or Guitar 20.00, in advance, otherwise 25.00. Board from five to eight dollars per month. There are plenty of persons well prepared to accommodate all who may wish to send their children to board. Mr. J. F. Johnson and others, have made ample provision for the accommodation of a number of young ladies. MARY HILL, Seguin, May 8th, 1895.

EXECUTOR'S NOTICE. LETTERS of executorship were granted to the undersigned by the Court, Probate Court in and for the county of Liberty, on the 31st day of Nov. 1894, on the estate of James M. Clayton testator, late of said county. This is to notify all persons having claims against said estate to present them as the law requires. J. H. GREEN, Executor.

INSURANCE. Fire, Inland and Marine, by the Protection Company of Hartford, Conn. CAPITAL STOCK 250,000 DOLLARS. THE above company has opened an office in Galveston, and now issues policies on Buildings, Merchandise in Stores, shipments of cotton, sugar, molasses, hides, and all other articles of merchandise on the navigable rivers of Texas, or shipments by sea to any of the harbors of the United States, Mexico or Europe. This company has been in business nearly 25 years, and its reputation for punctuality in adjusting losses and the security of its capital is well known throughout the United States. All application for insurance will receive prompt attention when addressed to the agency in Galveston. GEO. BUTLER & BROTHER.

FRESH ARRIVALS FROM NEW YORK, BOSTON AND NEW ORLEANS. THE subscriber has just received a full supply of FALL AND WINTER GOODS, consisting in part of the following: 4-4 and 7-8 Lowells, domestics, Molehatched shirtings and sheetings, kerseys, linseys, satinetts, Kentucky jeans, marine's stripes, apron checks, boots and shoes, ladies' and gentlemen's gaiter and patent leather ties, coffee, sugar, and flour, cordials of all kinds, rock candy, soap and candles, lard, sperma and lard, and a very superior article of old French brandy, suitable for medicinal purposes, bagging, rope, twine, &c. A. S. RUTHVEN, Main street. Orders from the country carefully executed. Houston, Nov. 27, if.

J. D. GIDDINGS, Attorney at Law, Brenham, Texas. TEXAS U. S. MAIL LINE OF STAGES. HOUSTON AND SAN ANTONIO. ON and after Monday the 5th of Nov. 1894, the regular line of Stages will leave Houston every other day for Austin, and on Thursdays and Saturdays, will leave Austin for San Antonio. Retaining—leave San Antonio twice a week, viz: Tuesdays and Saturdays, and will connect with the Stages leaving Austin every other day for Houston. Through each way in five and a half days. FARE, \$20.00, and 8 cts. per pound for all extra baggage over 30 pounds. BROWN & TARBON, Proprietors. Houston, Nov. 27, 1894—4f

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