

TEXAS WESLEYAN BANNER

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HOUSTON, TEXAS, SATURDAY, OCTOBER 12, 1850.

WHOLE NO. 78.

CHRISTIAN SMITH.

NTED--Of Rev Jonathan... who emigrated here about... in Scotland...

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YOUTHFUL WORSHIP.

A Sabbath-School Hymn. Ah--Oh come, let us sing!

Oh welcome the day The Sabbath day returning, Sweet day of rest--we love it best;

How blest is this hour, The hour of happy greeting, While here we sit at Jesus' feet,

Oh come and adore The Lamb of God redeeming, Our souls from hell, his love to tell,

Oh come, let us pray To Jesus interceding, With God above for pard'ning love,

From the N. C. Advocate. TO THE MINISTERS AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Dear Brethren: I have observed, in one of the official papers of the Church, a notice that it was understood, or believed, that I was of the opinion that the "Ninth Section," containing the legislation of the church on the subject of slavery, should be left out of the Discipline.

With this notice before the public, I consider it due to myself, to the church with which I am connected, and to the community at large, so far as the subject may be a matter of interest, to offer my opinion, with the reasons on which it is founded.

I am fully aware that by taking this measure, I shall expose myself to the renewed attacks of my northern friends; and it is highly probable that my views may not be in unison with those of many of the ministers and members of the Church, South. But I will indulge the hope, that on a subject of so much delicacy and importance, and which has elicited so much discussion, perhaps I might say, passionate controversy, and passed through so many changes and modifications in the chief councils of the Church (both the north and south, so far as this communication shall come under notice, and regard it with that Christian candor and moderation which in the church of God I should be known and read of all men. I will consider myself under special obligations to the Christian man, or Christian minister, north or south, who in such a spirit and manner will point out the error of my position.

Let reason, experience, and the revelation of God, be the ground-work of all our investigations, having due regard to the character and motives of those who may differ from us in opinion, and who are unwilling to hear from the discussion of the subject.

Presenting that there are many members and friends of the Methodist Church, who have never carefully considered, or even read, the section of the Discipline on slavery, I insert it here entire, that the reader, as occasion may require, may readily refer to it. It is as follows:

"Of slavery." "Quest. What shall be done for the extinction of the evil of slavery?" Ans. 1. We declare that we are as much as ever convinced of the great evil of slavery; therefore, no slaveholder shall be eligible to any official station in our church hereafter, where the laws of the States in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformable to the laws of the State in which he lives.

3. All our preachers shall promptly excommunicate from our membership any slaveholder who shall refuse to read the word of God; and to allow themselves to attend upon the public worship of God on our regular days of divine service.

4. Our colored preachers and official members shall have all the privileges which are usual to others in the district and quarterly conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate district conference, where the number of colored local preachers will justify it.

5. The annual conferences may employ colored preachers to travel and preach where their services are judged necessary; provided, that no one shall be so employed without having been recommended according to the form of discipline.

This is the section on slavery as it now stands. The first answer was adopted in 1816, being a very material alteration of the law of 1796. The second act was passed in 1830. And the third, fourth and fifth, in 1841.

It cannot have escaped the observation of those who have taken pains to examine the subject that the legislation of the Methodist Church on slavery, has been distinguished from the beginning by suspension, repeal, change or modification, and exemption of the members in a number of the States from the operation of her laws.

Thus matters remained till 1838. The members of the church in Virginia, Maryland, and other slave States, subject to the laws of the General Conference, some manumitting their slaves, and some declining to do so, were expelled, while the four States before named, being without law, were consequently, without transgression.

But the time for the relief of the church in their sister States was at hand. At this conference, (1838,) which was the first I had the honor to attend, all the rules on slavery, relating to the private membership of the church, were struck out of the Discipline, and from that time to the present no law has been passed affecting the church, following the private members, consequent of their connection with slavery, whatever may be the laws, usages or position of the States in which they live.

Such, indeed, were the results of these obnoxious enactments, that from the time of their suspension, 1835, they remained inoperative, and no further legislation was had on the subject, affecting in any way the relation of the private or official members of the church, till 1796. During this period, the church had comparative rest and quietude.

In this interval of repose from the agitation of the question of slavery, by any official act of the conference, the work of God advanced with extraordinary success. Masters and their servants were made partakers of the blessings of the gospel salvation, gathered into the church of Christ, and worshipped together as members of the same spiritual household. The preachers apparently conceived that the direction and control of the civil institutions of the country, and the relations of society in its conventional and domestic relations, was not within the legitimate province of their jurisdiction, or in agreement with their holy vocation, devoted themselves more exclusively to their one great work--preaching Christ and him crucified.

Efforts to dissolve the legal relation between master and servant are succeeded by a higher and more holy outpouring--the spiritual and eternal welfare of the colored people. All the rules relating to the emancipation of slaves being taken out of the way, the following question and answer were entered on the minutes of the Conference for 1837:

"Quest. 17. What directions shall we give for the promotion of the spiritual welfare of the colored people?" Ans. We exhort all our ministers and preachers by the love of God, and the salvation of souls, and respect them, by all the authority that is invested in us, to leave nothing undone for the spiritual benefit and salvation of them, within their respective circuits or districts; and, for this purpose, to embrace every opportunity of inquiring into the state of their souls, and to unite in a cordial way with those who have a real desire to flee from the wrath to come; to meet such in class, and to exercise the whole Methodist discipline among them."

A noble work, worthy of apostles, and of all the ministers of Him whose "kingdom is not of this world"; and who taught to render unto Caesar, the things which are Caesar's; and unto God, the things which are God's." Had this course been uniformly and perseveringly pursued, without any countervailing influence of legislative interference which has since taken place, the condition of the colored people, in every moral and religious respect, would have been glorious. And the north and the south would have been united till this day in the strongest bonds of gospel fellowship, and in harmonious effort for the conversion of the world. Such was the success of the work, under the auspicious circumstances, that the number in society, which, in 1784, was only 15,088, in 1791 amounted to 75,153, near 13,000 of which were of the African race. The average increase for this period of seven years is over \$,700 per annum, a larger increase than in any other seven years of the history of the church, in proportion to the number of preachers employed in the work.

When a law was passed requiring the annual conferences to draw up addresses to the legislatures of the slaveholding States, urging the necessity of the enactment of a law for the emancipation of the slaves. Committees were provided for, to superintend the business, and "preaching elders, deacons, and traveling preachers," were required to procure as many signatures to these addresses as possible, and to "forward this address and petition from year to year till the desired end was accomplished. The experiment was attempted, but not "from year to year." A single year was quite sufficient to put the policy of the measure. The results are well known.

At the next meeting of the General Conference, in 1831, the obnoxious law was repealed, and other annual conferences, composed of preachers, so far as I am informed, were organized for falling to execute it. As a kind of remedial measure, in view of the unhappy results of the law, now repealed, the conference passed an act as follows:

"Let our preachers, from time to time, as occasion serves, admonish and exhort all slaves to render due respect and obedience to the commands and interests of their respective masters." For this rule they had apostolic authority and example. But another, and certainly singular law, was passed at this conference. It may properly be called the exemption act. It is in the following language:

"The members of our societies, in the States of North Carolina, South Carolina, Georgia and Tennessee, shall be exempted from the above rule." Thus, all the rules which had been adopted on slavery. At present, one remark, in regard to this exemption act, must suffice.

It must appear obvious that in the judgment of the conference there was something peculiar to these exempted States, something in their laws, their usages, or their geographical position, which so far remedied the "moral evils" of slavery as to render it innocent, and consequently no bar to communion in the church of God; while, at the same time, there was something peculiar to all the other slave States which made the "moral evil,"

or sinfulness of slavery such as to require the manumission of the slaves on pain of excommunication. Perhaps the matter might admit of a topic for the ethical philosopher.

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inadvisable to any official station. There is something in the delicate part of this enactment, especially as it stands connected with all that follows in the section, which seems to involve a difficulty, if not inconsistency.

Here we must compare. What was the condition of the church in 1838? The "great evil of slavery," in 1838, as the magnitude of the "evil" was then viewed as quite sufficient to authorize the enactment of "new terms of communion," requiring the owner of slaves to manumit them on pain of excommunication; and the buying or selling of a slave, or giving one away, was to be punished with "immediate" expulsion. Most certainly at this period of the history of the church, her highest authorities were "convinced" by the word of God, sufficient to exclude a person from the kingdom of grace and glory. In 1841, the same authority says, "We declare that we are as much as ever convinced of the great evil of African slavery which still exists in these U. States. But in 1838, while the General Conference declared, "We are as much as ever convinced of the evil of slavery," they, at the same time, struck out of the Discipline "all that related to slaveholding among private members, leaving them to the quiet possession of their slaves, forming no bar to their church fellowship and communion, whatever might be the laws of the States where they lived. Never the point of difficulty, or inconsistency, is this: If the General Conference, in 1838, was "convinced" that slavery was such an evil as to justify the enactment of "new terms of communion" in an organized religious body, or a crime which should be punished with excommunication from the church of God; and if, in 1841, the Conference was "more than ever convinced" of the enormity of the evil, and remained thus "convinced" at the session of 1848, why was it that, at this session, all the acts affecting the relations of the private members of the church were repealed, and their Christian fellowship fully recognized, whatever connection they had with slavery, or whatever might be the rights secured by the laws of the States with regard to emancipation? Leaving these points, apparently conflicting, for others more deserving than myself to resolve, I proceed to a more particular examination of this act of the conference on the "extirpation of slavery."

I am unable to perceive how a declaration of an assembly, or conference of Methodist preachers, whatever may be their ecclesiastical organization or authority, can have any influence in the extirpation of the institution of slavery from these States. I can just as easily appreciate the influence which such a declaration would have to break up the organization of civil society, demolish the superstructure of our general government and revolutionize the confederacy, and laws of every State in the Union. There is, as far as I can perceive, no element of power, or relative fitness in such a declaration to effect the extirpation of slavery; and consequently I cannot regard it as an appropriate answer to the important question proposed. But I proceed to examine the second part of this act. This provides that private members, being slaveholders, should not be eligible to any official station in the church from and after the passage of the law, in those States where the laws would admit of emancipation, and permit the liberated slave to enjoy freedom. Now, upon the supposition that the laws of every slave State in the Union made such provision for the emancipation and freedom of slaves, it seems to me not easy to perceive how this church action is to extirpate the institution of slavery. I am slow to believe that members of the church, otherwise qualified, would purchase the privilege of being class leaders, trustees, or stewards, at the price required; and if they would do so, it is not easy to see how they would not regard them as the officers, in a moral, if not in a legal sense. It is not less difficult for me to perceive how the ownership of slaves should be entirely unchangeable in the private membership of the church, and at the same time, and under the same circumstances, form an insurmountable barrier to the humblest office within her walls. But wiser men may perceive a relative fitness in the premises.

The important question is whether there is in this enactment any thing relevant to the end which it was designed to effect--the extirpation of slavery as it exists in these United States? Suppose the Methodist Church had passed a law making every manufacturer and vendor of the products of slave labor ineligible to any official station; would this have demolished the manufactures of New England, or extirpated her trade and commerce in those products? Would there be any rational connection between the means and the end? Just as much, it is believed, as there is between this enactment in the ninth section of the Discipline and the extirpation of slavery from these States.

As the second answer to the question applies exclusively to the traveling preachers, and is intimately connected, in its provisions, with the first, I notice it in this connection. It reads as follows--"When any traveling preacher becomes the owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives." There is something remarkable in the provisions of this act. The forfeiture of ministerial character is predicated of a failure, or refusal to execute a deed of emancipation where it is practicable, where it can be legally executed, being provided for by the laws of the State. Consequently, if these legal provisions do not exist, the traveling preacher may retain his slaves, by whatever means they may have come into his possession, without forfeiting his ministerial character. But conflicting opinions having been expressed relative to the meaning of this rule, the General Conference, in 1840, adopted the following resolutions: Resolved, by the delegates of the general Annual Conference in General Conference assembled, That, under the provisional exception of the general rule of the

church on the subject of slavery, the simple holding of slaves, or mere ownership of slave property, in States or Territories where the laws do not admit of emancipation, and permit the liberated slave to enjoy freedom, constitute no bar to the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church, and cannot, therefore, be considered as operating any forfeiture of right in view of such election and ordination." It is true, indeed, that the General Conference of 1840 adopted the following preamble and resolutions with reference to the act of the Conference in 1840.

"Whereas, said resolution is liable to misconstruction, and has been misconstrued greatly to the prejudice of our beloved Methodist brethren;

"Resolved, 1. That said resolution be, and is hereby, rescinded.

"Resolved, 2. That, in rescinding said resolution, we contemplate no interference with the section of the Discipline on slavery, but wish simply to leave it without note or comment."

It is worthy of observation, that the General Conference of 1848 says that this "resolution is found appended to the report on the Western and Southern" and consequently, no essential part of that report, so far as regards these provisions. This is strictly true. The resolution, so far from being exclusively applicable to the case of a few local preachers in Western and Southern churches, in Virginia, embraces, in words, all the "States or Territories" where the laws do not admit of emancipation, and permit the liberated slave to enjoy freedom." And instead of limiting the provisions of the resolution to the election and ordination of these local preachers to domestic and clerical offices, they are extended to the election and ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church." It follows, that if there is any "grade of office" in the Methodist Church not enumerated in this resolution, that "grade of office" is unknown, the General Conference of 1840 being the judge. It is further worthy of notice that in the second resolution of the Conference of 1848 it is, by fair implication, admitted that the resolution of 1840 was an explanatory "resolution" on the section of the Discipline on slavery.

With direct reference to their act rescinding the resolution, they say that they wish to leave this section without "note or comment." With respect to the necessary authority of this Conference with regard to the acts of a previous Conference, possessing, to all intents and purposes, equal right and authority with themselves, it is not necessary to my purpose here to institute an investigation, however important the principles involved may be in the efforts of the present generation, on the "governing and well-ordered" of society.

The only design in introducing the foregoing remarks, relative to the resolution of the conference of 1840, is to ascertain, as definitely as possible, the true sense of said second enactment for the "extirpation of slavery." In order to ascertain its relative fitness to the end proposed. It is said, that this resolution is "liable to misconstruction, and has been misconstrued." I believe I have never seen a resolution or act of any body, which has been so extensively and so long liable to misconstruction as this resolution of the General Conference of 1840. And with all due deference, until I am informed how it has been misconstrued, and by whom, I shall remain of the opinion that it has never been misconstrued by any man of common sense, unless he was under the influence of strong prejudices or prepossession. I will only add, that the practice of the church, in regard to the election and ordination of traveling preachers, has been in strict conformity to the provisions of this resolution.

Ministers have never forfeited their ministerial character in consequence of owning slaves, where the laws of the State in which they lived would not admit of emancipation, and permit the liberated slave to enjoy freedom. Ministers holding slaves in such States have been members of every General Conference since its organization as a delegated body, and have served as members and chairmen of the most important committees, and filled some of the most responsible stations, without any disparagement on account of their connection with slavery. From these views and facts it demonstratively appears, that there is nothing in the provisions of this enactment in any way adequate to the extirpation of slavery, even from the traveling ministry of the church. How then can it effect this object, entangled as slavery is, in these United States? I can hardly suppose the three remaining enactments of the section have any such connection with or relevancy to the extirpation of slavery, as to lead any sober man to the belief that they can have any effect on the subject. I shall therefore pass them with a very brief notice. The two last enactments apply exclusively to "Our colored preachers and official members," and are designed to secure to them certain privileges, which are clearly defined. If these two acts had stood in the Discipline in a section headed, Of the privileges of our colored preachers and official members, there certainly would have been, to say the least, the appearance of consistency--of relevancy. But standing, as they do, as answers to the question, "What shall be done for the extirpation of the evil of slavery," I readily confess I cannot perceive any applicableness whatever.

Will any one inform me how these two acts, granting clerical privileges to our colored brethren, can effect or tend to effect the extirpation of slavery from these U. States? There is something in the first answer which I do not understand. I think that those who made the law in 1834, should explain it. It reads--"Our colored preachers and official members shall have all the privileges which are usual to others in the district, and quarterly conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them separate district conferences, where the number of colored local preachers will justify it." Although this

provision with respect to "district conferences" has remained in this section of the Discipline for twenty-six years, it is believed that no presiding elder has ever held such a conference for the colored local preachers. The law of 1834, providing for a local preachers' district conference, was repealed in 1836, it having "proved an entire failure," and no such conference has been held. But it would seem that although the district conference was "abolished" and the law of its creation repealed, so far as is regarded the white local preachers, it was still retained in the section on slavery, as the exclusive right or privilege of the colored preachers. But what right or power such conferences may possess, since the repeal of the general law, is not easy to understand. Nor is it very important that we should know, inasmuch as no such conference has ever existed in fact, and it is presumably never will. Perhaps it was retained in this section, as auxiliary in the accomplishment of the grand design of the whole section--the extirpation of the evil of slavery."

The 4th and last enactment provides, that the annual conference may employ colored preachers to travel and preach where their services are judged necessary. This contingency, as far as I know, has never transpired, and consequently it has had no practical influence. The Missionary Conference in Africa, of course, is excepted.

There was a resolution reported to the General Conference of 1848, and recommended for adoption, by the committee, on the memorials of the colored preachers and societies in Baltimore, Pennsylvania, New Jersey and Missouri, asking for the organization of Annual Conferences of colored traveling preachers, which resolutions contained an amendment of the fifth answer in the section on slavery, which divested the Annual Conference of the authority to employ colored preachers to travel and preach, and transferred this authority to the Bishops. The Conference voted to "take up" this report. But from a careful examination of the journal of that body, I am not able to ascertain that any other action was taken on the report. If this be the case, it remains in the possession of the Conference for future action, and the fifth answer in the section remains as it was.

At any rate, this provision stands, as it ever has stood, a dead letter in the law--and, standing thus, it is not probable it will contribute greatly to the extirpation of slavery.

The Methodist Church has always had slaveholding in her communion--she has always had them in her official bodies, and in her ministry; and with all her declarations and legislation on slavery, for sixty years, it is believed there was a greater number of slaveholders in each of those departments in 1841, than at any former period in her history. If then, she has not been able, with all her efforts, to extirpate slavery from her own membership, or to induce her members to do so, it is not probable that she will be able to extirpate it from these United States. It is she adequate to the task? And if so, is her legislation in this ninth section of the Discipline in any way relevant, or suitable to its accomplishment? If she is not adequate to such an enterprise, and if there is no relative fitness in her enactments as means to effect the end, that her legislation is *inane and ineffectual*, and consequently, should be repealed, or removed from the Discipline. Josiah S. Slocum.

CHURCHES IN MASSACHUSETTS.

The Editor of the Congregational Journal, gives the following statistical notice of the Orthodox Congregational Churches in Massachusetts, prepared from the Minutes of the last General Association, with the accompanying remarks:

There are 25 District Associations, 458 Churches, 339 pastors, 56 stated supplies, 92 ministers without charge, 54 vacant churches. The total number of church members is 63,671, of whom 20,022 are males and 43,649 females. The number of non-resident members is 4,864. The admissions by profession was 1,185, by letter 1510; total 2,695. The diminution by deaths and removals was 2,615; net increase only seven-tenths.

The proportion of Congregational ministers to the population, which is now estimated at a million, is one to 2,200; of churches one to 2,700; of church members one to about 15.

While the progress of Orthodox Congregationalism in Massachusetts is onward and steady, there are facts in the above statistics which are truly startling. It is that *sixty-seven* churches out of 458 should be without pastors. It is startling that *nearly two* ministers of the Gospel, after all the expense and long preparation for the ministry; and while they are without stain upon their character, should be without people to preach to; sixty-two in the single State of Massachusetts! It is startling that while there are so many ministers without parishes, there are *fifty-four* churches without preaching. It is startling, that nearly *five* thousand members of the churches have so little interest in religion, that when they have removed to other places they have not become connected with the followers of Christ where they reside, thus showing that their religion is little more than a nominal profession, and themselves a burden upon the churches as well as a stumbling block in the way of sinners. It is startling that the average number of additions upon the profession of conversion should be only 45 to each Association, three to every one of the ministers, two to each pastor. It is startling that the combined labors of four hundred and fifty-one ministers for a whole year should have advanced the millennium, so far as relates to the million of souls in Massachusetts, only by *seven* additions to the churches above the previous number. At this rate of progress, when will every knee bow at the name of Christ, and every tongue confess him to be Lord?



Revival Intelligence. For the T. W. Banner. Dear Bro. Richardson:—

Through having freedom, I have more good news for the readers of the Banner. On Monday the 13th inst. I commenced a meeting at St. Pleasant, which was continued till Tuesday night following, and the result was as follows: 32 or 33 conversions, 25 new members to the Church, 40 professors much revived and built up; many were deeply convicted, and some 15 or 16 presenting themselves at the altar of prayer when the meeting closed.

The following brethren were with us: Bro. Rouse, from Saturday at 11 o'clock till Monday night; bro. A. H. Shanks preached for us at 11 o'clock on Sabbath, and left; bro. Walker, (baptist preacher) preached for us on Monday night, and left.

I have just got home, since sunset, and after having spent some time in writing this communication, as I have to start to another appointment early in the morning, if able, I can say that the Lord is doing great things for us, whosoever I am glad. And to this he all the glory, now and forever. Amen.

Dear Bro. Pray, for us, and especially for your humble servant. N. B. Charles Circuit, Sept. 23rd, 1855.

For the T. W. Banner. RED OAK CIRCUIT. Dear Brother Richardson:—

The revival of the good work of the Lord is continuing to increase, and we are glad to hear of it. The Lord is doing great things for us, whosoever I am glad. And to this he all the glory, now and forever. Amen.

For the T. W. Banner. SAN JACINTO CIRCUIT. I have just closed a two day's meeting at this place, and had a very successful one.

For the T. W. Banner. LYNCHBURG, TEXAS, Oct. 6, 1855. Died, in this place, at the house of Mr. Lynch, on the 2nd day of Oct., Gen. Martin Hardin, aged 70 years and 5 months.

Wm. F. HUBERT. For the T. W. Banner. Dear Bro. Richardson:—

Through having freedom, I have more good news for the readers of the Banner. On Monday the 13th inst. I commenced a meeting at St. Pleasant, which was continued till Tuesday night following, and the result was as follows: 32 or 33 conversions, 25 new members to the Church, 40 professors much revived and built up.

I have just got home, since sunset, and after having spent some time in writing this communication, as I have to start to another appointment early in the morning, if able, I can say that the Lord is doing great things for us, whosoever I am glad.

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ANOTHER CUBAN EXPEDITION.—The authorities at Washington have lately become alarmed with intelligence of another Cuban expedition, said to be more formidable and better conducted than the last.

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For the T. W. Banner. SAN JACINTO CIRCUIT. I have just closed a two day's meeting at this place, and had a very successful one.

QUARTERLY MEETINGS ON VICTORIA DISTRICT.—FOURTH QUARTER. Texana Circuit, at Texana, Oct. 12, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st.

Wm. F. HUBERT. For the T. W. Banner. Dear Bro. Richardson:—

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PHILES and Testaments of the American Bible Society, in all their different forms and styles of binding, will be furnished at the usual Depository prices; the approved publications of the American Sunday School Union will be supplied on the same terms.

Wm. F. HUBERT. For the T. W. Banner. Dear Bro. Richardson:—

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AGENCY OF DR. FITCH'S CELEBRATED MEDICINES. PULMONARY Balm, Pectoral Expectoant, Pulmonary Liniment, Liquefactive Syrup, Heart Corrector, Pure and Medicinal Cod Liver Oil, Antidyspeptic Mixture, Nervine Vermifuge, Cough and Catarrh Pills, Female Specifics, &c. &c. used by him constantly and with unprecedented success in the treatment of Croup, Croup, Consumption, Asthma, Heart Disease, Dropsy, Scrophulous Skin Diseases, Rheumatism, Female Complaints, &c. &c.

Wm. F. HUBERT. For the T. W. Banner. Dear Bro. Richardson:—

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STANZAS FOR MUSIC.

26. "The law says: Do this, and what is commanded is never done. Grace says, Believe in Him, and immediately all things are done." Good and true.

28. "The love of God finds nothing in man, but creates in him what he loves. The love of man proceeds from his well-beloved." This is mystical, but, rightly understood, is very true.

ACCIDENT AND LOSS OF LIFE.

A most melancholy accident took place at Johnson's Point, about two miles above Stuyvesant Landing, where a large number of men are engaged in blasting rocks on the line of the Hudson River Railroad. It appears that several large charges had been put in and set off as usual, and the men were returning to their work, when it was discovered that one had not gone off, one of the men went to pull out the fuse, when it exploded, blowing the man's head entirely off and mutilating his body in a most horrid manner.

JOHN P. KELSEY,

Commission, Receiving and Forwarding Merchant, AND DEALER IN LIVE STOCK, VIZ: SPANISH HORSES, BREEDING MARKS, MULES, SHEEP, &c., At Rio Grande City, Texas.

J. N. MASSEY, General Commission, Receiving and Forwarding Merchant, Richmond, Texas. nov 20



IN QUART BOTTLES, FOR THE REMOVAL AND PERMANENT CURE OF ALL DISEASES ARISING FROM AN IMPURE STATE OF THE BLOOD, OR HABIT OF THE SYSTEM.

Among the many and important discoveries of this generation, is one whose fame will be written on the tablets of the vegetable kingdom; and its use is proclaimed its power—that most eloquent of all for relief in the appeals of the suffering for relief has been answered. Thousands of cases of disease have been cured by this invaluable medicine, such as are not furnished in the records of time. These things are not done in secret places, or in some unknown town, but are performed in our principal cities and public places. They are brought before the world to substantiate beyond doubt the healing virtues of this preparation; and the facts unfolded, although gigantic, are as plain as the light of day.

The Sarsaparilla is combined with the most effectual acids, the most salutary productions, the most perfect simples of the vegetable kingdom; and its unparelleled success in the restoration to health of those who had long pined under the most distressing chronic maladies, has given it an exalted character—furnishing, as it does, evidence of its own intrinsic value, and recommending it to the afflicted in terms the afflicted only can know. It has long been a most important desideratum in the practice of medicine, to obtain a remedy similar to this—one that would act on the liver, stomach and bowels with all the precision and power of mineral preparations, yet without any of their deleterious effects upon the vital powers of the system. Although possessed of powerful healing properties, it is entirely harmless and will not injure the most delicate constitution. When in perfect health, no effect is produced by its use, except an increase of appetite; but when disease is seated in the frame, and carrying fast its victim along the path of life, then its mysterious influence is felt and seen: it equalizes new life and vigor, and brings health and strength to the suffering and diseased.

SCROFULA'S AFFECTION OF THE EYES. WASHINGTON, Ky., Oct. 29, 1849. A. B. & D. Sande, Gentlemen: I would not have presumed to write to you, if it was not my duty to let the public know the almost miraculous effect your Sarsaparilla has had upon me. My eyes were cured with alacrity, and so that I could see well, during the month of Spring and Summer. In this situation I commenced the use of your Sarsaparilla, and after taking two bottles was entirely cured. I must also tell you of another wonderful cure. My brother was afflicted with this scrofula in his eyes, so that he was blind, and the physician of sight was hopeless, and permanent blindness seemed to be his fate. Three bottles entirely restored his sight, and he cannot but recommend it to all similarly afflicted to use your Sarsaparilla. Yours truly, BENJAMIN F. LUCKNER.

ITS POPULARITY ABROAD. FROM SOUTH AMERICA. Maracibo, Venezuela, April 12th, 1849. Messrs. Sande, Gentlemen: I consider it a duty due the public to make known the great benefit I have received from using your valuable Sarsaparilla. About three years since I was attacked with Rheumatism in my shoulders, and Texas Wesleyan Banner for four successive weeks before the last Monday in September, A. D. 1850, at the Court House of said county, and show cause if any they have, that the petition of Elizabeth Berry, Administratrix of the property of said estate, among the heirs, should not be granted, and her final account as Administratrix allowed; the petition for which is filed in said Court. Herein full not, and make due return of this writ. Witness my hand and seal of the Court at [L.S.] office in Houston, this 25th day of August, A. D. 1850. W. R. BAKER, Clerk H. C.

IN OBEDIENCE to the above order I have ordered the writ of notice to be published in the Texas Wesleyan Banner for four successive weeks before the last Monday in September, A. D. 1850. JAMES B. HOGAN, Aug. 28, 1850. Sheriff H. C.

EXECUTOR'S NOTICE. The Honorable Proclate Court of Navarro county, State of Texas, having granted to the undersigned, Executive Letters on the estate of Bissell Harris, deceased, all persons holding claims against said estate, are hereby notified to present them within the time prescribed by law, or they will be forever barred, and those indebted to said estate will please make payment to the undersigned without delay. R. D. GUINN, Executor. Navarro county, Tex. Aug. 12, 1850.

WHEREAS the undersigned was appointed Administrator of the estate of J. W. Cook, deceased, by the Hon. 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. J. N. MASSEY, Administrator of J. W. Cook, deceased. June 18, 1850.

LOST. My bright Certificate for One-third of a League of Land, granted to me by the Board of Land Commissioners of Washington county, Texas, by deed of February 1st, 1838. If not found, I shall apply to the proper officer for a duplicate of the same. R. CRAWFORD. Aug. 24, 1850.

JAMES A. THOMPSON'S SASH AND BLIND FACTORY, fronting on Main-st. and Texas, Avenue, opposite the Old Capitol. The Proprietor of this Factory is prepared to fill all orders for Sash Glazed Blinds, doors, &c., of the best quality and workmanship. Also, to build houses of any description desired, either in the city or in the country, furnishing all the Materials therewith, with dispatch, and at the most reasonable terms. Sept. 20, 1850.

LARGE YIELD OF WHEAT.

A few kernels of a variety of wheat, at least twice the size of the ordinary kind, were recently received in this city in a letter from Australia. By cultivation it had increased to a considerable quantity, and a portion of it came into the possession of Mr. Samuel L. Thompson, of Stauket, Long Island. He now boasts of a yield of forty-five bushels to a single acre. A specimen of the grain may be seen at the Agricultural Warehouse of A. B. Allen & Co., 189 and 191 Water street. It is quite a curiosity, as well as the straw. The latter grows to the height of about five feet, and is of unusual stoutness, consequently little liable to lodge. It is called the Golden Australia Wheat.—[N. Y. Jour. Com.]

Lined Oil, Spirits Turpentine, Alcohol, Copal Varnish, Litharge, Vermillion, White Lead, Chrome Green, Chrome Yellow, Prussian Blue, Ivory Black, Received and for Sale, by GROESBECK, COOKE & CO.

500 BBLs. OF LIME daily expected from Thomaston—also by Bark Indiana, from New York, a supply of goods of every description, making a full and complete assortment. E. & NICHOLS. Houston, Nov. 20th, 1849

E. S. WOOD, Importer, Wholesale and Retail Dealer in HARDWARE, STOVES, AND EVERY VARIETY OF TIN AND WOODEN WARE. 267 1/2 St. Steel and Ploughs—'53 apt 21 ly Tremont street, Galveston.

ADAMS, FREDERICH & CO., SUCCESSORS OF RICE, ADAMS & CO., COMMISSION MERCHANTS, AND GENERAL AGENTS, Galveston, Texas.

All shipments to them are covered by Insurance under their open policies from ports and places within the State of Texas. VALUATION FOR INSURANCE Cotton - - - \$ 50 per bale Sugar - - - - 50 " " Molasses - - - - 100 " " Other Produce : Invoice Cost additional 10 per cent. Liberal advances made on consignments.

THE STATE OF TEXAS—HARRIS COUNTY, To James B. Hogan, Esq., Sheriff of Harris County, Greeting: YOU are hereby required to summon the absent heirs of the estate of Clark Beach, deceased, and all others interested in said estate, to be and appear at the County Court of Harris county, to be held on the last Monday in September, A. D. 1850, at the Court House of said county, and show cause if any they have, that the petition of Elizabeth Berry, Administratrix of the property of said estate, among the heirs, should not be granted, and her final account as Administratrix allowed; the petition for which is filed in said Court. Herein full not, and make due return of this writ. Witness my hand and seal of the Court at [L.S.] office in Houston, this 25th day of August, A. D. 1850. W. R. BAKER, Clerk H. C.

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FOR SALE. One of Page's Circular Saw Mills complete, 24-foot extra—48-inch saw, with one 48 inch saw extra, which may be seen at our Office, No. 24, and 25, PARRY & JOHN. Galveston, 12th Sept., 1850.

FREDERICK BURKHART, Watch Maker and Jeweller, Fourth Door below Sampson & Co. Main st.

TEXANA.

The undersigned would respectfully inform the public generally, and the citizens of Jackson, Lavaca, Fayette and Pastrop Counties in particular, that he has opened a Forwarding and Commission House in the above named town, and has imported from New Orleans, and New York a general assortment of Dry Goods, Groceries and Hardware, suitable to the Country and Season, which he will dispose of on the most reasonable terms.

The want of a General Assortment of Goods at this point has prevented the shipment of cotton, &c. from this, the nearest, best, and most easy access of any shipping place, to the above named counties, but this deficiency is now obviated, as there are large stocks of goods direct from the Northern market and New Orleans, and a sufficiency of establishments to insure competition.

Cash advances made on Cotton and other produce, shipped to our friends in New York or New Orleans. THOMAS SIMONS. REFER TO: H. P. BELL, Gov. J. B. SANBORN, Compt. R. M. YELL, H. S. TRALL, COR. BALLARD, SPENCER TORRESSEN, J. N. MITCHELL, } Bastrop co. } Lavaca co.

HOUSTON IRON FOUNDRY. THE subscriber having purchased the Iron Foundry in this city, lately owned by Doctor N. K. Kellum, respectfully informs the public that he is prepared to furnish castings of every description, for cotton gins, saw and grist mills, sugar mills, &c. He has engaged an excellent workman to form patterns for any articles required in his line of business.

Also a moulder and a machinist. He has likewise turning lathes adapted to turning iron, brass and wood, and a black smith to do any work connected with the business. All orders will be filled promptly and he is confident the work will be entirely satisfactory. A. MCGOWEN. Nov. 7, 1849.

BRIGGS & YARDS WHOLESALE AND RETAIL CLOTHING, Boots and Shoes, Hats, and Gentlemen's Furnishing Emporium, consisting of every article of men's and boys Wear or convenience. apt 24 ly Tremont Street, Galveston.

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 healthy 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.

THOS. B. WHITE, Secy. Board of Trustees, L. W. GIBBLE, J. O. WHITEFIELD, W. E. HOWTH, J. E. KIRBY, T. M. NORRIS, N. CLOYD, T. B. WHITE, Trustees. July 12th, 1850.

DATES, Currents, and Raisins, just received and for sale by GROESBECK, COOKE & CO. 20 BBLs. Family Flour: One Lhd. New Orleans Clarified Sugar: One Lhd. Extra No. O Brown Sugar, for sale by GROESBECK, COOKE & CO.

F. W. TAYLOR, Forwarding & Commission Merchant, HOUSTON—TEXAS. Nov. 5, 1849. 6 m.

Wm. Hentley & Co., Central Wharf, Galveston, AGENTS of the Texas and New York line of Steamships, and general shipping and commission merchants. All shipments to their office covered by insurance from shipping points in Texas (except Houston) and cash advances at all times upon same. Galveston, May 10th 1850. 1 y

NOTICE THE COPARTNERSHIP 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, E. D. JOHN. Galveston, July 9, 1850.

THE RECEIVING AND FORWARDING BUSINESS, hitherto conducted by the firm of McMaham & 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 are the only suitable and convenient Store Room for Sugar and Cotton in the city, and as they have been known to the public as permanent settlers in Galveston since 1812, 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 reshipment. E. D. JOHN, Galveston, July 9, 1850. M. L. PARRY.

EDWARD A. PALMER, Esq. is my duly authorized agent during my absence from this city. Houston, Aug. 6th, 1850. N. B.—Mr. P. is also authorized to dispose of the Printing Press, materials, &c. of the Houston Gazette Office. J. C. H.

B. A. SHEPHERD, Houston, Texas, Dealer in every description of merchandise (except liquors) kept by any house in Texas, still continues at the distant country by him for the last ten years, would be happy to meet all his old friends, and to make new ones, with the assurance that they may, at all times, meet as good an assortment of merchandise, either at wholesale or retail, as at any house in the place, and at the most favorable prices.

The most particular attention paid to filling orders from the country, selling cotton or other produce, or to any other matter useful to avoid the necessity of my friends visiting Houston, when not convenient to do so. A fair trial will not be asked! Houston, Nov. 6th, 1849. B. A. SHEPHERD.

INFORMATION WANTED.

I HAVE come to Texas in search of my brother, John C. Morrison, who emigrated here about twenty years since. He was born in Scotland, near North Carolina, Richmond county, and if alive, was fifty-five years old last February. I am now a lonely widower, and would be ever grateful to the person who would give me any information in relation to my brother, addressed to me, to the care of T. B. J. Hudley, Esq., Houston. CH. R. SMITH, Sept. 7.

INFORMATION WANTED.—OFFER Jonathan Owens, Baptist Preacher, formerly of Tennessee, late of Missouri. He married Elizabeth Knox, daughter of John and Elizabeth Knox, of Ray county, Tennessee, is about 45 years of age, and is supposed to live at this time some where in the State of Texas. Any person knowing any thing of him, or his family, will do me a great favor to write to Dr. E. Knorr, Bath, Illinois. E. KNORR.

SOUTHERN HARMONY. UNRIVALED SALES! OVER 80,000 copies of the SOUTHERN HARMONY having been sold in a few years is alone sufficient proof of the intrinsic value and great merits of the work; and that it only has to be examined to be appreciated. These unrivalled sales have enabled the AUTHOR to greatly enlarge the work by adding a great many choice Tunes, for CHURCH USE, together with number of excellent new pieces of Music never before published.

THE SOUTHERN HARMONY. New Edition contains over THREE HUNDRED PAGES of the best music ever published for the Church, and Social Singing Societies selected from the best Authors in the world. Also, a great many original pieces. It is printed on excellent white paper and unusually well bound. The Author feels sure that these improvements will be fully appreciated by a generous and enlightened public. The New Edition of this work is one of the cheapest and largest of the kind ever published.

For sale in all the large Cities in the United States, and Booksellers and Country Merchants generally throughout all of the Middle Southern, Western States, and by the Author and Merchants in Spartaburg, S. C. WILLIAM WALKER, A. S. H. 10 Spartaburg, C. H. S. C.

J. L. BRYAN, SURGEON DENTIST, Office, North-East side Court House Square, HOUSTON. Is prepared to perform all operations connected with the profession, in the most approved manner. He will insert teeth, from one to an entire set, and warrant them to give satisfaction, or no charge. P. S. Dentists can be supplied with every article in the line: Say teeth, fill, files, instruments, &c. at a small advance from New York cost.

INSURANCE: Fire, Marine, and Marine, by the Protection Company of Hartford, Conn. CAPITAL STOCK 2,000,000 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 is well known to all. It 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.

NOTICE. Having located myself at this point for the purchase and sale of Live Stock generally, I am now prepared to furnish purchasers at rates much cheaper and to better advantage to them than they can do elsewhere. For their better information please call and see me. Having been engaged in this branch of business for the past eight years at this place and Corpus Christi, I think I am capable of giving general satisfaction. All orders in the above line will be thankfully received and promptly attended to, for cash. For references, please enquire of any one that has dealt with me at either place. 5,000 head of Sheep on hand and for sale cheap for cash. J. P. KELSEY, Rio Grande City, April 25, 1850. 6m

TEN BOXES Soda Crackers, just received, and for sale, by GROESBECK, COOKE & CO.

How to Take a Paper. Be sure to pay in advance, and thus have the privilege of reading your own paper instead of the Publisher's. If you change your residence, inform the Publisher immediately, and your name, the terms you have given, and the town you move to. Our Contract.—We continue to send papers to subscribers, after the time for which they first subscribed has expired, unless otherwise ordered. We never send a paper until all arrearages are paid up, or we are notified that a subscriber's name is dropped. It is useless therefore, for a man of "means," to order his paper stopped while he is owing any thing for it.

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MISCELLANY.

LUTHER'S PARADOXES.

We are requested by a correspondent, to give an explanation of Dr. Martin Luther's paradoxes. This is rather a formidable undertaking, and yet we feel disposed to say something upon these singular and bold propositions. We will introduce them seriatim, and add such remarks as seem called for, in order to separate the good from the bad. 1. "The law of God is a salutary doctrine of life. Nevertheless, it cannot aid man in attaining to righteousness; on the contrary, it impedes him. With all this we agree, except the last clause. The law does not impede man in the attainment of righteousness, except in the cases where men trust in it for righteousness—and then the law is not in fault, but the wrong is wholly with those who make bad use of it. 2. "Men's works, however fair and good they may be, are, however, to all appearance, nothing but deadly sins." This is true of all such works as proceed not from faith in Jesus Christ. 3. "God's works, however unbelief and had they any appearance, have, however, an ever-lasting merit." None will dispute this. 4. "The works of the righteous would be mortal sins, unless, being filled with a holy reverence for the Lord, they feared that their works might be mortal sins." And "their works" would be "mortal sins," after all, without faith in Christ. 5. "To say that works done out of Christ are truly dead, but not deadly, is a dangerous forgetfulness of the fear of God." We will not quarrel with this. "Works done out of Christ" are both "dead" and "deadly."—They are without spiritual vitality, and they sink the sinner deeper and deeper in guilt and condemnation. 6. "Since the fall of man, free-will is but an idle word; and if any man do all he can he still sins mortally." To this we demur.—Had he said, "Without the assistance of Christ, and the pre-eminence of grace of the Holy Ghost, 'free-will' would be 'an idle word,' he would have uttered a great truth. If man does all he can" to keep the law, without faith in Christ, we allow "free-will" is mortal," but if he "does all that he can" towards coming to Christ, and resting upon him for salvation, he is so far from sinning mortally, that he is justified freely "from all those things from which he could not be justified by the law of Moses." 7. "A man who imagines to arrive at grace by doing all that he is able to do, adds sin to sin, and is doubly guilty." All, depend upon what he does "to arrive at the grace of Christ, and how he does it. If he repeats and believes the Gospel, it is not true that he adds sin to sin." 8. "It is certain that man must altogether despair of himself in order to be made capable of receiving Christ's grace." Good!—very good! 9. "A theologian of the world evils evil good, and good evil; but a theologian of the cross teaches right on the matter." That will do. 10. "The wisdom which endeavours to learn the invisible perfections of God in his works, puffs up, hardens, and blinds a man." This is only true of those who have revealed, and go altogether to natural religion. The devoted Christian, who, after hearing the way of salvation in the holy Gospel, studies nature as an illustration and confirmation of "the invisible perfections of God," secures an increase of faith. 11. "The law calls forth God's anger, kills, curses, accuses, judges, and condemns whatsoever is not in Christ." All true—fearfully true. 12. "Yet this wisdom is not evil and the law is not to be rejected; but the man who studies not the knowledge of God under the cross turns to evil whatever is good." Nothing in this particularly objectionable. 13. "That man is not justified who performs many works, but he who, without works, has much faith in Christ." This is clearly the apostle's doctrine; "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Here Paul, Luther, Calvin, Arminius, and Wesley are one.

FROM OUR PARIS CORRESPONDENT.

CATHOLIC MIRACLE-MONGERS—CHECK BY THE POLICE. The readers of the Advocate are acquainted with some of the means employed by the clerical party in Italy to increase their influence, in the absence of science and of an edifying example, by their old resources of lying wonders. They know something of the winking Madonnas of Rimini and Fossombrone, the latter said to have been a present of a *Mary's Reverendissimo* to one of his attendants. The trade seems to have been profitable, in one sense at least; if many sarcasms have been thrown on these miracle-mongers in many places, and a great deal of contempt shown them, they have, on the other hand, been enabled to fill their pockets with the contributions of their dupes, and this was, doubtless, estimated a sufficient compensation. It was not to be expected that these practices would be confined to Italy; accordingly, the monks of Einsieden have opened shop, and offer to cure all sorts of diseases of the *gentle men and ladies who will condescend to favor them with their credulity, and interest them with their care.* In Bohemia, two little girls are said to have daily conversations with the Madonnas. It appears, however, from "Opinion," of Turin, that the hope of sharing in the advantages of these wonderful occurrences has carried some of the clergy too far, and that they have reckoned without their host, in reckoning without the police, in a country where the "police" is not entirely at their disposal. The wonder in question like that of the winking Madonnas, has not the merit of novelty, as every person acquainted with the Hagiology of the papacy knows very well.—Ever since the days of St. Francis of Assisi, (the founder of the Capuchin order of monks, whose "stigmata," that is, the impression of the wounds of the Redeemer on his hands, and feet, and side, have been the foundation of so many blasphemous comparisons between him and the divine Head of Christianity, and are celebrated yearly in Catholic countries, by a day devoted to their meditation,) every now and then we hear, in some part of Catholic Germany, of some distinguished devotee, always, I believe, some female, generally one of the peasantry in some obscure village, who is favored in the same way with some additional eccient talents. The case mentioned by the Italian journal is just one of that kind. A woman of Soultzbach, by name J. A. Wessenscheider, has been able, like St. Francis, to use the Roman phrase, the wounds of Jesus Christ. She did more, she showed engraved on her forehead the initials J. V. R. J., a distinction with which the patron and patriarch of the seraphic order is not honored, and which, I believe, makes her case quite a new variety. They who know for what these initials stand, can hardly reflect on this without a shudder of horror. But, besides this, every Friday the blood is said to have flowed in abundance from her wounds. The Vienna authorities, who were doubting of the miracle, or dubious of confining its truth by their attestation, sent a commission to examine the fact; but the parish priest, who was in partnership with the devotee, and shared the profits with her, if indeed, she were not simply his instrument, had the commission mobbed by his parishioners, so that they were fain to flee for their lives. The parish priest did not permit his 'saint' to be approached too near. He used to place her in her niche himself, and present her to the public stupefaction at a convenient distance; but a physician belonging to the Vienna commission succeeded in dis-veiling the priest, and got access to her a little before the miracle was to take place. It was unbelievable before he had seen, he was much more unbelieving afterwards; and in consequence of the information he communicated, the same commission was sent anew, but this time escorted by a company of soldiers. The consequence was, that the devotee was sent to the hospital, and the priest to prison.—*Christian Advocate and Journal.* Rather witty.—C. Chauncey Barr, Esq., in one of his last sermons, which he preached previous to his "final leave" of the pulpit, for his present literary no-tion, said—"New England's certain universalism is simply no-belium, that sends men to heaven in a kind of sleep not conveyed, very much as Lord Byron said George III. got there by 'stealth'!"