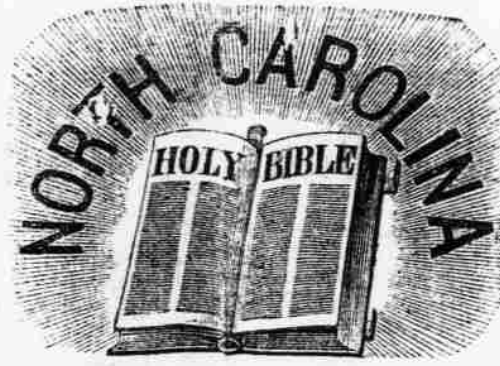


# CHRISTIAN ADVOCATE.



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ORIGINAL.

For the N. C. Christian Advocate.

**Calvinism vs. Arminianism, Reviewed.—No. VIII.**

REV. R. T. HEFLIN.—In this No. I take up, for consideration, P. T. P.'s views of the "Justice of God." As my present purpose is only to review his exceptions to Arminianism, I shall not consider, directly, the views which he says are Calvinistic. These may come under review in a subsequent examination of a Calvinist paper, after I am done with P. T. P.'s unfair representation of Arminianism, *alias* Methodism.

He contends that the "Arminian system" is erroneous, because, he says, it "describes" God of Justice. To prove this, he quotes the following from the "Articles of Religion, of the Methodist Book of Discipline"; this is the 20th "Article," not of the "Discipline," but of "Religion." He quotes thus: "The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for the sins of the whole world, both original and actual." And then remarks: "That a perfect satisfaction was made for the sins of Ananias and Sapphira, and yet God is not satisfied, but is now pouring out upon them His wrath and curse for sins which Christ bore in His own body on the tree—which is a piece of gross injustice." *N. C. Presbyterian*, April 16. In answer to this, I observe,

1. The object of this Article. To show that the "offering of Christ once made," demonstrated, that "no other sacrifice was necessary; and, therefore," "The sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous and dangerous deceit."—"Article of Religion on xx." Dis. pp. 29, 30. It was against this "dangerous deceit," that the Article in question was leveled; affirming the "one offering of Christ, once for all," was sufficient for man's salvation, and that he needs no other. St. Paul sustains this in Heb. ix. 23-28.

2. The objects of this redemption, "The whole world." All, as fallen in Adam; sustained by St. Paul, Rom. v. 12-21; 2d Cor. v. 14, 15; 1 Tim. ii. 1-6; Titus ii. 11-14; Heb. ii. 9; and by St. John, ii. 1, 2 (better authority for, than *Presbyterian Confession of Faith*, Chap. iii. Sect. vi. against it).

3. That a "Satisfactory propitiation," by the "offering of Christ once made," was actually accomplished for "both original and actual sin." This view is sustained, 1. By John the Baptist, John i. 29; 2. By St. John, I John, ii. 1, 2. 3. By Christ, John iii. 14-17. (Better authority this, than *Presbyterian Confession of Faith*, Chap. iii. Sect. vi. against it).

To P. T. P.'s slur about "Ananias and Sapphira," I only need to say, 1. Their sin was against the "Holy Ghost," as their final act, and this sin has never forgiveness, either in this world or the next. Matt. xii. 31, 32, compared with Acts v. 1-5. 2. Final unbelief is not atoned for, as this is a rejection of the "propitiation" made by Christ. Mark xvi. 16; John iii. 18, and 35, 36. 3. Apostasy from the religion and grace of Christ, even from a sanctified state, is not atoned for, and is excluded by the gospel law. Heb. x. 26-29. 4. Some for whom Christ died, and made "propitiation" sacrificially for them, brought "swift destruction upon themselves." 2d Pet. ii. 1, 2. 5. From these considerations, it follows that, while the "one offering of Christ redeemed the whole world," and by His "propitiation and satisfaction," He provided salvation "for all," yet, Arminians, *alias* Methodists, in this, agree with the Bible, that the sins mentioned, cannot be forgiven, because there is, in these instances, a final rejection of this "propitiation," and as there is no "other sacrifice," therefore, they must perish. Not that God punishes them with "His wrath and curse for sins which Christ bore in His own body on the tree," but for the sin of their own perpetrating, in rejecting the atonement made by Christ on the cross.

As it regards his assertion that the Methodist doctrine concerning the "Justice of God," would equally apply to the case of the "Devil," as it does to men, I would answer: It would upon Calvinistic principles, but not on Arminian. 1. Because Arminians, *alias* Methodists, (according to pp. 53, 54 of "Doctrinal Tracts," ) consider men in a state of *Probation*, with gracious ability to accept salvation as offered in the gospel, without being forcibly constrained by a power they cannot resist, passively to receive and enjoy it; or stubbornly, and without "irresistible" influences, reject the salvation offered to them; and, therefore, the "justice of God" is demonstrably manifested in the salvation of the one, and the damnation of the other, according to Mark xvi. 15, 16. But the "Devil" is not now in a *probationary* state, but of penal suffering, so that his estate is one truly without remedy, as will be the condition of

men who finally reject the salvation of God, after the final judgment: for of them as well as of the "Devil," it may then be said:—"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." Rev. xxii. 2. That is now the condition of the "Devil." Now, however, sinners have the "gracious ability" to repent and be saved. But, as Wesley shows, that Calvinism, by its legitimate and logical consequences, demonstrates, that God deals with men by such forcible, and "irresistible" measures, that they cannot, by any possibility, be and do otherwise, than they are, and do; consequently they are rewarded and punished more after the likeness of "machines or stones," than intelligent, free, moral agents; and herein the injustice is found: for if none of the elect can be lost, and none of the "passed by" can be saved, it is because the former were "ordained," from all eternity, to life, with all the means of their salvation, irrespective of their faith, or obedience; and the latter were "ordained" to everlasting wrath for their sins "without any provision by Christ's atonement, for their recovering God's favor and salvation." There is, however, no analogy in the case of men, as sinners, and the "Devil" as a judicially punished sinner, as the two cases are viewed by Methodists.

These observations, also show the absurdity and unjust insinuation against Methodism, on the subject of "Angels" and "men" as "sinning" beings. His views are thus expressed: "But the assertion is justly made that whatever God has done in the case of sinning angels, He could not have justly left sinning men to perish without providing salvation for them." He then gives garbled statements of Mr. Wesley's reply to the objection, founded upon the scope of Calvinism. See Mr. Wesley's whole argument in "Doctrinal Tracts." In reply, I offer a few out of the many, of cogent reasons which support Methodism in this instance.

1. God's conduct toward "angels." I need say but little here. All he has to say is in these words: "But the assertion is boldly made that whatever God has done in the case of sinning angels, He could not justly have left sinning men to perish without providing salvation for them." This objection is founded upon a false assumption, unknown to Arminianism, and untrue in fact. The assumption is, that "angels" and "men" as "sinning" beings, are in the same position; and, therefore, what would be "just" in one case, must be so also, in the other. The falsehood of this assumption, will appear from the following observations:

The cases are not analogous. "Angels" sinned personally, and not under the effects of the fault of another: "men," on the other hand, sinned not personally, but seminally in another. The fault of Adam brought "condemnation" upon them; the act of each "angel" concerned, brought condemnation upon it. The case of "men" in this relation, is, their *reprobation* from salvation, (upon the principles of Calvinism) is, because of the "one offering" of another, and this taking effect upon them personally as individual beings. It is here that Calvinism shows its true character.—Arminianism allows that it was just in God to damn "sinning angels," because they *operated* from the grace and holiness of their creation; but denies that it would have been just in God to damn personally, "men," who had not personally sinned. "Salvation" for Adam federally considered, and "men" *seminally*, was absolutely necessary; and if none had been provided, Adam and Eve, would have been the only individuals that could have been "justly" damned; and "men" as fallen in him *seminally*, could only have been "justly" left in their seminal condition.

Had P. T. P. given the whole of Mr. Wesley's arguments, he would not have had occasion to say what he did, in his farther remarks on that subject, as they would have unanswerably refuted his charge against Methodism, and shown the *absurdity* and erroneousness of Calvinism. It does not follow from Methodist doctrine, that "God was led by His justice rather than His mercy to provide a salvation for man, and sinners can claim salvation as a debt which God owes them," &c. If man as a fallen being is saved at all, it may be necessary for God to provide a salvation for him; but it does not follow from hence, that "He is under obligation," but only that if man was saved at all, an atonement was necessary to that end.

His concluding remarks are equally erroneous, and false in their assumptions.—Thus: "The great hindrance to the conversion of a sinner, is that he does not feel that he *deserves* to be damned, and is constantly bringing a prize in his hands to pay for his salvation, and will not receive it as a free, undeserved favor. The Arminian system increases the difficulty. What a beautiful system? If God had not given His Son to die, all men would have been unable to obey His laws would be 'machines,' 'stones,' instead of men." In answer, I observe,

1. The atonement, by which men are redeemed, was not made necessary, because "all men" sinned personally, but because the "one offence of one," forfeited the life, i. e. being of all. If, therefore, "God had not given His Son to die," instead of not being able "to obey His law," they would not have had a personal existence.

2. The gift of "His Son to die for sin," removed this forfeiture of life from "all men," and placed them in connexion with "sufficient saving grace." So that their final condemnation is consequent on their "receiving the grace of God in vain."—2 Cor. vi. 1; Heb. ii. 3, x. 26-29.

Yours affectionately,  
PETER DOUB.  
Lumberton, N. C., May 31, 1859.

For the N. C. Christian Advocate.  
**South Lowell Academy.**

BRO. HEFLIN.—I have enjoyed the pleasure this week of attending the closing exercises of the South Lowell Academy.—On the 7th the public examination was held—but not being present I venture no opinion, only to say that such a teacher as Mr. Anderson is not apt to have any but a fair and good one. The 8th was occupied by the speakers. The little Cicero entertained us for some time with declamation.—They entered upon the work with earnestness and alacrity. When they had finished we were treated with several original addresses. These were more than creditable. They would compare very favorably with similar efforts from older persons on larger occasions. One of these particularly won the attention and interest of the whole audience. It so aroused me that I had to expose myself to public scrutiny in order to get close enough to see and enjoy it. Finally the excellent principal introduced to the audience the Rev. President Craven of Trinity College. I was assured beforehand by Mr. Craven that he designed to give a really practical discourse. At this I was more than gratified. There is generally too much fancy and display and too little common sense and useful thought in the addresses at literary festivals. If I understand the object of those speeches, they are to do good—to enlighten—rather than win some evanescent eclat for the orator.

President Craven seemed to be bent on saying something that had a meaning, a weight and a purpose. Nor did he fail. Laying down the questions, "Why should we study? What shall we study? How shall we study?"—he proceeded for an interesting hour to answer those points in concise, and thought-laden sentences. I don't think I ever heard as much thought in as few words. Simplicity and power very happily blended in his whole speech. The people were much pleased and gave very flattering expressions of commendation.

A word about the Academy as to its future &c. On the 12th of July next the Fall session will open. The school is very pleasantly situated and surrounded. There is not a better location for a fine academy in the State. The community is an eminently moral one—there are no vicious and seductive evils to threaten the young while there—the principal is a most excellent gentleman, a good scholar and a conscientious Christian. It would be difficult to find anywhere an institution of the same age with so much of the great and good in its history and so little of evil and dissipation. I do not know one such in the State. The relative position is also favorable. It is high enough to make it safe for those farther west and is a healthful, sylvan summer retreat to the citizens of Eastern North Carolina. There is also (just discovered) a very superior mineral spring in about three miles of the academy. The water is a fine chalybeate—impregnated with sulphur and perhaps other constituents. As soon as an analysis of this water is obtained it will probably be published. Those in Eastern Carolina who have sons to educate and wish likewise to enjoy the pleasure and profit of a visit to the hills and the springs—could with great propriety bring their sons to S. L. and then daily visit Lipscomb's springs. One special recommendation of South Lowell is that it is under the good influence of religious connections—though by no means designed as an unfairly denominational school.

I have said this much for South Lowell, because of my knowledge of what it has done and may yet do. There is no question that our academies are our most important division of the educational system. If errors are made in a primary school they can be corrected in the academy, but if a student goes from the preparator school to College with a superficial knowledge of that which he should know thoroughly—with bad habits of both body and mind—with a half-trained and wayward and cowardly intellect—then is it too late to remedy the evil; and as the evil tree cannot bring forth good fruit, and as the sandy foundation cannot support the collegiate

column—the result is sad and distressing; parents are mortified; the hopes of friends blighted and the world robbed of an honor and a blessing. Good academies make good Colleges, while bad academies and bad homes are responsible for a vast portion of the dissipation and idleness &c., in higher institutions. Let us then look to academies!

DOLPH.  
For the N. C. Christian Advocate.

**Letter from the North West.—2.**

BRO. HEFLIN.—In fulfillment of my promise, I now proceed to give you an account of the exercises attending the erection of the monument to Bishop Roberts. As the Bishop was providentially spared the vexatious and vexatious judgments that attended the dismemberment of his Church, we may apply to him, with slight change, the language of Webster, on another occasion, though a kindred subject:—"He served and honored the Church, and the whole church, and his renown is of the treasures of the whole church." The South has the same right as the North, to his fame, and may reasonably take the same interest in the honors paid to his memory.

THE MONUMENT  
is a beautiful obelisk, about fourteen feet high. Except the base, which is of limestone, it is composed of beautiful Italian marble. The inscription was furnished by Bishop Morris, and reads as follows:—"He was a traveling preacher for forty years and Bishop of the Methodist Episcopal Church from 1816 till death. To him belonged the scriptural qualifications of a Christian Bishop, humble, self-sacrificing, apt to teach, of good report, given to hospitality, a man of God. With an imposing person, and commanding voice, he presided gracefully, and ruled with authority but with such patriarchal simplicity and gentleness of manner as secured universal respect and affection."

"Them that honor me, I will honor," 1st Sam. 2. 30.  
"Erected by the Methodist Preachers in Indiana."  
The above is inscribed on the shaft. On the die, in raised letters, is the following:—"Sacred to the memory of Rev. Robert R. Roberts, Born in Frederick county, Md., Aug. 2 1778. Died in Lawrence Co. Indiana, March 26th, 1843."

Though the Bishop died, as above stated, in Lawrence County, in the southern part of the State, yet, a few years after, by a resolution of the Indiana Conference, his remains were removed to this place, and buried in the grove of the University. Last Fall his widow, who had resided here since the removal of his body, was buried by his side.

The exercises connected with the erection of the monument, did not call together so large an assembly as was expected.—Indeed, in this respect it might be called almost a failure. There were but a few dozen men from abroad, and but a few hundred of our own citizens.

The exercises consisted of singing, prayer, reading selections of scripture, and an address; the latter by Rev. Aaron Wood, the oldest Methodist preacher in Indiana, but still a hale and active presiding Elder. He was listened to with marked interest and attention, giving, among other things, many personal reminiscences of the Bishop. A few items I will repeat. Bishop Roberts' moved to this State in 1819, three years after he was elected to his high office. He spent the greater part of his life, both before moving here, and afterward, in log houses. The location that he selected, was not very favorable for farming; but by his industry he made it quite productive. With his own hands he cleared one hundred acres of land, and superintended, and performed the principal labor in building five dwelling houses, and two mills. It was he that first conceived the grand scheme of our present Missionary operations.

While on the summit of the Alleghany mountains, looking down upon the almost boundless expanse stretching away to the East and the West, and with the eye of his imagination, and his faith taking in a still more ample sweep, over the whole country, and the entire world, he felt that some new plan must be devised to carry the gospel to the teeming multitudes where cabins were already dotting the western wilderness, and to the uncounted millions of other lands. He revolved the matter prayerfully in his own mind, and on arriving in New York, laid his plans before Dr. Bangs, and other prominent members of the church. The result was our Methodist Missionary Society, which has already blessed untold thousands, and is destined to accomplish still mightier works. This is glory enough for one man, even if he had done nothing more. The speaker stated that he had heard several statesmen, whose names he gave, some of them presiding officers of distinction, say that they had never seen any man occupy the chair with more ease and dignity than Bishop Roberts.

The interest of the address was augmen-

ted by the presence, in full view of the audience, of a full length, life like portrait of the Bishop, which had been brought from its resting place on the rostrum of the College Chapel. The portrait represents him as a portly, light complexioned man, with a full ruddy face, his large head partially bald, and the white hair carelessly thrown back over the shoulders. Judging the portrait alone, I should conclude that he was a man of strong mind and decided character, but lacking somewhat, in refinement of taste and habits.

THE WEATHER.  
After several weeks of the very finest, suddenly changed a few days ago, and brought us back to the middle of March. There was a severe frost, extending from Western New York, to Illinois, and how much farther I do not know. In some parts of Canada East, snow fell. Partly severe for the 5th of June! In many places the corn and other young plants have been cut down; but I think they will generally shoot up again. If not, it is not too late to re-plant. It is stated that in some sections the wheat is killed. If this should prove true, it will be a great calamity.

Yours truly,  
J. A. D.  
Greencastle, Ind., June 8, 1859.

For the N. C. Christian Advocate.  
**Lenoir Collegiate Institute.**

BRO. HEFLIN.—Having been appointed one of a committee, to visit Lenoir Collegiate Institute, at the close of the past scholastic year, and being the only one present, all the time, the duty devolves upon me to make known to the public, the condition of the school. The village composed of about thirty families, is handsomely and healthfully situated—the buildings are new, commodious, well finished and furnished. The grounds, both private and public are tastefully laid off—well shaded and improved, and the entire village is attractive, and presents ideas of unusual quietness and home comfort. Both departments of the school as I learned from the report to the board of directors, are out of debt, increasing in patronage, gaining on public confidence, and in every sense in a healthy and happy condition. The examinations, witnessed by myself, were thorough and creditable.

The music, recitations, declamation and original orations, were well-timed, well studied, neatly and in some instances forcibly written, and read and delivered with marked ability. Every thing impressed me with the firm conviction, that Mr. Branson, the Principal, is more than ordinarily qualified both as an instructor and governor for the position he occupies; and sustained by the co-operation of a liberal minded board of Directors, the future of the schools under his care, can but be bright. I have no hesitancy in saying that this school is entitled to all the reputation it has and is well worthy of all the patronage it now has, or can have, and with the utmost care, I can recommend it to parents and guardians who have boys or girls to be educated, or young men or women who wish to educate themselves, as possessing advantages and affording facilities, at least, equal to any school of its kind in the State, with which I am acquainted. I have endeavored to speak soberly, and avoid all exaggerations, forasmuch as I am speaking by the authority of the Conference. This report is, in a manner, endorsed by them, and nothing should be said that could mislead our people in selecting a school for the education of their children. The preaching, speech-making, party, and other exercises, not connected with the schools proper, are subjects with which I have nothing to do, in this paper. JAS. H. BRENT.  
June 7, 1859.

SELECTIONS.  
From the S. C. Advocate.  
**Across the Continent.—No. II.**  
Up the Mississippi—High Water—Levees—From Shreveport to Waco—At Anchor in the Prairie—Trials by the Way—Riding a Creole-Mexican Horseman—Texas, a Paradox.

On Tuesday, the 27th, of April, at 5 P. M., we left New Orleans on the Steamer Lecompte for Shreveport. As we ascended the Mississippi, we realized how just it fears entertained of a general overflow. The waters were higher than during the freshest of last year—the most disastrous ever known—and only need to rise an inch or two more to flood the entire bottom. The idea of embanking such a volume of water—swollen, ever and anon, by the rivers that run into it and the rains of heaven falling on a dozen States, considered as an experiment, would be pronounced that he had heard several statesmen, whose names he gave, some of them presiding officers of distinction, say that they had never seen any man occupy the chair with more ease and dignity than Bishop Roberts.

time will come when these alluvial bottoms will be denuded of timber, and the sugarcane and cotton plant wave instead, and on each side, the home of the master and the habitations of his servants will so multiply as to make a *continuous town for a thousand miles*. Lands will be divided, like city lots, in the partition of estates with forty or fifty acre fronts—running back according to the capital and necessities of the proprietor. All along this great artery of commerce, money and taste will rear architectural wonders—the lordly mansion—the less imposing, but more beautiful cottage—and vines and gardens and trees will embosom a population, rich, refined, (oh! that history may add,) religious.

Our first night was dark and stormy—I might say tempestuous. We made very little progress and were very glad to hail the morning light. The Lecompte is a slow boat, but her commander, Capt. Johnson, I can recommend as a prudent and safe officer. The lives of his passengers are precious in his sight, and with him are secure as they could be in human hands.

For the first time in my experience I found Red River low and falling, but still high enough for easy navigation. We reached Shreveport on Saturday night, and there spent the Sabbath, preaching both morning and evening. The people were present in large numbers, and seemed to give earnest attention to the word spoken. May their profiting appear in future time!

The travel westward is heavy. The extra stages left on Sabbath morning, each full of passengers. The regular line left on Monday, but I was crowded out and had to hire a conveyance to Marshall—the agent assuring me that I should be provided for from that point. We got in next morning in time for the stage, but not time enough to see my old friends. We took passage for Henderson, and had as pleasant travel as a crowded vehicle on a very warm day would allow. In fact, in all my wanderings I never struck a more agreeable crowd. One gentleman, who had been over the plains, encouraged us much as to the prospects of our journey. He thinks there is no danger, and that the discomferts are not greatly to be dreaded. He gave me much useful information as to my outfit, and I hope to profit by his suggestions.

Stopping at Henderson, we passed on to Rusk, arriving in due time next morning. Spent two days with my sister and her deceased husband's family, and then took up the line of march for San Antonio.

After much debate and various opinions from those best informed, I took the route by Palestine, Waco and Austin to San Antonio, expecting to go through expediently—but have been sadly disappointed. We started with a stage and four horses; at Palestine, after stopping all night, we dwindled to an inferior hack and two horses. Nevertheless, we moved along, maintaining about the same speed, as when we had more locomotive power. At the end of fifty miles we cast anchor again, and longed for day.

With a vastly improved vehicle and rapid horses, we sped over the prairies for fifteen miles, and driving up to the stand, hailed, but no answer came. Dismounting, we examined the stable, and found neither hostler nor steeds. On inquiring at a house near by, we learned that the corn and fodder were exhausted, and that the horses had been turned out to graze could not be found. The postal arrangements of the country are deranged somewhat, and I suppose contractors and agents must be forgiven for landing passengers in the middle of a prairie without horses to carry them on. All hands save myself, turned out to hunt up the lost. I tried to sleep and forget.

In about two hours they returned, hot and weary, having found but one of the span. Taking one who had just run his race and the found one, we prepared to start once more. Both horses refused to pull, but presently were persuaded to their duty. We went off at a pace too fast to endure, and at the first little hill we halted, but not till we reached the top. After coaxing and pushing, we got off once again; accomplished several miles and then hauled for an hour. Is any thing more provoking than a horse when he takes "the studs"? I had reproved the driver for swearing, in the morning, and under this provocation he restrained himself finely. At last, turning to me, he said—"you rebuked me for swearing at the stand, but this is enough to make a preacher curse. It would relieve me mightily to curse these horses, and the contractor who put them on the road." "Have patience, my good fellow, cursing will not start them." I got out to drive, while a fellow-passenger led, and the driver pushed the stage upon the horses. At last they moved—but in a minute they stopped again. Alas! alas! This time we halted in a bottom of mud and sand, and well nigh despaired of ever moving again. I went off in search of help, and to my joyful surprise on getting half way back, found they had started.—Finally we reached the stand—glad enough

to part with the beasts which had wrenched us so much.

We heard all along that, more than likely, one could not cross Tahachana creek; and the driver who always spoke according to his impulses, took the most discouraging view of things and professed to speak from personal knowledge. He was inclined to stop, affirming that if the water had gone down, it was impossible to climb the opposite bank. We insisted upon going on and seeing for ourselves.—Late in the afternoon we reached the dreaded creek, and found it about *100* deep. The banks were very steep and high, nearly perpendicular, and slick with slimy mud. Of course we had to dismount.

A fellow passenger took Mrs. P. and our little daughter down the stream to a log crossing, while I remained to help the driver lock his wheels, and descend to the water's edge, where I was to get in, cross, and be ready to help up on the other side. Fortunately a creole living not far off, came down to assist if necessary, and we found him very servicable. The descent was so steep that the driver could not control the horses, and accordingly they carried the stage beyond my reach. In this dilemma the creole proposed to carry me over on his back; so I mounted him and rode over. On going down to help Mrs. P. over the log, I found it too high and narrow for a safe transit. To cross on it safely would have taxed the nerves of a oon. I recommended all parties to go back to the ford and ride my creole. This was agreed upon, and the descent and passage was effected amid no little merriment. While the creole was slipping and catching under his burden—he would cry out, "do not be alarmed madam, Billy is a safe horse, and will take you over dry shod." To little Ann the incidents of the day were very entertaining, and will be chronicled in her memoirs as "the funny passage of Tahachana in Texas."

On our arrival at Waco, we found that we had to lie over a day. So we rested, wrote letters, and at night I preached.—During the day I saw a novel scene. A herd of six hundred beavers, driven by Mexicans riding their Spanish ponies arrived. The Brazos was very full, and the cattle very reluctant to take water.—The Mexicans, however, were *not* and shouts urged them on; after a few stampedes, those in front plunged in, the rest followed in quick succession, and presently a forest of horns covered the rushing waters. One timid steer, preferring land to water, resolved on flight. The Mexicans at full speed, lasso, in hand, pursued him. Soon they returned: one had him by the horns, another by the tail—the lasso in both cases fastened to the horn of the saddle, and the well trained horses pulling as though they were in harness. When the chase began, I saw a young horse "pitch," as they call it out here. He soon threw his rider (who was an American,) and set out for freedom. A Mexican took after him, full speed, in fifty yards overtook, lassoed him, threw him down and held him fast till his fallen comrade came up, took possession and remounted. The dexterity of these riders is amazing. When a man from the old States expresses his astonishment, they laugh at his simplicity. The whole secret of their security seems to be in their fearlessness—and this is the result of habit. Neither man, woman, nor child, is considered *maturalized*, until they can ride a "pitching" horse, run down a mule rabbit—and call it good.

Texas is a curious country—a paradox. Everything is in the superlative, or contradictory, or marvellous. It is the richest and the poorest—has the best and the meanest water; is the hardest country to live in, and has the most to live on; the days are the hottest, and the nights the coolest; the best roads, and the slowest travel; the finest building material, and the least use made of it; more plains, and less timber; more ropes to tie horses, and yet more estrays; a poor country for farming, and yet the most productive; the least work and the largest yield; the horses are small and the cattle big; the frogs have horns, and the rabbits have ears like mules; the people are intelligent without general education—inventive without being tricky—refined without mannerism—rich without money—hospitable without house—bold, generous and brave. In fine, here is an empire in extent and resources, but in the slowest process of evolution, and yet destined to population, wealth and power. There is much to admire, but little to deplore; many things to enchant, but few to offend; and for the people and their institutions, there is a splendid future.

G. F. PIERCE.

**4th of July Oration in Raleigh.**

BY R. C. Badger, Esq., has been selected Orator for the Fourth of July celebration in our city. Mr. Badger is a young man of great promise, and the public may expect a good oration.