



Solitude and devotion! What an appropriate and harmonious union! "What God hath joined together, let not man put asunder." Sincere and earnest prayer is the exercise of the highest gifts and noblest energies of the human soul. It is the bursting of the germ of immortality through the tith of time and death. It is the ascension of the flame of spiritual fire that trembles in every human breast, pointing its aspiring columns far above the trammels of its material residence, and seeking communion with its heavenly source. It is the union of the highest thought and the highest feeling, in the exercise of the highest energy, toward the highest attainment; communion with the Highest Being, and enjoyment of the highest life. No thoughts, feelings and aspirations are comparable, in excellence and power, to those that forth in prayer to God. And nowhere but in absolute solitude can the soul gather up its thoughts, and concentrate its feelings and energies, for the right exercise and enjoyment of the highest spiritual devotion. The most remarkable devotions of Jesus were in the darkness of the night and the solitude of the mountains. Solitude of soul is essential to spiritual prayer, and solemnity abides with solitude. The solemnity of the great congregation is not to be compared to that which comes down around the soul, like the curtains of the spirit-world, in hours of solitary loneliness. Consciousness of the presence of God is different outside of the almost divine influence of solitude. When the closet is entered, and the door shut upon the sights and sounds of this frivolous world, the very air of the room seems burdened with the presence of God, and the common difficulty of an unbelieving heart—conviction "that he is, and that he is a rewarder of them that diligently seek him"—is in a great measure overcome. When we leave the company of men, and withdraw to the solitude of a mountain, or to the lonely side of some stream like "Kedron," or into the gorges of some mountains like those "round about Jerusalem," or into the solemn, and reverent, and devoutly calm congregations of the forest, the presence of God is realized with a power and intensity unknown outside of the grand walls of the temple of loneliness. In solitude alone does the soul assert its presence, its rights, its powers, its superiority. Everywhere else it is overwhelmed, paralyzed, and lulled to slumber by sense. Everywhere else "the lust of the eye, the lust of the heart, the pride of life," "the deceitfulness of riches, the cares and pleasures of this life," are all awake and active, and reason and conscience, the soul and its aspirations, are either in a dormant, unconscious lethargy, or like a prayerful man in a ball room. Thoughtfulness, which can alone enable us to comprehend and appreciate the solemn things above us, around us, and in us, and without which prayer is solemn mockery, cannot be healthfully developed except in the quiet and repose of solitude. The seed must be quietly buried in the silent earth before it will germinate. And sincerity, as before God, leading to honest self-criticism, and thorough self-knowledge, is hard to find, in its genuineness and purity, until the lonely soul has nothing to contemplate but itself and God. And where else but in solitude can the soul pour out its most earnest and sacred feelings, and exert its highest energies in prayer! It cannot do this in the presence of witnesses. The consciousness of other eyes and ears than those of God, is an insurmountable barrier to the highest spiritual devotion. Jacob obtained the great victory which changed his name and his destiny, and made him the prince of prayer, alone, in the darkness of the night, and the loneliness of the wilderness. Moses was received into the cabinet of God, and made the law-giver of the world, alone, upon the summit of a wilderness mountain. The mighty old prophets of Israel received their inspirations in solitude. John the Baptist prepared for his august ministry in communion with the wild grandeur of nature. Jesus Christ sought help from heaven for the endurance of the agony of his passion in the long-continued struggles of solitary prayer. And one secret of the spiritual power of our Methodist forefathers in the ministry was, that they prayed in the woods. "My kingdom is not of this world," said the holy and dying Jesus. Both solitude and devotion lead us away from the world, and from the contemplation of worldly things. Solitude leads us out of the dust, and turmoil, and glare of the field of every day life, into the cool groves of earnest meditation, and devotion conducts us through their mazes to glimpses of the calm and sweet sunshine of the heavenly world beyond. A life without either is an imperfect, superficial and lifeless life. As well might the whole earth do without shade, or the parching heat of summer without the winter's grateful and fertilizing cold, or the light and labor of the day without the cool and calm repose of the night. Everything in the human soul which is grand, noble, beautiful and good, must be nourished by solitude. The tender seeds of such things cannot germinate on the treacherous "wasteland" of society. The ground is too hard and sterile; there is too little individuality, naturalness, courage, sympathy and tenderness; the soil of the soul is not vital while in communion with the little material details that make up this great, all-engrossing, utilitarian world. In solitude, meditation is the utterance of the soul; in society, language, conversation, is its only expression. Let any man compare the freedom, vastness, wealth and power of his thoughts and feelings in solitary meditation, with the artificial, diminutive, bare and feeble deliverances of ordinary social conversation, and he will find out the poverty of the last as compared with the first. The wild sweet music of the forest songster can never be obtained from the caged bird. Society, with its business ambition, pleasure, its strife and restlessness, is an enemy to either the mental or spiritual fertility of the soul. It is not to be shunned; it is our theater of usefulness, the battle field on which we are to gain our victories for God and heaven. But the ability to be useful, the strength, the skill, the armor necessary to victory, must be obtained in solitude. Thought and wisdom, fixations of purpose, and strength and grandeur of character, are all fruits of solitary soul struggles, and of spirit-communings with the glorious and holy realities found nowhere else. When Christ was to be transfigured, he "went up into a high mountain apart," and took none to wit-

ness, of the whole human family, but three sympathetic and appreciative friends. Thus the greatest manifestation of divine glory with which the world was ever visited, took place far away from the gaze of the thronging multitude. Neither is perfect, in its value and joy, without the other. Prayer without solitude is a laborious day without the repose of the night, and solitude without prayer is a night without moon or stars, or spangled firmament. Prayerful solitude is full of wisdom, and solitary prayer is full of grace.

AN UNSECTIONAL METHODIST PAPER IN NEW-YORK CITY.

We have long thought that such a paper ought to be established. After the division of the Methodist Church into North and South, the latter was willing faithfully to abide by the "line" of separation, but our Northern brethren not only repudiated the "plan" of separation, but disregarded the line, invaded Southern territory, and established themselves in certain regions, as though there were no Southern Methodist Church at all. And this has been their policy ever since. They, even now, have some churches in Texas and Arkansas. They have, indeed, refused to recognize us as a branch of the American Methodist Episcopal Church.—This they did formally and officially, in refusing to receive Rev. Dr. Lovick Pierce, our delegate to their General Conference in 1848. From this action they have never receded. Such indignity they have never offered, and would not now offer, to any evangelical Protestant Church. They, therefore, not only place us out of their pale of American Methodistism, but out of the community of American Protestant Churches, with which they fraternally associate. Our position is kept in the dark by their papers and periodicals, and the American people, outside of the circulation of our own, are not allowed to understand it. They also misrepresent us, and almost ignore us, in the eyes of the Wesleyan Methodist Church in England, and of all the Protestant Churches in Europe. This they are the better enabled to do from the fact that New-York is the "eye" of the United States, so far as Europe is concerned—the center of literary, commercial, and all other kinds of intelligence. In addition to this, they have established an organ within the bounds of our own Church, at St. Louis, and are now proposing to establish one at Richmond, Virginia. The remedy for all these things is plain, practicable and potent: an organ of true American Methodistism in New-York, setting forth and vindicating our true position, viz: ecumenical connection with no political question whatever, and demonstrating it as the scriptural position of the New Testament Church. The success of such an enterprise need not be doubted. Political papers in New-York, opposed to the fanaticism of the North, are amply supported. The New-York Day-Book and the Journal of Commerce may be taken as examples. Religious papers at the North, also, advocating the very positions we occupy, and fighting ecclesiastical-political fanaticism, as we do, prosper abundantly. The New-York Observer, Old School Presbyterian, and the Philadelphia Christian Observer, New School Presbyterian, are examples. And one great reason of the large circulation of the Christian Advocate and Journal is its quasi-conservative position. But none of these are of any advantage to Southern Methodistism, which is but another name for unsectional Methodistism. When the true relation of our church to political questions is fully understood, as it would be through such an organ as we propose, the masses of the people North and South, will see the modern political desertion of the church and pulpit, will repudiate ecclesiastical intervention in State affairs, and joyfully support a truly New Testament Church. It is now demonstrated that, whatever may be the different opinions of different classes of people in the North on the subject of slavery, the majority of them are opposed to the modern unnatural and injurious connection of the church with political questions. The Methodist portion of the North, or a large portion of them, would look with favor on the establishment of such an organ, and would read it, that they might understand both sides for themselves; and the South would give it a general and vigorous support, both in the Church and out of it. The Southern Church has the influence, the talent, and the wealth to establish it. Her true position would then be understood throughout the United States, and in Europe, and her influence would be immeasurably enhanced. And while we would be at peace with our Northern brethren, and while we rejoice at their success in spreading scriptural holiness over these other lands, yet, as they refuse us even the courtesy shown to other denominations, and will acknowledge no bond of union with us, we are not able to see any reason for that reference to them which has heretofore trammelled some parts of our operations. We are free to acknowledge that, if such a thing were within the bounds of possibility, we should rejoice to see American Methodistism again one undivided whole, on such a basis as would allow every man to think and act for himself on the vexed question of slavery—such a basis as would exclude it from church legislation, and confine it to individual opinion and action. But as this appears utterly impossible, we are in favor of that policy which steadily aims to establish, throughout the United States, such a Methodist Church as will stand on such a basis. Four-fifths of the population of the United States would this day favor it, and every threatening wave of ecclesiastical fanaticism but opens the eyes of the people more and more to the damnable influence of political preachers and churches. They are now as much denounced in the North as in the South. The same light is now going on between the conservative and ultra wings of the Northern Methodist Church, that once raged between the Northern and Southern portions. An explosion will take place about the time of their next General Conference, and the conservative party, if they could be brought to understand it, would not fall out with our position. We repeat, we are in favor of establishing a Southern Methodist paper in New-York, and that soon. Let no foolish timidity deter us; we can accomplish it easily; let us do it.

A NEW KEY TO EUROPE.

The Freeman's Journal, assuming the Transatlantic Telegraph to be a fixed fact, remarks: The laying down of this telegraph has given to Ireland a most remarkable position. It now stands, by necessity, in the track of all important communication between the Old World and the New. The necessities and the law of trade must conform to the line of quickest dispatch. In this way the trade that is moving from London to Liverpool must move farther, to Galway or Cork. A material development is about to reach Ireland. Let her moral and religious character be as remarkable under the new order as it has for centuries been under the system of repression and persecution, and she cannot but become, in the intellectual as well as in the material order, the key of all Europe.

A NATIONAL THANKSGIVING.

An encouraging indication of the times, is the fact that a National Thanksgiving Day is suggested and urged by some of the leading secular journals of different sections of the Union. The St. Louis Intelligencer, the Philadelphia Inquirer, and the New-Orleans Commercial Bulletin, all recommend it. The last-named journal says: "We think it would be peculiarly appropriate at this time. Last year at this date an excitement so great as to inspire some of the firmest and most sagacious men in the nation with dread and alarm, existed from one extreme of the Union to the other. Good men and true as they saluted each other enquired whether we were about entering a state of wide-spread and terrible fratricide, and perhaps bloody beyond the ken of mortals; whether the institutions founded by men whom Providence evidently raised up for the purpose, and whose equities, taken as a whole, perhaps the world never before saw, were about to yield to torrents of passion, sectionalism and hatred, and be finally swept from existence, leaving a blank in the civilized world, similar to that which the extinguishment of the sun would create in the natural. And for a number of years previous to the last, the sombre pall of mourning brooded over the land. The Destroying Angel upon his pale horse rode in terror over the stricken cities of Norfolk and Portsmouth, Charleston, Savannah, Mobile, New-Orleans, Chicago, St. Louis, and a multitude of other towns and places, carrying desolation and weeping to thousands of hearts, solitude and vacancy to hearts which a moment before resounded with the joyful song of health and cheerfulness from the loved and the loving. Now the storm of passion has passed away, and the sun again peers out from the serene heavens. Profound peace reigns throughout all our borders; at least the exceptions are too insignificant to be taken into account in recounting our blessings, while from one end of the country to the other the people rejoice in the enjoyment of almost unexampled general health. The harvests, too, are generally abundant, and in some respects unprecedented. 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A DREAM OF SUMMER.

By J. O. WHITTEER. Bland as the morning breath of June. The southwest breeze play, And through it haze the winter noon...

SELF-MADE MEN.

Some men are what is called fortunate in the accidents or circumstances of their early life, their education and worldly commencement of the practical business of life.

STATISTICS OF THE BIBLE.

The Scriptures have been translated into 148 languages and dialects, of which 121 had, prior to the British and Foreign Bible Society's new appeared.

EDUCATIONAL.

ANDREW FEMALE COLLEGE.

This institution, located at Houston, Texas, was founded by Andrew, a native of the State, and is now under the management of the Rev. J. H. ...

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GALVESTON FEMALE SEMINARY.

This institution, located at Galveston, Texas, was founded by Misses C. S. & E. M. Cobb, Principals. The Seminary was organized in 1857...

EDUCATIONAL.

BASTROP MILITARY INSTITUTE.

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MISCELLANEOUS ADVERTISEMENTS.

NEW ORLEANS & TEXAS U. S. MAIL LINE.

The following new and improved Steamship Line, now composed of the ...

CLASS COUNTY, TEXAS.

Mr. Entree:—While you are continually receiving communications from almost every part of our State, I see nothing from this portion...

LEGH HUNT.

Buchanan Hunt, who has come hither from Rome to fulfil his duties as a member of the other evening to visit Leigh Hunt...

WORKING POWERS OF THE PRESIDENT.

A Washington correspondent of the Philadelphia Press writes: "As Mr. Buchanan attends to his duties in the Executive Office...

NO FRIENDS.

Some people complain that they have no friends; but they might as well complain that they have no clothes...

CHIEF JUSTICE LEE.

Chief Justice Lee, of the Sandwich Islands, who died on the 28th of May last, at Honolulu, was a native of the island of Hawaii...

SKETCH OF VERDI, THE COMPOSER.

Verdi was born in the Duchy of Parma, at Busseto, a place so small that it is not even marked on the map...

DEATH OF THOMAS DICK, L.L.D.

We have to announce the demise of this venerable and excellent gentleman, the author of "The Christian Philosophy," and of several other works of a pious and instructive nature...

CIRCULAR.

To the Presidents of Institutions of Learning, Male and Female, under the care of the Methodist Episcopal Church, South...

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THE HUMAN VOICE.

Experience shows that the human voice under favorable circumstances, is capable of filling a larger space than was probably ever conceived within the walls of a single room...

WELCHMEN IN AMERICA.

Rev. Dr. West, in an address at the laying of the corner stone of a Welch Church in Philadelphia, stated that the Welchmen in America were about one and a quarter million...

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