





TEXAS CHRISTIAN ADVOCATE. GALVESTON, TEXAS.

THURSDAY, DECEMBER 3, 1857.

SOULE UNIVERSITY—A GLORIOUS DAY IN ITS HISTORY—ENDOWMENT OF TWO PROFESSORSHIPS.

We are happy to learn through Rev. Brother Foote, who is now in the city that on Wednesday the 18th inst., the fall session of Soule University closed most gloriously for the prospect of that Institution. For several days large audiences were in attendance on the examination of the young ladies of the Female Institution, who acquitted themselves with great credit to themselves and teachers, and gratification to their parents, many of whom were present from a distance. In the evenings of Monday and Tuesday, the capacious church was crowded and all were highly entertained by exercises in declamation from the students of the University, and music from the young ladies of the other institution. The Board of Trustees was in session and Rev. W. G. Foote having been elected Professor of Mathematics, that Professorship was endowed by Col. Jared Kirby by a donation of \$12,000, the same was done by Hon. Gabriel Felder for the Professorship of Ancient Languages, thus adding \$24,000 to the previous endowment. Mr. John N. Kirby was elected Tutor to the University, and resumed his efficient labors in the Preparatory Department. It was resolved to lay the corner stone of the University building on the day of the next commencement.

On Wednesday evening an elegant supper given to the students of both Institutions, and partaken of by their parents and friends, presented a rare scene of festive enjoyment, after which all repaired to the church and several addresses on the condition and prospects of the University were heard with the greatest enthusiasm by a densely crowded house. On a proposition to raise building materials, Col. Sledge headed the list with 60,000 bricks and on that evening and the next day about \$10,000 worth was pledged, making with endowment, exclusive of grounds and buildings now in use about \$34,000 of available means. The number of students in attendance during the year was 105 as will appear with their names in a catalogue just out of press at this office, to which we would invite the attention of the public. A few have been left with us and will be furnished to any one who may desire information with a view of patronizing the Institution, or they can obtain a copy by addressing Col. T. B. White President of the Board or any member of the Faculty at Chapel Hill. The recent liberality of the friends in its immediate vicinity in addition to what they had previously done affords the most cheering evidence of a high and growing appreciation of the enterprise, and if their noble example is followed, as we trust it will be, throughout the length and breadth of our Conference in Texas, a rapid growth, and a glorious future awaits our University.

We owe it to ourselves and our children as well as to the honored name which it bears, not to be behind the effort which is everywhere making in behalf of similar institutions, and if our brethren and friends will only do justice to the importance of the enterprise and to their acknowledged ability before the head of our venerable Sir Bishop shall go down to the grave, and he be called to his reward (which may happen avert for many years) his heart shall be cheered by the knowledge that Soule University is an honor both to the church and State.

THE SOUL.

The indefatigable assistant editor of the Western Christian Advocate, in an excellent editorial letter, gives the following specimen of an extemporaneous sermon, by Dr. Thomson. The text was, "If a man die, shall he live again?" The Doctor confined himself exclusively to the argument from nature, in the discussion of the question of the immortality of the soul, and some of his flights were sublime. "Tears, wet faces, were all over the room," remarked one, "and the way he struck to death many of the objections of infidels was terrific." "If the soul be material," said the Doctor in one of his references, "then it must consist either of an ultimate particle of matter, or of an aggregation or collection of particles." On the first hypothesis he thus uttered himself; "There is a grain of musk. Take it; put it in a room. Let it be the smallest grain you can find. The room may have its thousands of cubic feet of air; but each cubic foot will be impregnated with the odor. Let the musk stay in the room ten years or more. It will scent every nook and corner of the room, and when, at the end of ten years, you take the grain out and weigh it, you will find that so far as you can determine by scales, it weighs exactly the same it did the day you put it in. Now let it be granted that the mind is a particle of matter, an ultimate particle. Put it into the head of a Napoleon, and see it draw up lines of battle, and see it direct armies and navies, and watch it till it goes into the solitude of the island of St. Helena. See that same sort of a particle creeping into the brain of a Newton. See how it helps him to go heavenward—see it as it floats up in some clear night, to the abodes of the stars—see it sweeping to the utmost verge of the material universe, and drinking in the solitude and mystery of the vast infinitude beyond. Magnificent grain of immortal matter, art thou thus to fly, and thus to act, and thus to explore, and thus to achieve, and thus to govern the world?" These, of course, are not the Doctor's words; they give his idea, however, as far as I could gather it. A fine example, is it not, of what the logicians would call the *reductio ad absurdum*?

"Now," continued the Doctor, "if the mind be a collection of particles, then it is susceptible of division. It has a top, a bottom, an east end, a west end, a south side, and a north side; and some day when a man is not so much on the look-out as he ought to be, a gust of wind—an impudent gust of wind might come along—and drop out the bottom of his understanding, and make a profane and general scattering of all his ideas." By this argument the Doctor did not propose to prove the doctrine of the immortality of the soul, but to answer the objection growing out of the alleged materiality of the soul, thus bringing the question up to the ground of neutrality, so that the positive argument could be made to play upon the question.

TO CORRESPONDENTS.—YOUR various communications are on the file and will be published next week.

Peter Paul's three communications are received and laid over until the Editor's return.

GALVESTON SEMINARY.—REV. Mr. McNair will deliver an Address before the students of this Institution, Friday evening, December, 4th. A large audience is confidently hoped to be in attendance.

DR. BROWN, CONCERNING THE BRITISH IN INDIA.

Dr. Brown, many years a distinguished missionary in India, and now in this country, is well qualified to give an opinion in reference to the prospects of the British in that part of India for years under the control of British arms, and now in a state of revolution with the most alarming indications. Says Dr. Brown:

Although victory has crowned the British arms in the defeat of Nena Sahib, and though India will soon be swept by an irresistible European army, yet the prospects for the future are gloomy. What shall be done with India? Is now the uppermost inquiry of British statesmen. A native army can never again be depended upon as a guard for their Eastern empire, and to maintain an European force sufficient for its permanent protection, would increase the debt of England to an amount that must render national bankruptcy inevitable. Hitherto India has hardly paid the expenses of its government. The only advantages England has derived from her numerous acquisitions, are the increase of her commerce, and the provision of honorable offices, with high salaries, for the younger sons of her aristocracy. A few more hundreds of millions added to the standing debt may at length convince her that she is purchasing those advantages at too dear a rate.

MORMON AFFAIRS.

A dispatch from Washington, dated Nov. 17, says: The War Department received to-day a highly interesting official dispatch, including a proclamation from Brigham Young, declaring martial law in Utah.

He claims the right to do so in virtue of his authority as Governor of the Territory and Superintendent of Indian Affairs, (not having been suspended from exercising his functions as such,) and in virtue of his power under the Territorial organization.

He expressly forbids the U. S. troops from entering the Territory without his authority.

He complains that the Mormons have not been treated as American citizens; that the U. S. Government has acted on misrepresentations, its object being to drive his people from the Territory.

The language is emphatically in hostility to the authority of the United States, and is here regarded as a declaration of war.

When Colonel Alexander arrived within 30 miles of Fort Bridges, which place is occupied by the Mormon troops, he received a letter from Young, through the commander of the Nauvoo Legion, warning the troops out of the Territory, but saying that if they desire to remain till spring, they may do so, provided they give up their arms and ammunition and leave in the evening. In the mean time he would see that they were well furnished with provisions.

The letter was accompanied with the above-mentioned proclamation and a copy of the laws of Utah.

AN INTERESTING QUESTION.

An interesting question, which has been agitating the Episcopalians of New York not a little of late, has been settled, namely: whether the Bishop of the diocese could be induced to pay a visit to the famous Puseyite Chapel in Madison street, and thus, by his official presence, sanction, directly or indirectly, the peculiar rites and ceremonies there. The Bishop, on the evening of All Saints Day, not only visited the chapel, and held confirmation and preached, but conformed to the rites and ceremonies aforesaid; and after the services were over, did not hesitate to express his warm approval of them all coupled with a hope that other churches would follow the example. The Madison Street Chapel being looked upon as a semi-Popish establishment by the low churchmen, of course the Bishop's course has excited much feeling among the clergy and laity of that party—and if rumor be true, that feeling will seek open and public expression before long. At all events, so it is said.

THE LIFE OF A CHRISTIAN.

True religion is the source of the sweetest serenity, the most refined delight, the most exquisite enjoyment. From conscious integrity, peace with God, submission to his will, and reliance on providential and gracious care, spring calm content with the present, and serene expectations of the future; and all understanding. Victory over the fear of death, and a well grounded and lively hope of eternal happiness, support the soul in adversity, and increase the enjoyment of prosperity. Contemplation on the glories of the divine character, and the wonders God hath wrought, issuing in admiring love, adoring gratitude, and fervent praises; yet, in regard to the motives which prompt to all they do, the difference must be as wide as the gulf that separates sin from godliness. Wherever the injunction, "whatsoever ye do, do all to the glory of God," cannot be observed, they can find neither pleasure nor enjoyment, for there the Christian cannot maintain his consistency. His example must be all on the side of religion—his character must be formed upon Bible principles—his business must be conducted as to establish his perfection—his conduct in all things, must advance God's kingdom among men. Poverty and riches, suffering and labor, worship and employment, may then all combine to promote its triumphs; and when the church—the entire church—is composed of members, who hold to these principles and act upon them universally, there will be in and upon it such a measure of the Divine Spirit, as shall give a powerful impulse to all its operations, and secure the speedy answer to the petition, "thy kingdom come." May that day soon arrive. "Come, Lord Jesus, and stay thy coming quick."

"THY KINGDOM COME."

We copy from the Southern Christian Advocate the following excellent Editorial. It is far superior to any thing we could write.—[Pas. Tex.]

There is a selfish religion. There are those in the Christian church, more solicitous about their own frame of mind than for the glory of God; who if they are happy, and can shout under the sermon, and sing, "I am bound for the promised land," care very little about the evangelization of the world, and the universal reign of the Lord Jesus Christ. It is well to be happy—to shout—to read our title clear to heavenly mansions; but it is better far, in these and in all other things, to have only in view the final—the speedy triumph of Christ over his enemies. The petition, "thy kingdom come, thy will be done," in the formula of prayer which our Lord gives us, stands before any asking of blessing upon ourselves—and this significant fact should teach us always to esteem God's glory as more to be sought after than our own good. There is no portion of this divinely-appointed prayer into which Christian longing throws such emphasis, as it does into those simple but all-comprehensive words. They are few, but they embrace all we need—let them be answered, and earth can ask no more. His highest hopes shall then be more than consummated.

What does the petition comprehend? "Righteousness, peace and joy in the Holy Ghost," for the world—the whole world—in the world of sinners, as in the heaven of angelic spirits. How blessed are we, that we can thus pray—and be caught up to God so to pray, can do it in faith that he will hear and answer. When righteousness so prevails, what a multitude of evils under which the "whole creation groaneth and travaileth in pain," will have been banished from earth. The desolations of war, the violence and bloodshed produced by private animosity, the unutterable woes that spring from lust and ambition, hate and selfishness, shall be known no more. Great as these evils are, and fearful in their results, these are not the only grounds upon which the christian deprecates them and would exult in their extinction. His grief is, that they dishonor God—that they give evidence of an utter disregard to His being and perfections. His character and claims upon man; and, being jealous of his Master's honor, he prays for that reign of righteousness, which shall establish peace between man and his Maker. Then too shall this peace reign, until it becomes the perfect fruit of heavenly joy; drying the tears and assuaging all the sorrows of humanity. This is all we need—with it, earth becomes a heaven, and for such a heavenly-peace we are taught to pray, even before we present our own special necessities at the throne of grace.

Nor can we imagine that man to have attained to any high degree in grace to whom the ardent desire for this glorious consummation is not an ever present motive.

DRESS.

The apostle in his exhortation to Timothy, urges that "women adorn themselves in modest apparel, with shame-faceness and sobriety; not with braided hair, or gold, or pearls, or costly array." (1 Tim. II. 9.) The first inquiry then in relation to this subject, as of all others, is, is it right? This question we shall attempt to answer.

All you have is the Lord's. You have nothing but what he has given you; and this you have solemnly promised to employ in his service, and to his glory. You have no right, therefore, needlessly to squander it upon your person.

Your time is the Lord's. If this be true, what right have you to waste it in useless attention to dress? In my opinion, one of the greatest evils of the present extravagant modes of dress is, that so much precious time is spent in the adjustment of apparel. I need not go into a long argument to show that, if you spend more time than is necessary in dress, you sin against God; for this is a violation of every honest person.

Extravagance in dress is certainly contrary to the teachings of the inspired writer. The apostle Peter repeats the exhortation above quoted.—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is meek and quiet spirit, (1 Peter, iii. 3, 4.) The love of finery displayed by many of the females of our congregations, some of whom are professors of religion, is directly at variance with the teachings of the Scriptures of divine truth. But, if the Bible was entirely silent on this subject, I cannot see how Christians could conscientiously adorn themselves with so much needless expense, while so many around them are suffering from poverty and want. But various excuses are often urged. Says one, "It is true, I wear jewelry, but then I never think that I have it about my person." What! never think of it? Then you must be a strange exception, indeed. Do you ever forget to put it on? You would as soon think of going to prayer or class-meeting without your bonnet or shawl, as without your jewelry. Why then do you say you do not think of it? You do think of it, and it holds a prominent seat in your affections. And, if you can wear it, and keep it out of your mind and heart, you will do more than I think you can. Says another, "The jewelry I wear was given me by a dying friend, with a special request to wear it as a token of remembrance." I would ask, what is the request of a dying friend when compared to the command of "the living God?" Others excuse themselves by denying the authenticity of that portion of the Bible which forbids the wearing of gold and costly apparel. Says another, "I am wealthy, and therefore can afford it." Such are some of the excuses which are often presented by those who seek to justify ex-

PLEASE NOTE:

The mutilation on this page is a defect in the issue being copied.

THE POPE AND CARDINAL WISEMAN.

We do not vouch for the truth of the following statement, which we give as it appears in the columns of a contemporary: "It is understood, in Roman Catholic circles, that a summons has been received from Rome, by Cardinal Wiseman, which if complied with, will elevate the Most Rev. Dr. Erington, Archbishop of Trebizond, and Conductor of his eminence, to the purple. It may be stated that the Cardinal need not comply with the command. He is, as a prince of the church, perfectly independent of the Holy See, so far as its territorial jurisdiction extends; but in well informed Catholic circles it is stated that the Pope is anxious to abdicate his sovereignty, and looks to Cardinal Wiseman as the only person worthy to succeed him."

The Spanish government has not yet signified its decision on the last communication from Mexico, namely, that the offered mediation of France and England will be accepted on condition that M. Lafragua, the Mexican Envoy, shall be previously received at Madrid in his official character. Mr. Lafragua was still in Paris, awaiting the reply of the Spanish Cabinet.

TOBACCO.

Last week we inserted an article from Wesleyan justifying the use of tobacco. We now would ask him and all who indulge in this filthy habit if the common use of tobacco is a cleanly and becoming practice? Snuff it, and it makes your nose a mere dust-pan; chew it, and it clogs your lips and teeth, and makes your mouth a nauseous distillery; smoke it, and it pollutes flesh and breath, earth and air—makes the chest a sort of volcano, and the mouth a crater venting smoke and fire. Is this gentlemanly or decent? When Governor Morris returned from France, a Doctor of Divinity, notorious as a smoker, said to him, "Mr. Morris, do gentlemen smoke in Paris?" "Gentlemen," said Mr. Morris, "gentlemen, Doctor, smoke nowhere!"

MISSISSIPPI METHODIST CONFERENCE.—The Methodist Conference of Mississippi met at Brandon, the morning of the 18th inst. Bishop Early in the chair. A large number of ministers are present. We regret to see it stated that the venerable presiding officer is in feeble health.

THE MORMON WAR.

Dispatches were received at the War Department on the 17th, confirming the destruction of the supply trains by the Mormons, and containing the letter and proclamation of Brigham Young mentioned in our telegraphic dispatches. Col. Alexander was within thirty miles of Fort Bridges, which place was occupied by Mormon troops, when he received this letter and the proclamation, through the commander of the "Nauvoo Legion."

GOVERNOR'S OFFICE, UTAH TERRITORY. Great Salt Lake City, Sept. 29, 1857. To the Officer Commanding the Forces now invading Utah Territory.

Sir—By reference to the act of Congress passed Sept. 9, 1850, organizing the Territory of Utah, you will find the following:

Sec. 2. And be it further enacted, that the executive power and authority in and over said Territory of Utah shall be vested in a Governor, who shall hold his office for four years, and until his successor shall be appointed and qualified, unless sooner removed by the President of the United States. The Governor shall reside within said Territory, shall be commander-in-chief of the militia thereof, &c., &c.

I am still the Governor and Superintendent of Indian Affairs for the Territory, no successor having been appointed and qualified, as provided by law, nor have I been removed by the President of the United States. By virtue of the authority thus vested in me, I have issued and forwarded to you a copy of my proclamation, forbidding the entrance of armed forces into the Territory. This you have disregarded. I now further direct that you retire forthwith from the Territory by the same route you entered. Should you deem this impracticable, and prefer to remain in the vicinity of your present encampment—Black Fork on Green River—you can do so in peace and unmolested, on condition that you deposit your arms and ammunition with Lewis Robinson, Quartermaster General of the Territory, and leave in the spring as soon as the condition of the roads will permit you to march; and should you fall short of provisions, they can be furnished you upon making the proper application therefor.

Gen. D. H. Wells will forward this and receive any communications you may have to make. Very respectfully,

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Gen. McDowell, New York, in which he confirms the burning of the contractor's trains by the Mormons. He says the Governor's escort is four days march behind him, with two companies of dragoons. He knows of no reason why Col. Alexander should attempt to reach Salt Lake by Bear river, except from fear that the Mormons have burned the grass on the shorter route. He adds: "If I could communicate with Col. A. I would direct him to take up a good position for the winter at Ham's Fork. The road is beset between this and Ham's Fork with companies of Mormons, so it is doubtful if I shall be able to communicate with Col. A."

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TEXAS CHRISTIAN ADVOCATE.  
GALVESTON, TEXAS.

THURSDAY, DECEMBER 3, 1857.

SOULE UNIVERSITY—A GLORIOUS DAY IN ITS HISTORY—ENDOWMENT OF TWO PROFESSORSHIPS.

We are happy to learn through Rev. Brother Foote, who is now in the city that on Wednesday the 18th inst., the fall session of Soule University closed most gloriously for the prospect of that Institution. For several days large audiences were in attendance on the examination of the young ladies of the Female Institution, who acquitted themselves with great credit to themselves and teachers, and gratification to their parents, many of whom were present from a distance. In the evenings of Monday and Tuesday, the capacious church was crowded and all were highly entertained by exercises in declamation from the students of the University, and music from the young ladies of the other institution. The Board of Trustees was in session and Rev. W. G. Foote having been elected Professor of Mathematics, that Professorship was endowed by Col. Jared Kirby by a donation of \$12,000, the same was done by Hon. Gabriel Felder for the Professorship of Ancient Languages, thus adding \$24,000 to the previous endowment. Mr. John N. Kirby was elected Tutor to the University, and resumes his efficient labors in the Preparatory Department. It was resolved to lay the corner stone of the University building on the day of the next commencement.

On Wednesday evening an elegant supper given to the students of both Institutions, and partaken of by their parents and friends, presented a rare scene of festive enjoyment, after which all repaired to the church and several addresses on the condition and prospects of the University were heard with the greatest enthusiasm by a densely crowded house. On a proposition to raise building materials, Col. Sledge headed the list with 60,000 brick and on that evening and the next day about \$10,000 worth was pledged, making with endowment, exclusive of grounds and buildings now in use about \$56,000 of available means. The number of students in attendance during the year was 105 as will appear when their names in a catalogue just out of press at this office, to which we would invite the attention of the public. A few have been left with us and will be furnished to any one who may desire information with a view of patronizing the Institution, or they can obtain a copy by addressing Col. T. B. White, President of the Board or any member of the Faculty at Chapel Hill. The recent liberality of the friends in its immediate vicinity in addition to what they had previously done affords the most cheering evidence of a high and growing appreciation of the enterprise, and if their noble example is followed, as we trust it will be, throughout the length and breadth of our Conferences in Texas, a rapid growth, and a glorious future awaits our University.

We owe it to ourselves and our children as well as to the honored name which it bears, not to be behind the efforts which is everywhere making in behalf of similar institutions, and if our brethren and friends will only do justice to the importance of the enterprise and to their acknowledged ability before the head of our venerable Sir, Bishop, shall reward to the grave, and be called to his reward (which may heaven avert for many years) his heart shall be cheered by the knowledge that Soule University is an honor both to the church and State.

THE SOUL.

The indefatigable assistant editor of the Western Christian Advocate, in an excellent editorial letter, gives the following specimen of an extemporaneous sermon, by Dr. Thomson. The text was, "If a man die, shall he live again?" The Doctor confined himself exclusively to the argument from nature, in the discussion of the question of the immortality of the soul, and some of his flights were sublime. "Tears, wet faces, were all over the room," remarked one, "and the way he swung to death many of the objections of infidels was terrific." "If the soul be material," said the Doctor in one of his references, "then it must consist either of an ultimate particle of matter, or of an aggregation or collection of particles." On the first hypothesis he thus uttered himself, "There is a grain of musk. Take it; put it in a room. Let it be the smallest grain, you can find. The room may have its thousands of cubic feet of air; but each cubic foot will be impregnated with the odor. Let the musk stay in the room ten years or more. 'It will scent every nook and corner of the room, and when, at the end of ten years, you take the grain out and weigh it, you will find that so far as you can determine by scales, it weighs exactly the same it did the day you put it in. Now let it be granted that the mind is a particle of matter, an ultimate particle. Put it into the head of a Napoleon, and see it reconstruct the map of Europe, and see it draw up lines of battle, and see it direct armies and navies, and watch it till it goes into the solitude of the island of St. Helena. See that some sort of a particle creeping into the brain of a Newton. See how it helps him to go heavenward—see it as it floats up in some clear night, to the abodes of the stars—see it sweeping to the utmost verge of the material universe, and drinking in the solitude and mystery of the vast infinity beyond. Magnificent grain of immortal matter, art thou thus to fly, and thus to act, and thus to govern the world?" These, of course, are not the Doctor's words; they give his idea, however, as far as I could gather it. A fine example, is it not, of what the logicians would call the *reductio ad absurdum*?

"Now," continued the Doctor, "if the mind be a collection of particles, then it is susceptible of division. It has a top, a bottom, an east end, a west end, a south side, and a north side, and some day when a man is not so much on the look-out as he ought to be, a gust of wind—an impudent gust of wind might come along, and blow the top of his consciousness off, or knock out the east or west end of his calculations, or drop out the bottom of his understanding, and make a profuse and general scattering of all his ideas." By this argument the Doctor did not propose to prove the doctrine of the immortality of the soul, but to answer the objection growing out of the alleged materiality of the soul, thus bringing the question up to the ground of neutrality, so that the positive argument could be made to play upon the question.

To CORRESPONDENTS.—Your various communications are on the file and will be published next week.

Peter Paul's three communications are received and laid over until the Editor's return.

GALVESTON EXTRACT.—Rev. Mr. McNair will deliver an Address before the students of this Institution, Friday evening, December, 4th. A large audience is confidently hoped to be in attendance.

DR. BROWN, CONCERNING THE BRITISH IN INDIA.

Dr. Brown, many years a distinguished missionary in India, and now in this country, is well qualified to give an opinion in reference to the prospects of the British in that part of India for years under the control of British arms and now in a state of revolution with the most alarming indications. Says Dr. Brown: "Although victory has crowned the British arms in the defeat of Nena Sahib, and though India will soon be swept by an irresistible European army, yet the prospects for the future are gloomy. What shall be done with India? Is now the uppermost inquiry of British statesmen. A native army can never again be depended upon as a guard for their Eastern empire, and to maintain a European force sufficient for its permanent protection, would increase the debt of England to an amount that must render national bankruptcy inevitable. Hitherto India has barely paid the expenses of its government. The only advantages England has reaped from her numerous acquisitions, are the increase of her commerce, and the provision of honorable offices, with high salaries, for the younger sons of her aristocracy. A few more hundreds of millions added to the standing debt may at length convince her that she is purchasing these advantages at too dear a rate."

MORMON AFFAIRS.

A dispatch from Washington, dated Nov. 17, says: The War Department received to-day a highly interesting official dispatch, including a proclamation from Brigham Young, declaring martial law in Utah.

He claims the right to do so in virtue of his authority as Governor of the Territory and Superintendent of Indian Affairs, (not having been suspended from exercising his functions as such), and in virtue of his power under the Territorial organization.

He expressly forbids the U. S. troops from entering the Territory without his authority. He complains that the Mormons have not been treated as American citizens; that the U. S. Government has acted on misrepresentations, its object being to drive his people from the Territory.

The language is emphatically in hostility to the authority of the United States, and is here regarded as a declaration of war.

When Colonel Alexander arrived within 30 miles of Fort Bridges, which place is occupied by the Mormon troops, he received a letter from Brigham Young, through the commander of the Nauvoo Legion, warning the troops out of the Territory, but saying that if they desire to remain till spring, they may do so, provided they give up their arms and ammunition and leave in the spring. In the meantime he would see that they were well furnished with provisions.

The letter was accompanied with the above-mentioned proclamation and a copy of the laws of Utah.

AN INTERESTING QUESTION.

An interesting question, which has been agitating the Episcopalians of New York not a little of late, has been settled, namely: whether the Bishop of the diocese could be induced to pay a visit to the famous Puseyite Chapel in Madison street, and thus, by his official presence, sanction, directly or indirectly, the peculiar rites and ceremonies there. The Bishop, on the evening of All Saints Day, not only visited the chapel, and held confirmation and preached, but conformed to the rites and ceremonies abroad; and after the services were over, did not hesitate to express his warm approval of them all coupled with a hope that other churches would follow the example. The Madison Street Chapel being looked upon as a semi-Popish establishment by the low churchmen, of course the Bishop's course has excited much feeling among the clergy and lay of that party—and if rumor be true, that feeling will seek open and public expression before long. At all events, so it is said.

THE LIFE OF A CHRISTIAN.

True religion is the source of the sweetest serenity, the most refined delight, the most exquisite enjoyment. From conscious integrity, peace with God, submission to his will, and reliance on providential and gracious care, spring calm content with the present, and serene expectations of the future; and all understanding. Victory over the fear of death, and a well grounded and lively hope of eternal happiness, support the soul in adversity, and increase the enjoyment of prosperity. Contemplation on the glories of the divine character, and the wonders God hath wrought, issuing in admiring love, adoring gratitude, and fervent praises, inspires the soul, at some seasons, "with joy unspeakable and full of glory." A life of communion with God, an uniform walk in his pleasant ways, an increasing assurance and experience of his love, fill the Christian's soul with an abiding satisfaction which nothing grieves, interrupts, but the stirring of the corruption, the force of temptation, and the imperfection of his obedience. By these, at times, guilt burdens his mind, and sorrow oppresses his heart; yet even guilt sorrow itself increases than lessens his enjoyment; and if he for a season be unhappy, it is not because he is religious, but because he is not more so. Nor is there any rational satisfaction which he doth not enjoy with more real delight, because with moderation, and not others do; for real religion abridges us of no enjoyment but that which is irrational, debasing, or inordinate. In short, a flash of lightning, that for a moment interrupts, and then increases the midnight gloom, bears more comparison to the cheerful, genial light of the sun than the most exquisite gratification of sin to those joys which the real diligent Christian experiences from day to day. "Come, taste, and see how gracious the Lord is, and how blessed they are who trust in him."

MARVELLOUS GROWTH OF VEGETATION IN THE HIGH LATITUDES.

Bayard Taylor, retracing his steps along the coast of Norway, after the lapse of a few weeks, says: "I was particularly struck, during the return, with the rapid progress of summer—the flying leaps with which she clears her short course. Among the Lofodens the potatoes were coming into blossom, and the rye and barley into head; the grass was already cut, in many places, and drying on poles, and the green of the woods and meadows showed the rich, dark character of Southern lands. Owing to this rapidity of growth, all the more hardy varieties of vegetables may be successfully cultivated. Mr. Thomas informed me that his peas and beans at Kasford (lat. 79 deg. N.) grew three inches in twenty-four hours; and though planted six weeks later than those about Christiania, came to maturity at the same time." Here is another popular illusion dispelled. What are all the marvels of tropical growth to this?

"THY KINGDOM COME."

We copy from the Southern Christian Advocate the following excellent Editorial. It is far superior to anything we could write.—[Pos. Tex.]

There is a selfish religion. There are those in the Christian church, more solicitous about their own frame of mind than for the glory of God; who if they are, happy, and can shout under the sermon, and sing, "I am bound for the promised land," care very little about the evangelization of the world, and the universal reign of the Lord Jesus Christ. It is well to be happy—to shout—to read our title clear to heavenly mansions; but it is better far, in these and in all other things, to have only in view the final—the speedy triumph of Christ over his enemies. The petition, "Thy kingdom come, thy will be done," in the formula of prayer which our Lord gives us, stands before any asking of blessing upon ourselves—and this significant fact should teach us always to esteem God's glory as more to be sought after than our own good. There is no portion of this divinely-appointed prayer into which Christian longing throes such emphasis, as it does into those simple but all-comprehensive words. They are few, but they embrace all we need—let them be answered, and earth can ask no more. His high hopes shall then be more than consummated.

What does the petition comprehend?—"Righteousness, peace, and joy in the Holy Ghost," for the world—the whole of which is the world of sinners, as in the heaven of angels spirits. How blest are we, that we can thus pray—and be cause taught of God so to pray, can do it in faith that he will hear and answer. When righteousness so prevails, what a multitude of evils under which the "whole creation groans and travaileth in pain," will have been banished from earth. The desolations of war, the violence and bloodshed produced by private animosity, the unutterable woe that spring from lust and ambition, hate and selfishness, shall be known no more. Great as these evils are, and fearful in their results, these are not the only grounds upon which the Christian deprecates them and would exhort in their extirpation. His grief is, that they dishonor God—that they give evidence of an utter disregard to His being and perfection, His character and claims upon man; and, being jealous of His Master's honor, he prays for that reign of righteousness, which shall establish peace between man and his Maker. Then too shall this peace ripen, until it becomes the perfect fruit of heavenly joy—joy, drying the tears and assuaging all the sorrows of humanity. This is all we need—with it, earth becomes a heaven, and for such a heavenly life we are taught to pray, even before we present our own special necessities at the throne of grace.

Nor can we imagine that man has attained to any high degree in grace to whom the ardent desire for this glorious consummation is an ever-present motive. We can never accept professions, however loud and joyous, or exclaimings over the backslidings of this generation, or zeal for a set, or clamor for doctrines or rites, or studied formalism, rigid asceticism and wasting self-mortification, or anything else, that goes by the name of religion, in the stead of a consuming zeal for the coming of Christ's kingdom, which manifests itself joyously in tears and prayers, in self-denying gifts and labors—even to the consecration of all our powers to the one object of establishing it "on earth and in heaven." What else has a Christian to live for?

What object or purpose so worthy his soul's seeking as this? God, fame, power, pleasure, are of infinitely lower moment to an heir of the promise. How does he falter in his faith and degrade his sonship, who can permit his heart to fix his labors to be concentrated, upon any work that has not in view merely or immediately, the fulfillment of this prayer. He has not yet learned the nature of true religion—the object of Christ's coming—the purpose for which the gospel is proclaimed. He thinks that all was intended for him—and he is selfish in his rejoicing; whereas to glorify God is the end of redemption—the salvation of man, being the means to the end. If his profession be not vain, his religion—what there may be of it—is a refined selfishness, purged no less of genuine self-denial and cross bearing, than of degrading immortality. "May carry a dwarfed soul to heaven, but a man in Christ Jesus"—never; for it is not the religion of such an one. Let no man rely upon it.

If these views be correct—and the whole of Scripture substantiates them—the duty of professing Christians is plain. They must not only pray, "Thy kingdom come," but they must, under God, being it to pass—establish it in the earth. This is the business—for this God has called them from darkness into marvelous light. Though they may not differ greatly from their former selves and from unrenewed men in their outward life, for it may have been exemplary; yet, in regard to the motives which prompt to all they do, the difference must be as wide as the gulf that separates sin from godliness. Wherever the injunction, "whatsoever ye do, do all to the glory of God," cannot be observed, they can find neither pleasure nor enjoyment, for there the Christian cannot maintain his consistency. His example must be all on the side of religion—his character must be formed upon Bible principles—his business must be so conducted as to establish their perfection; his conduct in all things, must advance God's kingdom among men. Poverty and riches, suffering and labor, worship and employment, may then all combine to promote their triumphs; and when the church—the entire church—is composed of members, who hold to these principles and act upon them universally, there will be in and upon it such a measure of the Divine Spirit, as shall give a powerful impulse to all its operations, and secure the speedy advent to the petition—"thy kingdom come." May that day soon arrive. "Come, Lord Jesus, and come quickly."

LESSONS TAUGHT FROM EXPERIENCE.

In the annual report of the Board of Domestic Missions of the Reformed Dutch Church, for 1857, we find the following:

WHAT THE PAST TEACHES.

1. Churches in which most attention has been given by the ministers to the catechetical and biblical instruction of the children of the church, have been blessed with the largest increase and greatest spiritual prosperity.
2. We are taught most clearly the value of frequent and faithful pastoral visitations.
3. Churches in which a system of giving to the cause of Christ has been adopted and carried out, have contributed most liberally to benevolent objects.
4. Churches which contribute the most to benevolent objects, are the most sure and rapid progress towards self-support.
5. Churches which do little or nothing for others do the least for themselves; and those which do little or nothing for their own people's support, do little or nothing for becoming self-sustaining.
6. Churches which have done most for Domestic Missions, have generally done the most for Foreign Missions.
7. Churches which plead, "These applications are so many," do not want any.
8. Churches which plead, "Charity begins at home," have the least charity of all, and are strangers to "the grace of our Lord Jesus Christ."
9. Churches which always plead, "The present is not a favorable time to present a benevolent object," never have a favorable time.
10. They who do not give often and cheerfully do not know the blessedness of giving.
11. They who do not give as the Scriptures teach cannot expect the Scripture promise to be fulfilled to them.
12. Frequent giving makes a cheerful and a liberal giver. The reason why many give so little, and do it with fault-finding when they give, is because they give so seldom.
13. Ministers who do not press the subject of giving to the cause of Christ upon their people, for fear their salaries will not be paid, are the most poorly supported.

THE POPE AND CARDINAL WISEMAN.

We do not vouch for the truth of the following statement, which we give as it appears in the columns of a contemporary: "It is understood, in Roman Catholic circles, that a summons has been received from Rome, by Cardinal Wiseman, which if complied with, will elevate the Most Rev. Dr. Erington, Archbishop of Trebizond, and Coadjutor of his eminence, to the purple. It may be stated that the Cardinal need not comply with the command. He is, as a prince of the church, perfectly independent of the Holy See, so far as its territorial jurisdiction extends; but in well informed Catholic circles it is stated that the Pope is anxious to abdicate his sovereignty, and looks to Cardinal Wiseman as the only person worthy to succeed him."

The Spanish government has not yet signified its decision on the last communication from Mexico, namely, that the offered mediation of France and England will be accepted on condition that M. Lafagua, the Mexican Envoy, shall be previously received at Madrid in his official character. Mr. Lafagua was still in Paris, awaiting the reply of the Spanish Cabinet.

DEESS.

The apostle in his exhortation to Timothy, urges that "women adorn themselves in modest apparel, with shame-faceness and sobriety; not with braided hair, or gold, or pearls, or costly array;" (1 Tim. ii. 9.) The first inquiry then in relation to this subject, as of all others, is, is it right? This question we shall attempt to answer.

All you have is the Lord's. You have nothing but what he has given you; and this you have solemnly promised to employ in his service, and to his glory. You have no right, therefore, needlessly to squander it upon your person.

Your time is the Lord's. If this be true, what right have you to waste it in needless attention to dress? In my opinion, one of the great evils of the present extravagant modes of dress is, that so much precious time is spent in the adjustment of apparel. I need not go into a long argument to show that, if you spend more time than is necessary in dress, you sin against God; for this is evident from the Scriptures, and must be acknowledged by every honest person.

Extravagance in dress is certainly contrary to the teachings of the inspired writers. The apostle Peter repeats the exhortation above quoted.—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price;" (1 Peter, iii. 3, 4.) The love of finery displayed by many of the females of our congregations, some of whom are professors of religion, is directly at variance with the teachings of the Scriptures. But, if the Bible was entirely silent on this subject, I cannot see how Christians could conscientiously adorn themselves with so much needless expense, while so many around them are suffering from poverty and want. But various excuses are often urged. Says one, "It is true, I wear jewelry, but then I never think of it. It is but what my person." What! never think of it? Then you must be a strange creature, indeed. Do you ever forget to put it on? You would as soon think of going to prayer or class-meeting without your bonnet or shawl, as without your jewelry. Why then do you say you do not think of it? You do think of it, and it holds a tremendous seat in your affections. And if you can wear it, and keep it out of your mind and heart, you will do more than I think you can. Says another, "The jewelry I wear was given me by a dying friend, with a special request to wear it as a token of remembrance." I would ask, what is the request of a dying friend when compared to the command of "the living God?" Others excuse themselves by denying the authenticity of that portion of the Bible which forbids the wearing of gold and costly apparel. Says another, "I am wealthy, and therefore can afford it." Such are some of the excuses which are often presented by those who seek to justify extravagant dress.

Do not make too much of the matter of dress. Satan is ever on the alert. "As a roaring lion, he walketh about, seeking whom he may devour." Be not ignorant of his devices. Watch and pray, as Christians should, that ye enter not into temptation.

Duty, health, propriety, your profession, and the wants of the destitute around you, all decide against extravagance in dress. We should be economical in our apparel, in self-denial against the world, as well as to set a good example to others. But in all this, we should avoid extremes. We should not be so cold as to attract attention, or so coarse or unattractive as to merit disgust. And it should ever be remembered that economy and Christian modesty are virtues, without which our piety will appear deformed, and lose much of its influence both on ourselves and others.

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MISSISSIPPI METHODIST CONVENTURE.

The Methodist Conference of Mississippi met at Brandon, the morning of the 18th inst. Bishop Early in the chair. A large number of ministers are present. We regret to see it stated that the venerable presiding officer is in feeble health.

TOBACCO.

Last week we inserted an article from Wesleyan justifying the use of tobacco. We now would ask him and all who indulge in this filthy habit if the common use of tobacco is a cleanly and becoming practice? Snuff it, and it makes your nose a mere dust-pan; chew it, and it soils your lips and teeth, and makes your mouth a nauseous distillery; smoke it, and it pollutes flesh and breath, earth and air—makes the chest a sort of volcano, and the mouth a crater venting smoke and fire. Is this gentlemanly or decent? When Governor Morris returned from France, a Doctor of Divinity, notorious as a smoker, said to him, "Mr. Morris, do gentlemen smoke in Paris?" "Gentlemen," said Mr. Morris, "gentlemen, Doctor, smoke nowhere!"

THE MORMON WAR.

Dispatches were received at the War Department on the 17th, containing the destruction of the Territory by the Mormons, and containing a report and proclamation of Brigham Young mentioned in our telegraphic dispatches. Col. Alexander was within thirty miles of Fort Bridges, which place was occupied by Mormon troops, when he received this letter and the proclamation, through the commander of the "Nauvoo Legion."

GOVERNOR'S OFFICE, UTAH TERRITORY, Great Salt Lake City, Sept. 29, 1857.

To the Officer Commanding the Forces now occupying Utah Territory.

Sir: By reference to the act of Congress passed Sept. 9, 1850, organizing the Territory of Utah, you will find the following: Sec. 2. And he is further enacted, that the executive power and authority in and over said Territory of Utah shall be vested in a Governor, who shall hold his office for four years, and until his successor shall be appointed and qualified, unless sooner removed by the President of the United States. The Governor shall reside within said Territory, shall be commander-in-chief of the militia thereof, &c.

I am all the Governor and Superintendent of Indian Affairs for the Territory, no successor having been appointed and qualified, as provided by law, nor have I been removed by the President of the United States. By virtue of the authority thus vested in me, I have issued and forwarded to you a copy of my proclamation, forbidding the entrance of armed forces into the Territory. This you have disregarded. I now further direct that you retire forthwith from the Territory by the same route you entered. Should you deem this impracticable, and prefer to remain till spring in the vicinity of your present encampment—Black Fork on Green River—you can do so in peace and unmolested, on condition that you deposit your arms and ammunition with Lewis Robinson, Quartermaster General of the Territory, and leave in the spring as soon as the condition of the roads will permit you to march; and should you fall short of provisions, they can be furnished you upon making the proper application therefor.

Gen. D. H. Wells will forward this and receive any communication you may have to make. Very respectfully,

BIGHAM YOUNG,  
Governor and Superintendent of Indian Affairs.

THE MORMON WAR.

The following is the proclamation referred to by Brigham Young:

PROCLAMATION BY THE GOVERNOR.

CITIZENS OF UTAH.—We are invaded by a hostile force, who are evidently assailing us to accomplish our overthrow and destruction. For the last twenty-five years we have trusted ourselves to the protection of the Government, and justly, to judges, governors and presidents who to be scorned, held in derision, insulted and betrayed. Our homes have been plundered and burned, our fields laid waste, our principal men butchered while under the pledged faith of the Government for their safety, and our families driven from their homes to find that shelter in the barren wilderness, and that protection among hostile savages, which were denied them in the boasted abodes of Christianity and civilization. The rights of our common country, guaranteed unto us all that we do now, or ever have claimed. If the constitutional rights which pertain unto us as American citizens were exercised to Utah according to the spirit and meaning thereof, and fairly and impartially administered, it is all that we could ask—all that we have ever asked.

Our opponents have availed themselves of prejudice existing against us, because of our religious faith, to send us a formidable host to accomplish our destruction. We have had no privilege nor opportunity of defending ourselves from the false, foul and unjust accusations against ourselves. The Government has not condescended to cause an investigating committee or other person to be sent to inquire and ascertain the truth, as is customary in such cases. We know those accusations to be false; but that avail us nothing. We are condemned unheard, and forced to an issue with an armed mercenary mob, which has been sent against us at the instigation of anonymous letter-writers, ashamed to father the base slanderous falsehoods which they have given to the public—of corrupt officials, who have brought false accusations against us to screen themselves in their own infamy, and of hounding priests and howling editors, who prostitute the truth for filth and vice's sake.

The issue which has thus been forced upon our people is to resist to the first great law of self-preservation, and stand in our own defence, a right guaranteed unto us by the genius of the institutions of our country, and upon which the Government is based. Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain without an attempt to preserve ourselves. Our duty to our country, our religion, our God, to freedom and liberty, requires that we should not quietly stand still and see those letters forging around us which are calculated to enslave and bring us in subjection to an unlawful military despotism, such as can only emanate, in a country of constitutional law, from usurpation, tyranny and oppression.

Therefore I, Brigham Young, Governor and Superintendent of Indian Affairs for the Territory of Utah, in the name of the people of the United States, in the Territory of Utah, forthwith:

1. All armed forces of every description from coming into this Territory, under any pretence whatever.
  2. That all the forces in said Territory hold themselves in readiness to march at a moment's notice to repel any and all such invasion.
  3. Martial law is hereby declared to exist in this Territory from and after the publication of this proclamation, and no person shall be allowed to pass or re-pass into or through this Territory without a permit from the proper officers.
- Given under my hand and seal, at Great Salt Lake City, Territory of Utah, this fifth day of September, A. D. 1857, and of the Independence of the United States of America, the eighth day of the month of September.
- BIGHAM YOUNG.
- HEAD-QUARTERS TENT REGIMENT OF INFANTRY, Camp Winfield, on Ham's Fork, Oct. 2, 1857.
- Brigham Young, Esq., Governor of Utah Territory.
- Sir—I have the honor to acknowledge the receipt of your communication of September, 29, 1857, with two copies of a proclamation and one of the laws of Utah, and have given it an attentive consideration. I am at present the senior and commanding officer of the troops of the United States at this point, and I will submit your letter to the General commanding as soon as he arrives here.
- In the meantime, I have only to say that these troops are here by the order of the President of the United States, and their further movements will depend upon orders issued by competent military authority.
- Very respectfully,
- E. B. ALEXANDER.
- Among the documents is a letter from Col. Johnson, dated from the camp on the Three Wings of Sweet Water, addressed to Adjutant

NEW ADVERTISEMENTS.

We call the attention of our readers to the card of Mr. A. McGowan's Iron Foundry, in the city of Houston, to be found in another column. Mr. McGowan is an old Texas, long and favorably known for his fairness, integrity, and punctuality in business. He has had several years of experience in his business; therefore, the public will find him worthy and well qualified to do good work. Give him a call.

Messrs. Vincent & Fisher, new and splendid fire proof Ware house; where cotton and goods can be stored with the greatest safety from fire, and the cotton sold or forwarded with the greatest despatch, also the goods, by the gentlemanly and obliging manager, Mr. Vincent. Give him a call and trial.

CORRECTIONS.

In our last week's issue, in the first column of Rev. J. E. Ferguson's reply to Messrs. Cook and Addison, in the second line from the bottom of the page, for "business talk," read "business talk;" and, in the second column, five lines from the top, read "arguments," instead of "argument."

In our paper, of November 12th, we published an account of the happy death of Mrs. Elizabeth H. Smith. We are requested to state that her death was on the 29th of October last.

NAVIGATION.

Trinity river as well as the Brazos, are reported to be rising fast. The resumption of navigation in those two streams will add much to the trade of our city. The steamer *Gov. Pease*, Capt. Peacock, has gone up the Trinity, and the *Grapnel* has also left for the head of navigation.

Our Agents and Subscribers are informed that all New Orleans Bank Bills and the Commercial Agricultural Bank of this City, is as good to us as gold. Send us all you can get for us.

Those of our Preachers who change their residences are requested promptly to forward to this Office their present address.

To save our editor much labor, we again particularly request all letters relative to subscriptions, change of Address, or Advertisements, be directed to D. Ayres, Publishing Agent.

Book Editor's Department.

THE HOME CHURCH; Rev. L. D. Hinson, D. D., Editor; Stevenson & Owen, Agents, Nashville, Tenn. This is a monthly periodical, chiefly devoted to Religion and Literature, at Two Dollars per annum, strictly in advance. Each number contains 64 pages, royal octavo, printed in superb style, on superior paper, and beautifully embellished with one or more fine steel-plate engravings. The matter is mainly original, and of the most attractive and useful kind.

Regarding the work as every way worthy of extended patronage, the Agents are exceedingly anxious that, in the future, it shall have a widespread circulation throughout all the Conferences. May we not hope to commence the next volume of this elegant work with a list of at least Twelve Thousand subscribers? Prompt, united, and energetic action on the part of our brethren and friends will secure the accomplishment of this very desirable object with the utmost ease. Only let the proper efforts be made throughout the whole connection, and the end proposed will be more than realized.

A discount of 25 per cent. from the subscription price will be made to ministers of the gospel, as well as to any who may be disposed to act as agents in procuring subscribers.

Orders should be addressed to Stevenson & Owen, Nashville, Tenn., and, as far as practicable, should be accompanied by the cash.

Nashville, November 12, 1857.

MAMMON, or Covetousness the Sin of the Christian Church; by Rev. John Harris, With an Introduction by Thos. G. Summers. One Book Agents have very seasonably brought out a new edition of this valuable work. We say seasonably, for now is the very time to look this subject full in the face. Riches are making to themselves wings and flying away—O how fast in many cases! teaching us, as Dr. Harris expounds the lesson, that he alone is wise who lays up his treasure in heaven. In connection with this book we advise all our friends to procure another little work, which we have published, entitled "Money; its Nature, History, Uses, and Responsibilities." It was written by one who was perfectly master of the question, and will be found peculiarly interesting in this period of financial revolution. MAMMON and Money can both be had for 70 cents retail.

QUARTERLY REVIEW OF THE M. E. CHURCH.

The October number, the proofs of which we have had the pleasure of reading, leads off with a long article on "Thomas Chatterton"—that gifted, unfortunate genius—also, poor Chatterton! An appreciative notice of "Samuel Drew and Thomas Scott" follows; and is succeeded by an eloquent discourse on "The Ascension," by Dr. Moore, slightly tinged with the theology of the school to which the author belongs—here, we understand, pastor of a Presbyterian Church in Richmond, Va. "The Order of Jesuits" is the title of a learned and elaborate article by Prof. Reuben; we guess from his chronology, and some of his allusions, as well as from his patient researches, that he must be a German; his contribution is very valuable. Next comes "A Review of Henkle's Primitive Episcopacy," by the Rev. J. W. Allen, concluded from a previous number. It takes very high ground against the successional theory, and uses strong language in reference to the unscriptural character of the Anglican Church, and indeed of all other Churches, in the days of Wesley, and asserts their inconsistent incompetency to invest persons with ministerial orders. We hope the gates of hell did not quite so far prevail against the Church as this would imply. "Methodist Preachers and Preaching," by the Rev. H. S. Thrall, contains some very sensible and reasonable thoughts on an important theme. An "Original Letter of Adam Clarke" follows. Then come "Brief Reviews" of some forty books—some only of which is from our Publishing House; we assure the editor that we have quite a number which they have wished should come under his eye. They ought to be noticed in our own Quarterly, if for no other reason, to let the world know that the Southern Publishing House has not suspended. From the judicious manner in which the editor has noticed the books of other publishers, we really should like for every one of our catalogue to come under his inspection. "Biblical, Literary, and Religious Miscellanies"—all well selected and interesting; and "Editorial Observations," which, as Lord Bacon might say, "would be considered," close the number, as the number closes the volume. We have not hope that our brethren in the ministry will make a powerful and successful effort to run up the subscription to the Review, to a self-supporting figure before the next volume begins, so that the General Conference may not be tempted to discontinue this valuable and important journal? What would we do without our Review?

NIAGARAGAN AFFAIRS.

We take the following from the Washington States, of the 18th inst.:

The treaty just negotiated between General Cass and Mr. Yrizarri, in relation to matters pending between the United States and Nicaragua, and which also affect our relations with the other Central American States, and also the British government, is one of deep interest. The great point at issue, and which, it is hoped, is now to be settled, is in regard to the Nicaragua Transit, and its free employment by citizens of the United States. It is important to this country that the Transit should be controlled by Nicaragua, inasmuch as it will be more convenient for this government to treat with one State in regard to it than two or more States, and look at one rather than several for its protection. The disputes among these petty States might at any time endanger its security, and expose it to interruption and exclusion, as at present.

Besides, the United States government has every reason to protect Nicaragua in the possession of her territorial rights and integrity, as against the pretensions of Costa Rica, which are founded upon pretended rights of conquest in the late convulsions.

It is understood that the President has wisely determined to open the San Juan river, which is now blocked by Costa Rica, to the occupation of the line of the Transit by United States troops; but, if he does not, there will be the greater emergency for holding it in possession during the inability of Nicaragua to protect it.

Nicaragua has signified, through her Minister, Mr. Yrizarri, her intention to recognize the grant of the right of way across the Isthmus to the American Atlantic and Pacific Ship Canal Company, which grant was made in 1849 and modified in June last. Under the protection of the United States, the Transit will thus be re-opened, and the Transit Company will, if holding a valid grant, and conforming with the provisions of the treaty, be under the protection of this government.

SINGULAR EXPERIENCE WITH A NIGHT LAMP.

A few evenings since a family at New Britain, Ct., retired to rest, leaving a night lamp burning in the bed-room, filled, as they supposed, with fluid. Upon awakening in the morning, they were alarmed upon discovering the room full of thick, suffocating smoke, and the gentleman was horror-stricken to perceive that his wife was black as his hat, while the lady nearly went into convulsions at the sight of the colored gentleman beside her. The children were also little niggers, all of 'em, and the furniture of the room was turned to ebony. On examination it was found that they had used camphene instead of fluid, and that this had deposited the sooty black that so disfigured their complexion.



THE TEXAS CHRISTIAN ADVOCATE.

Poetry.

From the Northern Christian Advocate.

"PEACE BE STILL."

The wind is wild, the night is dark. The waves are raging furiously. And dashing 'gainst a slender bark.

Strong men are there, but dumb with fear. The white destruction drawing near.

Within the troubled bark asleep. Lies one who rules the winds and waves; They wake him, telling as they weep.

How wild the tempest round them raves He looks around, he hears the sound Of driving winds and waves that bound.

He rises, with a look of love. Surveys the scene, forbidding it; Rebukes the winds; they cease to move;

Unto the waves he speaks, "Peace, be still!" They know their Lord and as His word Is motionless as if he were a wall.

Thus, Christian, in the sea of life, When troubles your soul's shallow pit, Turn from your soul's tumultuous strife

To Him, who said, "Peace, be still!" He can control temptations' roll And speak peace to your troubled soul.

And grief assuage, when glooms oppress. When doubts your wavering mind enshroud. Seek Him who is all gentleness.

He will dispel the threatening cloud; His voice will lift your soul on high. By simply speaking, "Peace, be still."

Then grieve no more, bid gloom adieu. Dark doubts far from you put away. And let your bark glide swiftly through

The sea of life, by night, by day; Eye well the mark, in light or dark. Christ steps in every Christian's bark.

Youth's Department.

DECEIVING CHILDREN.

I was spending a few days with an intimate friend, and never did I see a more systematic housewife, and what then seemed to me, one who had so quiet and complete control of her child.

"Willie, did you not see that pretty little kitten in the street to-day?" "Yes, I did," she replied; "I wish I had her; wasn't she pretty?"

"Yes, very; now don't you want me to buy this kitty for you? Perhaps the man will sell her."

"Oh, yes, mother, do buy her." "Well, then, be a good boy while I am gone," this saying she closed the door, but he immediately called her back.

TWO WAYS OF TELLING A STORY.

In one of the most populous cities in New England, a few years since, a party of lads all members of the same school, got up a grand sleigh ride.

On the day following the ride, the sleigh entered the school-room, he found his pupils in the hall, and they all clustered about the sleigh.

As he turned toward the end of his story, he exclaimed: "Oh, sir! there was one little circumstance that I had almost forgotten."

When we were coming home, we saw a queer looking fellow in the middle of the street, and he was proceeding at a very slow rate, and taking up nearly the whole road.

As he passed, some one gave the old jilt of a horse a crack, which made him run faster than he ever ran before.

Who in the world, I'll warrant, had such another volley of good words pitched into the front part of the wagon, and with three times three cheers, we rushed by.

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Obituaries.

Mr. J. B. BAKER departed this life at his residence, in Galveston county, Texas, on the first instant, leaving a wife and three children to mourn their irreparable loss.

Brother Baker's wife was converted to God, under the ministry of the writer, in April, '06, and in imitation of the heads of families in Apostolic times, and his house was baptized into the Christian faith.

He served an acceptable probation, and was, in the early part of the present year, received into the full membership of the Church. He was truly an honest man, a true friend, and a true neighbor.

He was a member of the Church of the Holy Trinity, and he was a member of the Church of the Holy Trinity, and he was a member of the Church of the Holy Trinity.

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Educational.

PAINE FEMALE INSTITUTE, GALVESTON, TEXAS. PUBLIC SQUARE, GALVESTON, TEXAS.

MISS C. S. & E. M. COBB, PRINCIPALS. THE following terms of the Institute will commence on the 1st of September, 1887.

For session of five months, payable strictly at the close of the term, \$100.00. For session of three months, payable strictly at the close of the term, \$50.00.

For session of one month, payable strictly at the close of the term, \$10.00. For session of one month, payable strictly at the close of the term, \$10.00.

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GALVESTON FEMALE SEMINARY, PUBLIC SQUARE, GALVESTON, TEXAS. MISS C. S. & E. M. COBB, PRINCIPALS.

THE following terms of the Seminary will commence on the 1st of September, 1887.

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Travel and Transportation.

N. Orleans and Texas I. S. Ferry Co. THE following new and improved boats will commence this fall.

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