



TEXAS CHRISTIAN ADVOCATE

GALVESTON, TEXAS.

TUESDAY, MAY 11, 1858.

EDITORIAL CORRESPONDENCE.

After writing you, at New Orleans, we looked at the city a little, and then went on board the magnificent steamer Edipse, which was to start at five o'clock. While looking over the vast crowd on the levee, from the deck of the steamer, a commotion occurred which looked like a fight, but after the smoke and dust cleared away a little, two stout fellows were seen marching off a fine looking young man, in a red shirt, and I heard the cry of "thief" raised. On the route up the river, we took on board Rev. Dr. B. M. Drake, of the Mississippi Conference, Rev. Mr. Jones of the same Conference, both Delegates, and also Rev. John R. Lambuth, a superintendent of the Conference. Dr. Drake is a fine looking man of benevolent countenance, and engaging manners, justly esteemed for his fidelity to the Church, and for his wisdom in council. Since the death of Dr. Winans, he is considered the leader of his Conference. He expects a meeting of all his brethren at Nashville, eight in number, I believe—the first one for fifty-one years. Brother Lambuth is well known as the father of our missionaries to China. He was the first Methodist missionary to the city of Mobile, and the first Methodist Church there ("Old Franklin Street," or "the old brick") was built under his ministry and superintendence. Having procured a lot of land, on the outskirts of the city, now in the center, he hired some Choctaw Indians to help him, and working with his own hands, "grubbed" the ground preparatory to building the church. He says that he applied to but one man in the whole city, who refused to contribute anything to the enterprise. When he first arrived in the city, he was kindly offered the use of the Presbyterian house of worship until he could procure a preaching place. After closing his first sermon, he was approached by a venerable old negro, and acceded as follows: "Massa, I can't see you, and I can't see you." "I can hear you, and I can't see you." "At another time, on arriving at the city, Brother Lambuth was told that Uncle Dick was dying. He hastened to see him, but when he arrived, the Lord had taken the soul of his faithful servant to himself. Brother Lambuth preached a funeral discourse before the body was buried, at which an immense audience, both white and colored, attended, and made great lamentation. His memory is yet sacred in Mobile.

I was surprised to find that the Mississippi river, all the way to Memphis, has but little more elevation of bank than at New Orleans. It is now common to see a man walking through the levee at New Orleans, and all the way up the river is full to the brim, and in many places running over. Immense damage to property and crops must be the result. The great valley of the Mississippi is surely the most magnificent country in the world. And its wealth is as yet far from being developed. Memphis is the metropolis of the central portion of this great region, and will be a great city. It has now eighteen or twenty thousand inhabitants, and is growing constantly. It has, it is believed, the finest hotel in the United States, the "Gaiety." We pitched up at the "Commercial," kept by Gen. Mitchell, who is a member of our Church, and proved to have Methodist preachers stop with him. A more beautiful table, more attentive servants, and more accommodation in the landlord, I have never seen. And the result is manifest. His house is overflowing all the time. When you pass through Memphis, stop at the Commercial Hotel. A heartier circle of Methodists and Methodist preachers than Memphis can afford, can hardly be found. We were much gratified to meet, for the first time, our brother Watson, editor of the Memphis Christian Advocate, from whom we received a most fraternal welcome. We found a glorious and most powerful revival in progress. A union prayer-meeting is held at four o'clock every afternoon. They have preaching at night, and prayer-meeting at nine o'clock in the morning, in nearly all the churches. On the morning of our arrival, we went to prayer-meeting at one of the Methodist churches. They were singing when we went in. In a moment a man was converted. Penitents were immediately called forward—many came—several were converted. At the afternoon union prayer-meeting, I tried to tell them what we were doing in Texas, and mentioned our prayer-meetings in Galveston. At night I preached at the South Memphis Church, and one was converted. We leave to-night for Nashville. More news. C. C. G.

Memphis, April 28, 1858.

THE HOUSTON TELEGRAPH.

The Houston Telegraph replies with some warmth to what we said last week, but disclaims all intention of wrong, which disclaimer we feel bound to accept. As our friend Cushing is now in possession of our page of mental perception, will he govern himself accordingly. We own up our want of "sense" to see the pleasure in Mr. Cushing's notice, but he says it was so meant, and we will so take it. We have not utterly dispensed of our mental perception, since our confere of the Year, of more editorial experience than both of us, meant to think that more than pleasurable was meant, we are sorry, we so warmed wax in Mr. Cushing's ears, that he threatens us, with an exhibition of his pugilistic skill on the "burr of our ears," of course "figuratively," if we "tread on his corns," (we did hope the corn doctor had extracted them all, when in Houston, for they are very bad things to have; they are always getting hurt.) But if we should come in collision, he cannot pull his hair, for it is too thin and short. To "hit me a clip under the ear of the ear," he must not, I am a little hard of hearing now. We will suggest the point of attack be the bottom of our foot, for it is not "tender," as Mr. Cushing thinks, it having grown hard by over three and five years' travel over the rough path of life, and then there would be Dury enough in us to kick. We disclaim the "bad and unchristian spirit," Mr. Cushing imputes to us, or any "desire for a sectarian war" with him or any body else, and we are glad Mr. Cushing has disclaimed what we thought he meant. And here let the matter end.

PROGRESS AND EXTENT OF THE REVIVAL.

We trust our readers will not be displeased with us for bringing this subject so frequently before them. They will not tire of hearing, again and again, of the great work of God in the land. The character and universal spread of this great religious awakening is unparalleled in the history of this continent. The hand of God is distinctly seen in the rise and progress of the great work, and we trust that what has been already experienced, though great and glorious beyond all former precedent, is but the beginning of the work. So deep and powerful, and so manifestly the work of the Spirit, is this great revival, that not only the religious, but even the secular press, throughout the whole country, have become deeply interested, and speak of it unhesitatingly as a genuine work of the Holy Spirit. The evidences of its genuineness are too many, and too overwhelming, to leave any doubt on the minds of the people—especially the intelligent and candid of all classes.

True, there are "scorners" in this age, as well as that of the apostles, to whom the language of the prophet might with equal propriety be applied—"Behold, ye despisers, and wonder and perish: for I work a work in you days, a work which ye shall in no wise believe, though a man declareth it unto you."

But while a few are thus disposed to ridicule and scoff, the whole people, religious and secular, with a very few exceptions, speak of the work with profound respect. Even the Freeman's Journal, a Roman Catholic paper, speaks quite favorably of the revival. It says: "But who will be so extreme or so narrow-minded as not to recognize that, in the great number of those who fall in with these movements, the impelling motive is one of conscience and of religious aspiration? We are free to confess, for our individual part, as having some acquaintance with the subject, that we regard cool calculation and dishonest intrigue as playing a very subordinate part, and as being comparatively exceptions in these excitements. With the courage and the candor that our countrymen appreciate, they have been asked in their places of business and along the streets, by men who, for the time being, were in earnest and sincere, to seek religion—to make their peace with God—to provide for their souls in an eternity that is near at hand."

The revival is now very general, very few places of any note being unaffected by it. It prevails more in the cities and towns than in the country, and so far from dying away, it seems to be deepening and spreading. In proof of this we subjoin a few extracts from some of our correspondents.

"Our papers are bringing us, from every quarter, tidings of new interest in religion, and multiplied conversions to Christ among the people of this land. The awakened feeling and thought upon this great subject has gone so far as to claim a large notice even in the daily papers, as one of the important facts of the day. The intelligence which we thus gather is most encouraging and hopeful. Every class of Christians appears to have participated in the new excitement, and we trust that every class will partake of Divine blessings to come from it."

The American Presbyterian, speaking of the noon prayer-meeting at Jayne's Hall, Philadelphia, says: "no man there—no man, perhaps, living or dead—has ever seen any thing like it. On the day of Pentecost, Peter preached. Let it be preached, believed, embraced and practiced everywhere."

A Washington paper says, that in the immense assemblies of Christians in that region, for the purpose of prayer, the most striking feature is the spirit of union, the effects of which must be exceedingly happy on the whole country. In our three cities, the interest is very great. At this crisis, the activity and success of the Young Men's Christian Associations deserve special notice. At Alexandria, they have a daily noon prayer meeting at their rooms. The grand general united prayer meeting is held at Sargent's Hall, at five o'clock, p. m., and conducted by the young men in turn, the utmost freedom being encouraged in all, to participate in the exercises. Thus, as with you, the activity of the laity is invited. Young men from the Episcopal Seminary mingle in the exercises. And to the honor of the Assistant Bishop of Virginia, Dr. Johns, be it said, that he too has heartily united in the work, delivering on one occasion a fervent address. Whatever be the bearing of the high-toned ecclesiastics and Episcopal editors of New York, that of the Virginians is worthy of strong commendation. The venerable Senior Bishop Meade, cordially sympathizes with the movement, as is evinced from the tone of the Southern Churchman, the organ of his diocese. Its editor, Rev. Mr. Sprigg, not only advocates the movement, which is so offensive to the "Churchman," but takes a personal part in the meetings, leading in extemporaneous prayer. Indeed, Episcopacy in Virginia is moderate, evangelical, fraternal. On the occasion of the meeting of Presbyterian Synods in the interior, it is no uncommon thing for the pulpits of the rectors to be thrown open to the ministers of the Synod. At this moment we hear of this great revival extending to their churches, in many of which there is preaching night after night, and the holiest interest manifested in the progress of the work. All this is congenial with the spirit of our free institutions, and with the aspirations of a thinking community.

From all that we can learn, says the Mobile Advertiser, we are disposed to think that the interest in religious things, which has for some weeks prevailed in an unusual degree in Mobile, is gradually deepening and extending the circle of its influence. Meetings are being held nightly in several of our churches, with quite encouraging results, and in all the congregations there appears to be more than common interest. But we are disposed to think the Union Prayer Meeting the best harbinger of religious feeling in the city, and that indicates a healthy and encouraging condition. The meeting last evening was probably the most interesting of the series. There was more freedom and less formality noticeable—quite a number of gentlemen making brief and pertinent remarks, exhortations, etc., without being called on particularly to do so.

The attendance this week has been better than that of last week, and since Sunday has been daily increasing. We understand that several hopeful conversions are counted as the result, directly or indirectly, of these meetings for prayer.

Last evening quite a number of persons signified a desire for the prayers of Christians. The meeting was conducted by Mr. T. W. McCoy, of the Episcopal Church, who in the course of the evening made some interesting and pertinent remarks. The present remarkable exhibitions of the power of religion were, he thought in many respects similar to what was experienced in the days of St. Augustine, concerning whose conversion he read an interesting statement. He spoke also of the powerful work, which sprung up in his own community, and is progressing in England, where ministers and laymen join in bringing the subject to the attention of the multitude, and where as in several Episcopal churches in New York and Philadelphia, short and pointed exhortations and extemporaneous prayer are among the means employed—and with most wonderful and gratifying results. Remarks were also made by Rev. Drs. Mander-ville and Andrews, and Dr. Parnly, Col. R. A. Baker and others.

Old JOHN STREET CHURCH.—The gracious work still continues in all parts of the land, and the interest is by no means abating. The meeting held in old John street on Wednesday the 14th, for thanksgiving and praise was one

REVIVAL INTELLIGENCE.

The great work of God throughout the land demands devout acknowledgment from every Christian heart. That our readers may know what blessings are descending upon the Church, we copy from some of our exchanges, the items we find, and give them, together with such revival intelligence as we have on hand. It may be read in the Churches to profit.

The religious revival, which has been in progress in this city for the last two or three weeks, continues unabated. At the Baptist Church, the other evening, Rev. Dr. Howell, the pastor, immersed twenty persons, as the fruit of the awakening in his church. We learn also that Rev. Dr. Edgar received a large addition to his church—the first Presbyterian—on Sunday last. The meetings continue with unabated interest at the McKendree Church, and we learn that up to the present time, seventy-one have professed to pass from death unto life there. We trust the good work will go on prospering and to prosper, till all shall know by sweet personal experience, what it is to feel the pardoning love of God shed abroad in the soul.—Nashville American.

The Union prayer meetings in this place are becoming exceedingly interesting, and promise to result in a great deal of good. We hope there will be no cessation of christian exertion until the whole community is brought under the influence of prayer.—Grenada (Miss.) Republican.

"The religious awakening" continues in the churches of Nashville. Crowds, undiminished, continue to worship daily and nightly. The rushing current has nearly absorbed all the waters of the stream that runs toward the theater.—Nashville Patriot.

The St. Louis Advocate of April 22d says: There has been, so far as we have been able to ascertain, but little abatement in the feeling of religious interest which for some time past has pervaded a large portion of the people of this city. That great good has been done, and is still being done, there can be no reasonable doubt, and just at the present we are glad to learn that the movement, as is evinced from the reports of the press, is making rapid progress, and that all that will be required is more ministrations upon something new, and more permanent than that which affects merely the emotional nature. They are very properly insisting upon a religion that affects the whole man, and affects him everywhere and all the time. A religion of head, heart and life, that intervenes itself with every faculty and fills of man's entire nature, and exhibits itself in what he says and does at all times; that accompanies him to the honest business circles and business pursuits of life as well as to the Church. This is the character of the religion of the Bible. It is all the religion working seeking for, and all that will save the soul from death. Let it be preached, believed, embraced and practiced everywhere.

A Washington paper says, that in the immense assemblies of Christians in that region, for the purpose of prayer, the most striking feature is the spirit of union, the effects of which must be exceedingly happy on the whole country. In our three cities, the interest is very great. At this crisis, the activity and success of the Young Men's Christian Associations deserve special notice. At Alexandria, they have a daily noon prayer meeting at their rooms. The grand general united prayer meeting is held at Sargent's Hall, at five o'clock, p. m., and conducted by the young men in turn, the utmost freedom being encouraged in all, to participate in the exercises. Thus, as with you, the activity of the laity is invited. Young men from the Episcopal Seminary mingle in the exercises. And to the honor of the Assistant Bishop of Virginia, Dr. Johns, be it said, that he too has heartily united in the work, delivering on one occasion a fervent address. Whatever be the bearing of the high-toned ecclesiastics and Episcopal editors of New York, that of the Virginians is worthy of strong commendation. The venerable Senior Bishop Meade, cordially sympathizes with the movement, as is evinced from the tone of the Southern Churchman, the organ of his diocese. Its editor, Rev. Mr. Sprigg, not only advocates the movement, which is so offensive to the "Churchman," but takes a personal part in the meetings, leading in extemporaneous prayer. Indeed, Episcopacy in Virginia is moderate, evangelical, fraternal. On the occasion of the meeting of Presbyterian Synods in the interior, it is no uncommon thing for the pulpits of the rectors to be thrown open to the ministers of the Synod. At this moment we hear of this great revival extending to their churches, in many of which there is preaching night after night, and the holiest interest manifested in the progress of the work. All this is congenial with the spirit of our free institutions, and with the aspirations of a thinking community.

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peculiar interest. The house was full, and the meeting conducted by the Hon. Edward Lambert. The exercises were commenced by singing, prayer, and reading the Scriptures. The notices which were read, instead of being requests for prayer, were offerings of thanks and praises to God. The hymns that were sung during the meeting were of a joyful character. Quite a large number related their experience; and several gentlemen from a distance spoke of the wonderful work of God in the places where they lived. A gentleman from Philadelphia said that it was worth coming all the way from Philadelphia, even if one had to come on foot, to be present at that meeting and hear the testimony which had been offered. In his city the work was going on; Tuesday they were to have a day of fasting and prayer, in view of the many souls in that city who were yet out of Christ.

The Rev. D. Skinner remarked that he felt he could say in the words of old Simon: "Now lettest thou thy servant depart in peace, for my eyes have seen the glory of the Lord." Many of us had never expected to see such a state of things as now exist in the Churches. We give thanks in the autumn when the harvest is gathered in; but what is that harvest to the harvest of souls now being gathered into the garner of God! How much more should we offer thanksgiving and praise to our Father!

A gentleman from New Haven said that the interest was increasing in that city; almost entire classes of students in the colleges had been converted within the last few weeks, and good news was coming in from all the country round. Those in the country would mingle their praise with those in the cities.

At the close of the meeting, all those present who had been converted within the past few months were requested to rise, that it might be seen how many there were. Quite a large number rose in all parts of the house, a majority of them being young persons.

OLD-SCHOOL CHURCHES IN NEW YORK.—The Philadelphia Journal says: "As many inquiries have been made as to the part which the Old-school Churches in New York are taking in the general religious movement in that city, we may be proper to state that a deep, earnest feeling pervades all our congregations, and though it may not be brought so conspicuously before the public as in some other cases, there is every reason to believe that a good work is steadily going on. A union meeting of our Churches was held in the afternoon, during most of last week, at the Rev. Dr. Thomson's Church, at which sermons were preached by different ministers. These services were well attended, and the daily morning prayer meeting at Hope Chapel is still well supported. Dr. Pott, the Rev. Dr. Thomson, and there is evidence of the presence and blessing of God. The noon prayer meeting, formerly held in the Ninth street Reformed Dutch Church, has been removed to Dr. Pott's Church, and is very largely attended. We believe similar services are to be held in Dr. Alexander's Church next week. We trust it may please God to pour out his Spirit in great power, in connection with these and all such labors of his servants, and cause them to rejoice in the ingathering of many precious souls."

REVIVAL IN PITTSBURGH.—The Pittsburgh Advertiser, after alluding to the revivals in the Methodist Church, says: "Recently this good work has been signally manifested in some of our sister denominations here and elsewhere. Several of the Presbyterian Churches in this city and Allegheny have been quite successful, as also the Baptist Churches, and we believe the Lutherans and Cumberland Presbyterians have enjoyed a good work among them."

THE REVIVAL AMONG THE SEAMEN.—The present extraordinary religious movement, says the Philadelphia Journal, is becoming quite extensive among our seafaring population. Large and interesting meetings are held every day, from twelve to one o'clock, at the Mariner's Church, Water street, over Walnut, and also every evening.

THE RELIGIOUS AWAKENING.—The religious movement which has attracted so much attention in other cities, says the Vicksburg South-erner, has reached this city, and during the week ending last night, several meetings have been held at the Methodist and Presbyterian churches in this city. These meetings have been largely attended, and we learn that a very lively feeling has been awakened on all hands. We trust that great good may grow out of them, and that many persons may see the error of their ways, and learn to do their Master's work.

THE REVIVAL—THE HOLY SPIRIT EVER ACCESSIBLE.

A writer in the Western Christian Advocate concludes his series by saying: If I have written the truth in our preceding communication, then the Holy Spirit's influences are blended with every step of our spiritual life. There is nothing here without him. There is not a breath without his inspiration. By him the dry bones first start into motion, and become clothed with beauty, and stand up, and move forward. By him the new life is nourished and sustained, and becomes perfected, at last, amid the glories of heaven.

Hence, it is a thought most wonderful, as well as most happy, that the Spirit's mighty influence is accessible. It is accessible directly and immediately, and accessible to every one that desires it. Christianity is all a dream, or else the Spirit of God is as much within our reach as the vital air. There is no more necessity of living without the one than the other. The Spirit of God is given—given not as in the dispensation of the patriarchs and prophets—not as in the dispensation of the Baptist—not as in the dispensation of Christ himself. He is given as the floods are given. Joel's prophecy is, and long has been, in the very act of fulfillment. The cloud of Pentecost still overlies the world, and the waves of salvation are, this very day, surging hither and thither over the broad earth, like as the waters of the flood overtopped the loftiest mountains. All space around us and within us is charged with this tremendous element—ready to burst forth and flash into prodigious energy at any moment. It is, in this instant, hovering all amid the dead masses of moral confusion and darkness, as did the same omnipotent influence brood over chaos when the great God said, "Let there be light!" And he is just as present, and ready, and mighty to effectuate a new and world-wide creation, as when earth's foundations were laid, and when the morning stars sang together, and all the sons of God shouted for joy.

But the second agency is a moral one; and hence, another agency must meet and act with the agency divine. Suppose the thousand million of souls now swarming over the globe should all simultaneously open themselves to the influences of his Spirit—would he not, quicker than lightning's flash, shape them all anew, and re-enact a paradise more beautiful than what the sun has ever shone upon? And would not the song already written, swell on the ears of men and angels, "Behold! I create new heavens and a new earth, and the former shall not be remembered nor come into view. But be ye glad and rejoice forever in that which I create; for behold! I create Jerusalem a rejoicing, and her people a joy?"

Yes, the Spirit of God has come to this world—not as a transient visitor, but to "abide forever"—rejoicing in the habitable parts of God's earth, and his delights are with the sons of men. And that the whole world of mankind is not, long since, converted and sanctified, and made complete in all the will of God, and fully ready for the glories of immortality, is no fault of the ever-present, ever-giving, ever-active Spirit of God.

To thee, then, individual soul, who readeth these brief lines—to thee be it whispered that the great and saving Spirit is utterly accessible, and accessible this moment. With thine breaths in his sweet influences with thy breaths! Thou mayest. When thou walkest wilt thou prefer to walk in lust? Do so at will; and then thou shalt not fulfill the lusts of the flesh. Wouldst thou find fountains of delicious happiness within thee, so as never to need to wander abroad again for water? Open thy heart's door, and the water of life shall instantly flow in thither, and, if thou consent, that pleasant fountain shall never run dry, but shall be ever springing up into everlasting life. Wouldst thou be shaped anew, so as to wear the divine image? There is an unseen, an mighty agency near to you than you can imagine, and if you please, to occupy your vision with the glory of God, as revealed in the Scriptures, you shall be changed into the same image, from glory to glory, even as by the Spirit of the Lord. Art thou a parent? and is that dear little boy of thine rejoicing amid the flowers of spring? And art thou listening as to thine ear.

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"There comes upon the morning wind The music of his voice!"

And does thy heart yearn towards him? and is it one of the dear delights of thy life to gratify all his wishes, and grant his little petitions and requests? Receive then a deep lesson of the Spirit's bursting fountains: for if ye, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask him! Nay, take this unutterable good—take it to the utmost extent. "Be filled with the Spirit;" and with this great and proffered fullness, the present season of refreshing may continue as long as the sun and moon endure.

PRAYER.

What is it? The earnest breathings of the desires of the heart to God, for the things which we need. It is the appointed means of God himself for the obtaining both temporal and spiritual blessings. It is the act of an indigent creature, seeking relief from the fountain of mercy. A sense of want and dependence excites our desire, and is the very essence of prayer. "One thing have I desired of the Lord," says David "that will I seek after." Prayer without desire, earnest sincere desire is like an altar without a sacrifice, or without the fire of heaven to consume it. Prayer is a spiritual exercise, and can only be performed by the assistance of the holy spirit, which helpeth our infirmities. The holy spirit is the great agent in the work of our salvation, which is to a great extent, to be effected by persevering prayer, and without his special influence there can be no acceptable prayer. Hence He is called the Spirit of Grace and Supplication.

The holy spirit is now being "poured out" upon the people to a greater extent than it has ever been, we conceive, since the days of pentecost, when it came as the breaking of a mighty wind and did sit upon the people. From every point of the compass in our own land, we hear of this outpouring of the spirit of God. It has not been brought about by any extra efforts upon the part of the ministry or membership of the Church, but God has moved upon the great deep of the hearts of the people, with that still, small and yet powerful renovating voice which awakes the slumbering soul from its lethargy to a sense of its true condition, and enables it to call mightily upon God for assistance.

Prayer, What is it? Who can tell in this present mode of existence? We know that it is laying hold of the arm of Omnipotence, which sustains the universe and controls the kingdom of nature as well as of grace. The king of day and the clouds of heaven are controlled by prayer. The powers of earth and hell are under its benign influence. Though some devils may get out only by fasting, in connection with prayer, yet the worst spirit if ever possessed a mortal on earth may be driven away by this mighty weapon; yea, even the arch fiend of darkness trembles when he has "the weakest saint upon his knees." Oh! the potent influence which the Christian may thus wield by prevailing with God. We pray for and receive the ostensible objects of prayer, but who can comprehend the efficacy of this holy sacrifice? Not until the veil is drawn aside, and we see clearly the unfolding realities of the eternal world, will we be able to comprehend what has been accomplished by prayer. We do not believe that a faithful prayer, offered in the name of Jesus, ever has, ever will, ever can go unwarded. It may be that God cannot save those for whom we pray consistently with the plan of salvation and their moral agency, yet those prayers offered for them shall descend in blessings on the heads of those who thus pray. The hallowing influence produced on the hearts of those who "pray for one another," is a powerful motive to stimulate us to this delightful duty. It may be that many years after the pious parents have been praising God in the Church triumphant in heaven, that their prayers will be answered upon earth in the salvation of their children. A new thrill of joy will be experienced when they see the returning prodigal, yielding to the sweet influences of the holy spirit, and bowing to the mild sceptre of the Saviour. Oh! then let us "pray without ceasing," for the salvation of those to whom we are tenderly allied, and the conversion of the world.

The Rev. C. C. Gillespie has retired from the editorial department of the Southern Christian Advocate. Mr. David Ayres, the former editor, succeeds him.

We clip the above from the Southern Intelligencer, of May 3.

There are four material errors in this short article. 1. Mr. Gillespie has not retired, but the time for which he was appointed, by the last General Conference, has expired, and he will probably be reelected by the General Conference now in session. 2. He never was editor of the Southern Christian Advocate, but of the Texas Christian Advocate. 3. We never voted the vanity to aspire to any post, not possessing the requisite talents, but have, in the absence of the editor, acted as pro tem. 4. We do not succeed Mr. Gillespie, and are only acting as pro tem in the absence of the editor.

ANONYMOUS ARTICLES.

We insert no article, unless the name of the writer be communicated, in confidence. Anonymous articles may be good, but not having time to read them, we burn them. The rule is necessary; we can make no exceptions to it.

FRANCE.

We copy the following from an exchange: If we do not mistake, this empire is on the verge of new uprisings, of bloody revolutions. We have looked upon Louis Napoleon as a sagacious ruler, as a far-seeing diplomatist, as a crafty designer, and strong-willed executor. This opinion we still have—we consider him first of the crowned heads of Europe in elements of strength, and yet there is, among men who can read courts and cabinets, oftentimes a strange inability to read people. Diplomacy, where craft meets craft, is not the thing to understand these, a ruler needs a heart of strong human sympathies, and the sterling qualification, Common Sense. For want of these, men of clear, far-seeing policy overlook the simple duties close at hand. This was the case in the dealings of England with the "old thirteenth"—blunder followed blunder, until the coronet of stars was lost. So with Portugal, in its dealings with Brazil. So, too, England in dealing with India, for each succeeding revelation shows more and more clearly, that the late uprising, instead of a simple military mutiny, was a popular revolution, occasioned by sad, wicked mistakes.

Similar, seems to be the madness of the Emperor, who should have shown his people, that while punishment, sharp and sore, fell upon the men who sought his life, he still loved and trusted the nation. But not so. His troops are everywhere—his spies penetrate the very retreat of home—every man feels that he is watched. The press is gagged, and dare not speak the words of discontent which the masses would utter. Why does he not see that he is maddening the people? Why cannot the master of diplomats see that he is gathering materials for a fearful explosion? Why? Because crime is mad, and wrong-doing reels with delirium! More than that, he is becoming the people's avenger upon his own wrongs. He is speeding his overthrow!

The real conservators of his power are not his troops and his spies, but the men of capital, the princes of trade. They cannot afford to have a revolution. The Genius of Commerce and of Art pleads for peace at any price. The men of cent per cent cry out against agitation. They are powerful, but they are not omnipotent! They cannot control a temper. Unless Napoleon can transfer his throne from the camp and the exchange to the popular heart, a "rising" may be adjourned, but it cannot be prevented. The people, in their might, will be against him. There is no love for him among the old legitimists of Europe—they will hail his downfall, if it can be effected without a republic.

But we will not prophesy, nor attempt to state when shall be the time of the end; but surely, we think, will the day of retribution come. The man who has climbed to his throne by placing his foot upon a constitution he had sworn to protect—the man who has propped papal tyranny with his imperial bayonets—the man who trusts in hired troops and mercenary spies more than in his own people, has a stormy future before him, and not far from him.

TEXAS STOCK GROWING.

In several written essays, several years ago, says the Austin Intelligencer, the writer endeavored to demonstrate to Texas stock-growers that the business would be one of increasing profits—that the food producing animals would always find a ready market. And in proof of the theory, we used to point to the necessity of feeding our prairie Indians, and the armies to support them; and to the prospective increase of population. Indeed, we have always been a kind of dreamy calculator about the "westward march of population. We now confess that we have been a short-sighted economist, with a very limited vista as to the future. Not that we have ever over-calculated, but simply miscalculated. We never could have foreseen the California market, which drew off many Texas cattle. And who ever could have dreamed that Brigham Young and his Mohammedan followers ever would be the cause of a heavy drain upon Texas stock. But so it is, Kansas and Utah are drawing largely upon Texas for stock. And were those markets struck out, and the demand for the Texas army and the Indians annihilated, the great demand in our Atlantic cities would afford a constant market. Every mile of Western Railroad brings us that much nearer a cash market for our cattle.

The proverb is not easy of solution. The demand for food increases with the compound ratio of human mouths. The old world sends its population to us; but the old world sends us no clean beasts for food. In the new world the number of kind, and swine, and game, and fish, decrease in proportion as agriculture and industry advance. Texas, therefore, must become the great pasture; and we advise our people to engage in rearing food producing animals—those which part the hoof and chew the cud, and those which do not—so rapidly as possible.

Take no thought about a market, or about the cash. The money will seek your herds. You need no loans to represent such property. The gold and silver will be chasing your herds. Let one idea men talk about the African slave trade; but let Texas make that which live Yankees must have, or starve.

BOOKS AND PERIODICALS FOR THE CHURCH.

We are reminded by almost every religious exchange we open that it is important that those not entering the Church, as the fruit of the great revivals, should be supplied immediately with means of information in regard to the doctrines and usages of the Church whose communion they have chosen, and also of the duties and privileges of their new position. Without this information they are liable to go astray on essential points and to come short in many duties. In most cases they have everything to learn, and should be at once supplied with all necessary facilities.

It is not only the pastor's duty to preach the gospel to this class of persons, both publicly and from house to house, but to aid them in forming habits of the right character—habits of thoughtfulness, reading, prayer, laboring to do good, and patiently bearing ill; in a word, to aid them in growing in the knowledge and grace of Christ Jesus. The faithful pastor will summon to his aid in this work every instrumentality within his reach.

It will place suitable books in the hands of young converts. He will see that each family is supplied with the Bible, Hyman books and Disciples. He will ascertain in private conversation the state of each individual as to intelligence and morals, and recommend such other books as he judges best for them. He will prescribe the reading of the recent converts, especially, with as much solicitude and care as the physician feels when he prescribes medicine for the body. He will warn them against bad reading as poisonous to the mind and soul, and earnestly recommend those books which tend to the knowledge and love of God.

DEPOSITORY MEETING.

In accordance with notice given, the friends of this enterprise assembled at the Carondelet Street Church on Sunday night last. The meeting was opened by the Rev. Dr. Walker with singing and prayer. Speeches were made by Rev. Dr. Keener and W. P. Hill, Esq. The speeches were excellent, and the subject was well presented and ably advocated. With what was collected on the spot and collections subsequently, nearly five thousand dollars have been realized. The Board last year pledged the city for \$5000, and this pledge will be fully redeemed. We regard the Depository House as good as secured. Before the adjournment of the General Conference, the keys will be ready for the book agents. There is now an open door through our great emporium to the Southwest.

We clip the above from our last New Orleans Advocate. We wish the example of our brethren in New Orleans, would stimulate our friends in Galveston, to follow their example. Our contemplated Depository in Galveston, when in operation, will do more to promote the best interests of Galveston, than any other contemplated public improvement, (excepting our contemplated bridge to connect our city with the main land, and yet how few of our citizens appear to take any interest in it. We have pledged Galveston will be good for \$5000, and we hope we shall not forfeit our pledge. We will see.

TO OUR AGENTS.

We have sent out our accounts to all the preachers in charge of the different Circuits and Stations, in the two Texas Conferences, where we have been informed of their post offices. Those who have not received the accounts will please immediately forward us a list of their respective post offices, and we will immediately send them our accounts. Also, all who are disposed to assist in raising funds for our Power Press and Publishing House, and who have not received our Blank



