

The Texas Christian Advocate. OFFICE, STRAND, GALVESTON. TERMS.—Two Dollars Per Annum, in advance; 50 cents extra and fifty cents if paid within six months, and three dollars if paid after six months.

Advertisements of ten lines, or less, \$1 for the first insertion, and 50 cents for each subsequent insertion. Advertisements of greater length than ten lines, 10 cents per line for the first insertion, and 5 cents for each subsequent insertion. The usual conditions of advertising are observed.

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kingdom of our blessed Master shall come and be acknowledged by every tongue, and before whom every knee shall bow in grateful adoration. The youth of both sexes must be educated, and with their education, the glorious doctrines of the resurrection and immortality before the grave, must be impressed upon their hearts.

Mr. Editor below you will find sundry resolutions presented by the different committees of the Rio Grande Conference, which you will please publish. The reports were most of them able and elaborate, but we think too lengthy for publication.

From COMMITTEE ON SUNDAY SCHOOLS. Resolved, That we consider the Sabbath school to be one of the most potent agencies for the dissemination of moral and religious truth and as such it is an essential auxiliary to the church of God.

From COMMITTEE ON BOOKS AND PUBLICATIONS. Resolved, That some judicious person be appointed to compile such a practical and comprehensive catechism setting forth the pure doctrines of our holy religion, to be translated into the Spanish language; and that same may when published be circulated wherever the field in that direction opens before us.

From COMMITTEE ON THE DEACONS. Resolved, That we fully approve the designs of the American Bible Society, and will heartily cooperate with it in the distribution of the Holy Scriptures, without note or comment.

From COMMITTEE ON THE DEACONS. Resolved, That we have no sympathy with the movement known as the "Free Will Contribution," which is zealously urged upon the attention of American Christians.

Heavenly Elder Brother, to open wide and help our lord, the Heavenly king, and our young lord. May the empire soon be settled. May the gospel be preached to the ends of the earth.

Extract from a recent sermon by Rev. Dr. Potts, of New York. Is there, then, no christian statesmanship left in our land, which can rally in such vigor around the edifice of our Constitutional Union, as to make it a safe and a glorious refuge to our people, so essentially irreconcilable, that nothing remains but separation?

From the "Gospel of the Kingdom." Resolved, That we have no sympathy with the movement known as the "Free Will Contribution," which is zealously urged upon the attention of American Christians.

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THE NORTH AND REVISION. Editor Texas Baptist.—The last Tennessee Baptist press a communication from Dr. N. W. Crawford, President of the Revision Association, advising the contributors to the Bible Society to withhold their funds, and not to pay it out or send it to the Revision Association, unless under positive instructions from this Association to withhold or refrain from sending it to New York until the next meeting of its body.

PEACEABLE DISSOLUTION. Extract from a recent sermon by Rev. Dr. Potts, of New York. Is there, then, no christian statesmanship left in our land, which can rally in such vigor around the edifice of our Constitutional Union, as to make it a safe and a glorious refuge to our people, so essentially irreconcilable, that nothing remains but separation?

ONE WAY TO CURE DESPAIR. The Congregationalist relates the following story of one of those desponding good men, who may be found in almost every church. A man, who was diligent in his duties, and was regarded as effective in his case, would often give a turn to these gloomy thoughts, and lead the downcast spirit to look up with a cheerful trust in the city of S—.

PRAYER OF THE CHINESE REBELS. Rev. Otis Gilson, one of the Methodist missionaries at Fuh-Chan, China, sends to the Northern Christian Advocate, a description of a remarkable book written by King Kan, one of the leaders of the Chinese Rebels. It contains the following form of prayer, prepared for public and private use by the insurgents:

THE GOD OF ABRAHAM. Speaking of this hymn by Thomas Olivers, James Montgomery remarks, in his Christian Psalmist, that "there is not in our language a lyric of more majestic style, more elevated thought, or more sublime imagery, than this." The hymn is in the first view that of a stately pile of architecture, severe and simple in design, and in the first view that of a stately pile of architecture, severe and simple in design.

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THE BALTIMORE CONFERENCE LAY CONVENTION. This Convention assembled at Baltimore on the 15th inst. for the consideration of the question, the Committee on Business made the following report: TO THE BALTIMORE ANNUAL CONFERENCE, AT STATTON ASSEMBLED.

Fathers and Brethren.—At a Convention of the Laidy representing a large majority of circuits and stations within the bounds of your Conference, held on the fifth day of December, 1859, to take into consideration the state of the Church within the territory of the Conference, the difficulties which meet us and the calamities which threaten us were duly considered, and the Convention resolved to express to you by memorial their conclusions respecting the present condition of the Church in Maryland, Virginia and the District of Columbia.

For a long series of years, from 1844, the date of the unfortunate great division of the Church, (the Convention by that separation have been rendered a border Conference.) we have had over a large portion of our territory an increase of preaching stations, and of laymen, and of others, on the subject of discipline respecting slavery. Like all contests touching ecclesiastical matters, the controversy has been protracted, and has been attended with bitterness. Our preachers, constantly on the defensive, required to defend the action of our General Conference on that subject, have been unrelentingly pressed to the ground, until we had all hope of any material increase of membership has been abandoned. Our preachers and laity have been happy indeed if they have been able to maintain the ground, and to keep up the number of our members.

At this juncture, assuming the life General Conference, we have been rendered a border Conference, we have had over a large portion of our territory an increase of preaching stations, and of laymen, and of others, on the subject of discipline respecting slavery. Like all contests touching ecclesiastical matters, the controversy has been protracted, and has been attended with bitterness. Our preachers, constantly on the defensive, required to defend the action of our General Conference on that subject, have been unrelentingly pressed to the ground, until we had all hope of any material increase of membership has been abandoned. Our preachers and laity have been happy indeed if they have been able to maintain the ground, and to keep up the number of our members.

Your whole duty, in the opinion of the Convention, is to preserve it as quiet as you can, and to do as many of the people within the bounds of your Conference as is possible. It is useless to state to you, for your body must be aware that, after the incessant efforts you have made under the late discipline, you have lost in the Baltimore Annual Conference territory in the past year, represented by some twenty-one circuits and stations appointed in the Baltimore Annual Conference. With the new chapter on slavery, you are utterly precluded in the whole slaveholding territory of the Conference from making any new appointments to civil or ecclesiastical offices, and you are bound to maintain and administer a church discipline contrary to the sentiments of our people, and to the feelings of our brethren of the Methodist Episcopal Church, South, and the only substantial difference existing between us in point of church economy, creed or discipline, is in this vexed slavery question. In the minds of the masses the only reason for your antagonistic relation to the Church, is your adherence to the discipline to exclude a doctrine on that subject which constitutes the distinction between our Church and that.

Your silence upon this subject, your varied explanations of it and your repudiation of it, all nothing. The hearts of the people are closed to you. The Church is in perpetual agitation. All Churches and persons have almost entirely ceased, and missionary collections are called for in vain. The pulpits cease in great measure to address to the people, and necessity compelled to fight for the very existence of the Church itself. It was more than the Church could do prior to the late General Conference, to maintain her position, and to keep up the number of our members. Under these circumstances, dear brethren, we look to you to provide some measure of peace and quiet to our denomination here which shall preserve our unity. Sixteen years of perpetual strife has passed, and our people refuse longer to stay with us if quiet is not restored, and our members are allowed, as we know you desire to be, to preach a Gospel not of contention, but of peace. In the opinion of this Convention, your continued silence upon this subject, your varied explanations of it and your repudiation of it, all nothing. The hearts of the people are closed to you. The Church is in perpetual agitation. All Churches and persons have almost entirely ceased, and missionary collections are called for in vain. The pulpits cease in great measure to address to the people, and necessity compelled to fight for the very existence of the Church itself. It was more than the Church could do prior to the late General Conference, to maintain her position, and to keep up the number of our members. Under these circumstances, dear brethren, we look to you to provide some measure of peace and quiet to our denomination here which shall preserve our unity.

Conference should also assert and claim that the said General Conference has by its said action separated the several Annual Conferences represented therein and concurring in said action, from the Baltimore and other non-concurring Conferences...

33. Resolved, That the position we shall occupy after such action as has been intimated, has been taken—whether it shall be that of independence or union with some other branch of the Methodist family, upon such terms as might be mutually satisfactory, is a question which this Convention is willing to leave to the sound discretion of the said Annual Conference...

We see it stated in some of our exchanges that the report was adopted by a unanimous vote.

The Christian Advocate. GALVESTON, TEXAS.

THURSDAY, DECEMBER 27, 1860.

FINLEY'S PROPOSITION.

We are just in receipt of a letter from Bro. H. Beacham of Waverly, responding to the call of Bro. R. S. Finley, published in the Advocate of December 13.

Bro. Beacham says he will be one of one hundred to pay fifty dollars each, or fifty to pay one hundred dollars each, on or before the first of March, 1862, to aid in paying off the old embarrassing debt of the Advocate, which was mainly contracted in starting the paper as the Advocate. We have already received some clever donations for this purpose, and have the promise of more. Let us as well will respond to Bro. Beacham's proposition, execute their notes, and forward the same to us, and due acknowledgment thereof will be made through the paper. We hope to hear from a goodly number, East as well as Middle and West.

GIFT BOOKS RARE AND VALUABLE.

By calling at the Texas Book Depository, you can find some of the most beautiful and valuable books, such as will be prized in time to come—very suitable for presents to valued friends.

All those who order books on time, will be charged interest at the rate of 10 per cent, if payment is delayed over two months. "The first law of nature" compels us to the adoption of this rule. The books are all put at cash prices, and we cannot afford to sell on long credit at these rates.

Dr. Carter, of Soale University, who has been sermonizing in our city for several days, preached at the Methodist Church on Sunday last. The arms of the marksmen's hands were made annually strong on that impressive occasion; the ends of the bow seemed almost to touch each other, and the arrow leaped with electric power and precision to the precise centre of its mark. Without any of that despicable pietorialism which has no sense enough to know that the "eternal blazon" must not be to ears of flesh and blood, the sermon formed the rationality and immensity of eternal death upon the conceptions of its hearers with a solemnity and force which must have made the skeptic tremble, and even the professor of religion look with unenvied glances to the foundation of his hope.

Dr. Parsons again.—Rev. A. H. Bedford, Depository Agent at Louisville, writes to the Nashville Advocate that "the drama is over," and that Dr. Parsons had returned from his brief experiment among the Episcopalians to "the Church of his early love." We welcome him. Sometimes, under a very peculiar condition of things, a minister may think he could be more useful in some other Church than his own; yet, in making the change, he feels a stress upon him of which he had not previously been fully conscious. This was doubtless the case with Dr. Parsons. Though he loved Methodism and Methodists dearly, he did not find out too conclusively he loved them, until he attempted to leave them. His reason may have whispered that he could do quite as much good in the Episcopal as in the Methodist pulpit; but when he essayed to follow this leading of a plausible philosophy, like a man in wrath his heart

Bewley.—C. C. Shortt writes: "Mr. Bewley visited Burnett shortly after the Timber Creek Conference, even before we had heard of such a conference, and preached several times. He went westward, as far, I believe, as Frederickburg, returned to Burnett, and I was introduced to him in Mr. J. P. Hagerland's store. He denied belonging to the Northern division of the church, as brother Hagerland and others will testify."

St. Louis Christian Advocate on the Crisis.—The Editor of the St. Louis Advocate having heard that in main articles of his under the lead of "Political Matters," enumerating the grievances of the South, had produced some excitement and alarm, replies: "It is well they did. There is cause for alarm"—and continues his history of the causes which have led to the present condition of the country, under the sufficient plea that "all good men, and the friends of the country, should be informed of its actual condition, that they may be prepared to act as duty and interest may require." He adds: "We firmly believe these things will all be corrected by Divine Providence for the true interests of man in the end. But that or when the end shall be more than we, or any other mortal man can tell. Both parties appear to be in earnest, and, unless we greatly mistake, the breach is widening, rather than narrowing."

We received a letter to Bishop Morris, by Rev. H. S. Thrall, of the Texas Conference, too late for insertion this week. It shall appear in the next paper.

Teachers Wanted.—See the advertisement signed J. D. Pitts. Gen. Pitts is one of the oldest, wealthiest, and most honored citizens of the State.

Richmond Christian Advocate.—The Publishing Committee report that they have been compelled to borrow money to meet the liabilities of the paper. Its profits during the past year were \$270 15. The liabilities were \$8,019 50. It is proposed to be collected only in the proportion of one tenth. Dr. Bower resigned the editorship. We understand that the publishing committee have appointed Rev. J. A. Duncan in his stead.

Memphis Christian Advocate.—Rev. S. W. Moore has been appointed Associate Editor, with the view of giving Bro. Watson, the Senator, time to attend to his duties as agent of the Memphis Book Depository.

SECULARIZING RELIGION.

The attempt to make Christ's Kingdom a thing of this world, was begun as early as the time of the wilderness, and has not ceased to the present day. Christ came to bring into this visible world governing principles from the world unseen and eternal. The devil would have had him renounce his higher means for a merely apparent attainment of the end. Christ's possession of the kingdoms of the world and the glory of them, as a gift from the devil, even if he had been his to give, would not have been anything more than a visible and false ownership. The Savior preferred affliction with the power of external disadvantage, to that misleading glory of possession which glitters only to betray. The original grant of God to man was not the ownership of the earth, but the power "to subdue" and to exercise "dominion." The effort to possess the world, or the willingness to receive it as a gift from any supposed possessor, is quite a different thing from its subjugation. To possess the world is, inevitably, to be possessed by it. The soul loses its pole, falls from the throne of government into the lower sphere of traffic, where everything, even the buyer himself, is sold. The soul as possessor may be itself lost; as governor it must be saved, for the power of external disadvantage is derived not from its desires, nor from its intelligence, but from its obedience to God. Therefore the Savior received all for the word that proceedeth out of the mouth of God. By that word he intends to subdue all things. It is true that he buys, but his kingdom is written legibly upon the "legal tender" of the cross. He does not receive all nations as so much property, he "disciples" them by the sovereignty of his truth. If the Emperor of China were to transfer all his millions to the Christian Church, she could not receive them. It is her business to conquer them to Christ by the influence of his doctrines. The same principle obtains in the case of her disciples. The possession of riches is in itself no good. The questions are: Has the rich man, as God's under-governor, dominion over his wealth? Can he see another than Caesar's superscription upon the penny? Does he endeavor to bring religion down to the office of a sanctifier of his wealth, paying her so much per annum for this service to his conscience? or does he recognize the claim of God upon all his possessions, and so, owning nothing, subjugate the whole? No riches paid to religion will compensate for the selfish or vain employment of the remainder. The owner with all he owns belongs to God. Until he recognizes his truth, he is not raised above his heaps of gold. They possess him more truly than he can be said to possess them. Every speculation he makes, however successful it may be, involves him more hopelessly in worldly toils—adds the rattle of another golden chain to drown the still small voice of God.

MISTAKING THE POINT.

Everybody, we thought, was completely delighted with the whole and every part of Bishop Pierce's late series of letters, and wished that some plan could be devised to keep dullness out of the newspapers by keeping him in them as a constant contributor. But there is a dissenting voice. Rev. J. P. Davis of the Illinois Conference, is much displeased with one paragraph in those letters, and treats it to more than two columns of criticism in a late number of the Zion's Herald, organ of New England Methodism. This is the office in the comment: "Alas! the very principles of the Northern Methodists are sectional, and beyond their proper geographical limits, they become espousers. They are honest, consistent, their wealth, the possession of riches is in itself no good. The questions are: Has the rich man, as God's under-governor, dominion over his wealth? Can he see another than Caesar's superscription upon the penny? Does he endeavor to bring religion down to the office of a sanctifier of his wealth, paying her so much per annum for this service to his conscience? or does he recognize the claim of God upon all his possessions, and so, owning nothing, subjugate the whole? No riches paid to religion will compensate for the selfish or vain employment of the remainder. The owner with all he owns belongs to God. Until he recognizes his truth, he is not raised above his heaps of gold. They possess him more truly than he can be said to possess them. Every speculation he makes, however successful it may be, involves him more hopelessly in worldly toils—adds the rattle of another golden chain to drown the still small voice of God."

Once when the Savior was showing the superiority of his religion to all earthly powers, inasmuch that its adherents should not need to consider for a moment what they should say when brought before kings and magistrates, a man broke the rapt silence of the listening multitude, exclaiming, "Master, speak to my brother that he divide the inheritance with me." No, inheritance are good things, and the proper division of them is very important; but Christ was indignant that this kingdom of inheriting and dividing should suppose, for a moment, that He had no higher business than to serve its merely secular purposes. Some people have no other use for religion than as a conservator of their earthly good. It promotes commerce—and allows them opportunities of making money. It promotes peace—and renders them secure in their possessions. It is, in fact, the greatest of all conveniences; an excellent thing in a family; not to be ignored by the State, especially in times of exigency; a kind of Yankee notion, universally useful, and "cheap at half the money."

Christ's reply to the unhappy individual, to whom it first occurred that his spiritual authority might be a cheap secular convenience—"Man who made me, judge or a divider over you?"—is significant. It at least implies that the Savior rejects with scorn such temporal offices for those who do not practically recognize the superiority of spiritual to temporal things. The Savior was speaking of illuminating man's spirit with the Holy Ghost; this "brother" would have had him come down from such an impalpable and unfruitful theme and make himself useful by proving true to a few acres, perhaps, of "extra bottom land." The man who has never troubled himself about the law of God, which requires "truth in the inward parts," is not slack to require the objective "straight living" under Divine sanction, when it can be serviceable to his material interests. Scold him with a message from the President contained any allusion to Christ's teachings. This time, however, Mr. Buchanan finds himself in great perplexity about secession, and quotes a passage from the sermon on the mount. For thirty years past many of our Northern friends have had no convenient use for the scripture passages which declare that abolitionists will "not consent to whose words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness"—that they are "proud, knowing nothing, but doing about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, persons disputings, evil suspicions, and deadly thoughts of the truth, supposing that gain is godliness. Now, however, when, after long forbearance, the South seems about to obey the command—"from such withdraw yourself"—these same Northern friends propose prayer. This is "always in order," and we do not regret that it is so; "more things are done by prayer than this world dreams of;" but we should like to know whether this proposal to pray originates in a willingness to forsake the evils which have distracted the country, or whether religion is merely to be called to the task of saving some quantity of abolition cotton factories from destruction? It is not impossible for politics to regard religion as a handmaid, not improbable that abolitionists will pray, and incline us to pray for the preservation of the Union, without forsaking their infidelity in setting up their own notions instead of the word of God. One of the leading abolitionists has recently declared that his political creed is not to be judged by the Bible, but that the Bible is to be judged by his political creed. With men of that mind it would be impossible for Christians to "unite" even "in prayer." Such men do not pray. But there are others who, to use Mr. Buchanan's language, think it prudent that "the solemn sanction of religion" should be "superadded," only when it may be convenient in some official way, and not as the supreme governing principle in all our actions as citizens. To vote without any fear of God before our eyes—to go through a political campaign under the promptings of unhalloved ambition—and then to pray that the consequences may be averted, would seem to suggest the propriety of an amendment to the constitution, making a national fast day an appendage to every Presidential election. Be that as it may, we would be a bold man who prays in his crisis should embrace anything

more than that the spirit of the Gospel of Peace might rest more abundantly upon the people, and that God's Providence might not leave us to our own understandings, but direct and oversee in all deliberations, and educe out of the present state of our affairs, not what we in our short-sightedness might consider best, but what God's wisdom should approve, both with regard to our correction as his servants, and our usefulness as his instruments. Entire submission to the will of God—a perfect subjection of our own plans to the teachings of his Providence—an utter abandonment of all pride of opinion or personal aggrandizement of any kind—a thorough desire to know the right, with a steady will to pursue it at all hazards—this is better than any dictation to the Divine wisdom, because it is the spirit which God will condescend to guide by ways which he has not known, to end wholly beyond his own presence. If we pray, then, let us pray upon the mountain-top, and not down in the valley among the flocks and herds. He that ascends the mountain-top and is alone with God, comes down with light upon his face; they that worship at the foot are apt to dance about the golden calf.

THE BIBLE.

IN TEXAS, SOUTH CAROLINA AND MISSISSIPPI. We copy from the November number of the Bible Society Reporter, the following interesting notice of Mr. Jones of Middle and West Texas, laboring during August and September, in the counties of Williamson, Linn, and Bell, and McLennan, Colorado, Barlow, Milan, Bell, and McLennan. The principles of the Gospel, which the country was blessed with abundance, and which, however seriously interrupted the meetings, and which they were unable to attend, were nevertheless carried to the remotest parts of the country, preparatory to the organization of regular societies. In Colorado county, a depository was formed at Alletton, present terminus of a railroad, which has a population of some 2,000 souls, was found desirable.

ROCKY CREEK BIBLE SOCIETY, SOUTH CAROLINA, held its fifth annual meeting September 21. Since its organization the Society has paid for books \$401 63, receiving 1916 volumes; it has also purchased 10 Bibles, and has, at last year towards the State pledge of \$5,000 for the foreign work. The present year, the society contributed eight life Members, which, during the year fifty copies of the Scriptures have been sold, and sixty-nine gratuitously distributed, most of the latter to poor children in schools, and apprentices to the same object.

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God for what is done now, and let by-gones be by-gones. He believed the wall of separation was falling, being broken down and demolished. He hoped the time was not far distant when there shall be found of that wall "not one stone upon another." (Amos.) "All swept away, not a vestige left." (Amos.) He did not speak authoritatively, but he did know his Conference was willing, if not desirous, that the Conference should take a similar step, if mutually harmonious and satisfactory. He was sincere. They were similar in many respects. He hoped the difference seemed falling away. He hoped there would be a brotherly love to reconcile differences, and let us be one people. (Amen.) And thus realize in the history of the Conference a fulfillment of divine words in the matchless prayer of the Christian in the garden of agony: "Holy Father, keep through this our name those whom Thou hast given me, that they may be one as we are, not that they should see the world, but that they should be one in me and I in Thee, that they all may be one in us; that the world may believe that Thou hast sent me." He hoped he might be permitted to say, "I wish that nothing should occur, but that nothing should be suffered to occur in our districts to mar the delightful state of feelings now existing between the Conferences. Should a difficulty arise, which God forbid, (Amen), he trusted it might be considered a personal, local trouble, not a Conference difficulty; that it might be narrowed to a small circle of friends, and not be a Conference matter. Our prayer shall ever be "that nothing destroy or hurt in the Holy Mount." We bid you from our hearts, God speed you. May you stand as faithful as the Father, and may you edify the people of Christ; have abundant success in spreading scriptural holiness over these lands—accomplish your glorious mission on earth, and have an eternal entrance administered into you in the kingdom of our Lord and Savior.—(Amen.)

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river, I found that I would have to pay duties on them at the rate of three dollars per hundred pounds. I had to wait until I could send to San Antonio for means to pay my Bibles over. After I passed my Bibles over, those letters were sent into the interior, the custom-house officers permitted me to take over as I would dispose of in Piedras Negras free of duty, and I sold twenty-two Bibles and many more scriptures, and the proceeds of my \$25 50, with which amount I have charged myself as per account. I have donated five Bibles and six Testaments, making fifty-seven copies of the Holy Scriptures which are now in the little village of Piedras Negras. The people there are very poor, and consequently I put the books as low as possible. I could have given away a hundred or two, but thought it prudent, I never saw people receive the Bible so gladly or prize it so highly as those of Piedras Negras. They had heard of it before but never saw it (at least many of them had not), and knew little or nothing of its precious teachings. Now they seemed determined to make up for lost time. They bought the Bible, and read it eagerly, stopping often to make explanations. They were very anxious to learn the language, the precious promises of God, or the true new and strange doctrines which they found therein. Most of those who bought the Bible were heads of families, and they were generally brought for children to read in school. The eldest, customhouse officers, and all the children of the place sought the Bible. I was daily called upon to give them. I have sold good seed, and I shall confidently look for it to spring up and bear fruit to the glory of God, and the good of his cause. My leaves are cheerfully given to the people, and I have had much success in my work. I feel encouraged to go on, hoping that what I have accomplished here is but a faint admiration of that which I will eventually accomplish. I have sent three boxes of Bibles up to the villages before spoken of, and shall follow them in a few days. Need I ask you to remember me in your prayers? Yours in Christ, R. P. THOMPSON.

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to prove also that in case of secession he did not believe in the low single church. The belief which every Christian ought to have, is that of the unity of the church. If he wished to be respected and honored by the community and the religious press, he should stand up to worship in a tent or under a tree, instead of a great church, they would be much more honored and respected, a pure gospel would be preached, and many more souls would be saved. He gave an amusing account of his experience whilst at Buffalo during the Conference.

A DAY OF HUMILIATION, FASTING AND PRAYER.

The President of the United States has issued the following as "A Recommendation" TO THE PEOPLE OF THE UNITED STATES. Numerous appeals have been made to me by pious and patriotic associations and citizens, in view of the present distracted and dangerous condition of our country, to recommend that the people observe a day of humiliation, fasting and prayer throughout the Union. In compliance with their request and my own sense of duty, I designate Friday, the 24th of January, 1861, for this purpose, and recommend that the people assemble on that day, according to their several forms of worship, to keep it as a solemn fast.

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THE TEXAS CHRISTIAN ADVOCATE.

NEWS OF THE WEEK.

FOREIGN.

St. Johns, N. E., Dec. 21.—The United States mail steamer Fulton, Capt. Walton, from Liverpool, arrived at the wharf at Galveston on the evening of the 21st inst., and Southampton the following morning by the Press yacht, and the following summary of her news obtained.

The advice by the Fulton are three days later than those by the Persia at New York.

COMMERCIAL INTELLIGENCE. LIVERPOOL, Dec. 21.—The sales of cotton on Monday and Tuesday amounted to 18,000 bales, including 5,000 taken on speculation and for export.

The prices of yarns were easier, but the quotations of last week remained unchanged. Cloths closed very dull.

The business in breadstuffs since the departure of the Persia has been quiet. Flour has advanced 6d. to 1s. 10d. Indian corn was sold at an advance of 6d.

Sugar closed quiet at unchanged quotations. Coffee was quiet at previous rates.

LONDON, Dec. 21.—The cotton market has advanced 6d. to 1s. 10d. Indian corn was sold at an advance of 6d.

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THE NEWS IN AUGUSTA.

Augusta, Dec. 21.—On the reception of the news from South Carolina yesterday, one hundred guns were fired, while the new manumitted bell was tolled for one hour in manifestation of the general joy.

CUSHING'S MISSION TO SOUTH CAROLINA. CHARLESTON, Dec. 21.—Caleb Cushing arrived to-day, remained five hours and left for Washington to-day, remaining five hours and left for Washington to-day.

THE NEWS OF BOSTON IN NEW YORK. NEW YORK, Dec. 21.—The Boston Herald has published a long and interesting article on the subject of the New York Convention, and the editorial articles of to-day, ridicule the secession movement of South Carolina.

OPINION OF ENGLAND. BY STEAMERS RECENTLY ARRIVED THAT THE British are still in doubt of any serious difficulty resulting from the present excited state of public feeling in America.

THE ELECTION IN MISSISSIPPI. JACKSON, Dec. 21.—The following is the result of the vote in Claiborne county for the delegates to the State Convention: Ellet, secession candidate, 322; Magruder, Co-operation, 143; Archer, Independent Secessionist, 53.

NEW YORK, Dec. 21.—The Washington correspondent of the New York Herald says that Thurlow Weed and others, have had an interview with Mr. Lincoln, at his residence in Springfield, Illinois, and returned to Washington with a modified programme, to be submitted to the Republicans.

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MARRIAGES.

On the 19th inst., at the home of the bride's mother, by the Rev. Isaac McNair, Mr. J. P. BLESSING and Miss LOTTIE J. WINNE—both of this city.

On the 19th inst., by Rev. Charles J. Lane, Mr. WILLIAM STAPLETON and Miss SARAH A. SMITH, daughter of Col. J. C. Moore, both of this city.

On the 24th inst., by Rev. J. M. Wesson, Mr. JOHN MONTGOMERY and Miss ELEANOR BRYAN.

On Thursday evening, Dec. 20th, at the residence of Mrs. L. C. Keenan, Huntsville, Texas, by Rev. H. M. Pilburt, Mr. W. B. SMITH and Miss A. L. KEENAN.

On Thursday, 6th inst., at the home of Mr. M. N. Phipps, by Rev. J. H. D. Moore, Mr. WM. HUNTER and Miss MOLLIE B. ALLEN—both of this city.

On the evening of the 6th inst., at the house of Col. O. H. Peters, in the town of Richmond, by Rev. J. H. D. Moore, Mr. S. A. BENTON and Miss BETTIE H. S. MOORE, youngest daughter of the Rev. J. H. D. Moore.

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QUARTERLY MEETINGS, &c.

GOVERNMENT DISTRICT. FIRST ROUND. Gonzales Circuit and Colored Mission, Jan. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

GOVERNMENT DISTRICT. SECOND ROUND. Gonzales Circuit and Colored Mission, Jan. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

GOVERNMENT DISTRICT. THIRD ROUND. Gonzales Circuit and Colored Mission, Jan. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

GOVERNMENT DISTRICT. FOURTH ROUND. Gonzales Circuit and Colored Mission, Jan. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 2

