

# TEXAS CHRISTIAN ADVOCATE.

PUBLISHED BY A JOINT COMMITTEE OF THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.—J. E. CARNES, EDITOR.

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## The Texas Christian Advocate.

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## INTER-CHURCH RELATIONS.

NUMBER ONE.

The existence of two rational immortal creatures would imply the existence of a rational immortal creator. The claims of this creator upon these creatures must arise out of his acts and out of his relations to these creatures. His obligations to God must arise out of his relations to him as his creator, and must be measured by the capacities he has conferred upon them. The existence of these two creatures but one hour involves them in relations to one another, and out of these relations arise rights and obligations. These creatures having the same origin and being equal, have mutual and equal rights over each other, and are under mutual and equal obligations to each other. So long as these relations exist between these parties so long will their obligations continue.

If these individuals be multiplied into communities they will still stand in the same dependent relation to their great, gracious creator. This dependence will be upon each community and upon each individual in each community, and their obligations will still be measured by their capacities. To leave these obligations undischarged is unnatural and will involve the creature in ill relations with his kind creator. A creature in such relations must be unhappy. The multiplication of these individuals into communities would continue and change their relations to one another. They might become rulers, each in his own community, and if so, their obligations and duties to each other would be changed. They would have new and naturally equal companions. This would extend, vary and change their relations to their fellows, and it would vary and enlarge their obligations and their duties.

These communities have not only a personal and an individual, but also a community relation to their creator, and out of this fact arises a community obligation to God as their creator, ruler and benefactor, and these obligations are to be measured by the number, variety and amount of the capacities given and the blessings bestowed. The multiplication of these individuals into communities would give existence to new parties and to new relations, and these new parties and new relations would originate a new variety of duties. It would be the citizen in his relation to the Governor and the Government; it would be the citizen in his relation to his fellow citizens of the same community. But out of all these relations arise important obligations and duties. These obligations mutually acknowledged and discharged place communities in natural, easy and happy relations. A denial or a non-compliance with these obligations, leaves communities in abnormal and unhappy relations with each other.

It is now apparent that these communities exist in a community relative to each other, which is equal and reciprocal. Out of these relations arise inter-community rights and obligations, fixed and important. There is besides this a relation of every individual in each community, as well as a relation to every individual in his own community. Out of these relations arise obligations and duties well defined, and that may not be omitted or violated with impunity. These relations, obligations and duties are founded upon nature and truth, and have been so acknowledged by all mankind, and if so, may they not be applied to Christian communities and Christian churches? We believe that Christian churches stand on the same moral platform and that they are equal in their ecclesiastical status. This being true, their relations should be easy, and their intercourse reciprocal and brotherly. We believe that Christian churches should transfer to themselves, and with higher and holier sanctions, all of the relations, obligations and duties described above. Their relations and obligations to God should be admitted and deeply felt. These relations and attitudes to us should be known, admitted and enjoyed. Less than this will not meet the necessities and wants of the human race.

Christians should admit practically and in church manners, and in their community capacity reciprocally their relations and obligations to each other as parts of the great Christian family. Let them all feel that they are by nature brethren, and that they are ought to be more than brethren by the grace and example of our Lord Jesus Christ. A. DAVIDSON, Gonzales.

## LETTER FROM CORPUS CHRISTI.

REVIVAL—THE SUNDAY-SCHOOL—A CLASS OF MEXICAN BOYS.  
ED. ADVOCATE.—Since I last wrote to you we have had a glorious "revival" of religion, or perhaps rather a manifestation of the power of God in the conversion of sinners and in the revivification of the church. Thus it was. During a class meeting of the spirit of God was operating on the hearts of those present. The preacher felt His influence and invited penitents to the altar for prayer. Many children came forward, the solemn feeling increased, but none were converted. Night after night the meeting was protracted, the altar was crowded, yet little was manifestly accomplished because the church was cold. As soon however as the church was quickened and revived the power restrained was displayed, then listless interest gave place to ardent desire and importunate effort. fervent prayer went up as incense to the Throne of Grace, performed by the merits of our Re-

deemer, and the salvation of God was sent in quick return to those who believed on His son. Thus we saw that though a measure of wisdom was given to sinners by the enlightening influence of the spirit enabling them to come if they would, and be saved, and that though these sinners were convicted and the church inert, still it pleased God to quicken and reanimate the church ere He wrought the wonderful work of their conversion, evidencing to us that our faith must be in exercise ere mighty works were wrought in our midst.

I wish to write particularly with reference to the Sabbath-school, therefore let it suffice for me to say with reference to the church that the work was extensive; older persons were converted, backsliders were reclaimed; indeed it may be said, what had God wrought! For Corpus Christi heretofore has been classed with Nazareth. About thirty of the Sabbath-school boys and girls were converted. Oh, that joy had been present to hear the shouts of joy of those whose vessel seemed overflowing with the abundant favor of God, and to have beheld the ecstatic rapture of those who heard the still small voice. Some cried aloud, as did the Philippian jailer, for mercy, and were answered, others like Lydia, through trusting confidence, had their hearts gently opened. All were blessed, and the same spirit appeared, all, yet in the manner in which He manifested Himself was not alike, save in the result produced, which was a change of heart; the visitation were essentially dissimilar, owing doubtless to peculiarity of mental and moral constitution in each individual. A while ere the meeting was closed the sacrament of baptism was administered to a lovely band of these children; our ideal of an angel was developed in each little girl that stood around the altar. They were dressed in white, a heavenly radiance illuminated their countenances, peace, deep peace, was in their souls, yet solemnly high with the occasion, devoutly went them. Meekly they bowed to receive "the outward and visible sign" of the "inward and spiritual grace" they had received, and were thus openly acknowledging their acceptance with God, and entering his church below by a figure of the baptism which had recorded their names in the church above.

It is a fact well known to Christians that the place in which they were converted has attractions for the mind far superior to any other locality; for he is distant or near the soul returns to it in thought, and there goes out in aspirations for the continuation and perfection of those blessings which were there first received. I mention this because it has been noticed during our late meeting, and again since it has been mentioned, that the children occupy the seats on either side of the altar at which they were converted and there join in prayer and praise to Him who has redeemed them. How it would delight you to hear them ere meeting commences and after its close, strike up and sing among themselves one or more of the sweet hymns they have learned in the Sabbath-school. Not a night has passed but that numbers have remained to hear them as they sang now one and then another, each seemingly more beautiful and sweet than the one before.

Lately a juvenile class meeting was organized, twenty-eight of the little ones were present at the first meeting, and though a few of their parents were there, and it was led by their much beloved pastor, still, unabashed, twenty-five of them told of their conversion and enjoyments and expressed their determinations to live faithfully, and to abide in the Sabbath-school. Not a little interest in their prayers. Two of the little girls were called on to pray, and they did pray, as we all should pray, trusting, humble prayers to their Father in heaven and to our Saviour who took little children in his arms and blessed them.

But I am writing quite too long a letter. I could still tell you much which to us is very interesting and doubtless would be to you, yet space forbids more than a few lines about the present state of our Sabbath-school. We now have ninety-three scholars and thirteen teachers. We hope ere the year closes to report one hundred and fifty, as the entire community are becoming deeply interested in the school. A new class of five little Mexican boys was organized on last sabbath; they can all read English, and their parents desire their attendance in order that they may perfect themselves in our language. These little boys say they will bring others, and some have already promised me to attend on next sabbath. We will organize another class of Mexicans and will have no trouble to find one to instruct them in their own language should they not be able to speak ours.

One word more, Mr. Editor; tell those preachers who heretofore labored among us, of these things; each of them, labored, loved and delighted in the Sabbath-school; point to its present state and tell them these are some of the results of your instruction from the pulpit to the older persons, and of your labor in the Sabbath school with the young. No one can tell you who would the seed of who watered it; but it is sufficient that it germinated by the power of God's spirit and may the "harvest home" be sung by you and each of them, and may these tidings gladden their hearts and incite them and others to perseverance in the delightful duty of imbuing the youthful mind with the principles of christianity, even as they gladden his heart and incite him who is now laboring with us. W. H. Corpus Christi, Feb. 15, 1861.

## A HISTORICAL SUBSCRIBER.

Bro. CARNES.—I send you two subscribers by this mail, one of whom is the Rev. R. B. Wells who was the founder and first editor of the "Texas Christian Advocate." It was first published in the town of Breunham in 1847, at which time Bro. Wells was a member of the Texas Conference. As Mitchell, Esq., of San Antonio, paid \$5 for the first impression, and saw it worked off on the 23rd day of January, Rev. O. A. Fisher, now of Lavaca station, and his brother Jas. A. Fisher, de'd, were apprentices in the office. The Texas Conference at its next session held in Chappell Hill, adopted the paper as their organ and accepted Bro. Wells as their editor. After the publication of the first volume it was removed to Houston, and Rev. Oremeth Fisher, now of the Pacific Conference, purchased and took control of the paper at its own charges and cost as Wells had done. After his publication in Houston and year it proved a failure for want of support, and Bro. Fisher sold out the whole concern. It was immediately revived and published by a committee of preachers belonging to both Conferences, under

the name of "The Texas Wesleyan Banner," and printed on the "Houston Telegraph" press—Rev. C. Richardson, editor. Afterwards it was adopted by the General Conference in 1854, and removed to Galveston, Rev. C. C. Gillespie appointed its editor, and its original name restored, since which time it has held a prominent position among the great family of Advocates in the Church South. Thus it has lived fourteen years, seven of them on trial and the remainder in full connection with the Church, and smiled upon at home and abroad; may it long live to bless the Church and the world.

H. G. CARDEIN, Gatesville, Feb. 21, 1861.

## BIOGRAPHICAL—MRS. BELLAMY.

MR. EDITOR.—This will inform the numerous friends of sister Amanda Bellamy that she is no more. She was born August 29th, 1827, and fell asleep in Jesus November 29th, 1860. In her diary she gives the following account of her own conversion and conversion: "When I was about 14 years of age, it pleased God, through the preaching of his word to convince me that I was a sinner; at which time I joined the M. E. Church as a seeker, in which I continued to seek, for two years. I often read the precious word of God; and then poured out my soul unto Him in prayer; until accompanying at Asbury in 1843, where the Lord for Christ's sake, spoke peace to my troubled soul. I felt my sins were all forgiven, and that I was a new creature in Christ Jesus. Of I was indescribably happy.— I thought my troubles were over, and went home fully determined as I had received Christ Jesus so to walk in him." And so she did, for she at once established family prayer in her widowed mother's house. Such a course was well calculated to prepare her for the itinerant's wife, and she was accordingly, on the 13th of July, 1847, united in matrimony to the Rev. J. R. Bellamy, then of Houston, but now of the East Texas Conference. She by grace was well qualified for the responsible position to which she was called, and filled it to the glory of God and her own salvation. Her voice was ever raised to encourage and cheer her bereaved husband. She could not bear for him to talk of leaving, and would always meet it by saying it would call him to this work that he would provide for her and the children. To show what Christian fortitude she bore her privations, I will quote once more from her own pen, written while her husband was traveling one of the richest circuits in this conference: "I am now living in a small cabin, while my husband is traveling over the country to preach Jesus created; my life is one of toil and hardship—for while days and weeks pass away I remain in my lonely cabin, and visits from friends are few and far between. Sometimes I feel discouraged and think I can never bear it; but when I approach a throne of grace and the Lord blesses my soul, I feel that it does not matter where I am, for I can serve God away here in Texas as well as any where else, and though far from my relations, God is with me." We do not say that sister Bellamy was faultless, but we do say that she had few, perhaps, as the best. She seemed to be impressed for months that her departure was at hand, and frequently talked with her husband upon the subject, and always expressed her readiness to go. On the evening before her death, she called her husband to her bed side and said: "This is the last day I shall be permitted to be with you on this earth. I wish you to know that you may be prepared to meet it. Do not grieve for me, for all is well." She then said to him: "That is all: I am now ready," and fell asleep in Jesus. She left four motherless children with her husband to mourn her departure. God bless them. W. H. Irons, Nashville Advocate please copy.

## OUR INSTITUTIONS.

While a dissolution of the American Union seemed only a remote possibility, it was generally thought that such an event, if it ever came to pass, would prove the final failure of the last experiment of a republican government. It seemed to be taken for granted that the separation of the States would be their annihilation. Now that dissolution has come, many have changed their views, and the old Federal Union is not regarded as the last hope of republican institutions.

But there are some who still despair of ever seeing a great democratic and federal republic again established, unless the breach in the old union can be healed. Those who entertain this opinion are generally such as never had full confidence in the capacity of the people for governing themselves, but depended on the concentrated power of the general government to maintain the order of things as it has heretofore existed. There are some considerations which may revive the hopes of such men if their minds can be induced to weigh them.

In truth the revolution in which we are now involved is no evidence of the impracticability of popular government or of the inefficiency of a federal union. If the majority had been able to oppress the minority as despots oppress their subjects; if the federal power had been able, by means of the greater States, to oppress the lesser States, as emperors subjugate their conquered provinces, then indeed might democratic and federal governments have been pronounced failures.

But this movement demonstrates, not that a republic is incapable of governing, but that it is incapable of tyrannizing; not that a federal republic is incapable of maintaining its integrity, but that it is incapable of becoming a consolidated despotism.

It may set our minds at rest concerning the present agitations to reflect that every nation that has ever attained greatness or stability, has passed through a series of convulsions which were necessary to its development and establishment as earthquakes are to the formation of mountains. Especially in the earlier stages of a nation's growth, many violent oscillations must occur before a stable equilibrium can be gained.

The English monarchy which presents the most admirable modern instance of a great and permanent government, is now more than a thousand years old. But from the time of the union of the leopards until 1688, the kingdom experienced a succession of civil wars and agitations, with scarcely an interval of fifty consecutive years of peace. The revolution of 1688 was a violent shock which overthrew the most ancient, venerated and settled principle of the English constitution, which regulated the succession of the crown. A settlement was then made which has proved permanent, because it was in accordance with the will of the great body of the English people.

About seventy years ago France was convulsed by the most terrible revolution that ever occurred among the inhabitants of the earth. All Europe has been twice overrun with frightful civil commotions, destroying peace, life and property in many parts of the oldest empires, since the establishment of the American confederacy. Yet the great reason which the advocates of despotism assign for their preference of monarchy over republican government is, that the former preserves order so much better than the latter. But there has never occurred anything in the United States which might be called civil war, rebellion or insurrection since the union was formed.

Now those monarchies which are deemed so effectual to preserve order, are precisely in that condition which gives the whole mass of their populations a strong and increasing tendency to revolutionize, and that tendency is only suppressed by superior physical force. For all those totterings and overturnings in the political fabrics of nations are caused by the fact that the governments do not rest on their firm natural basis, the will of the people; and a revolution is but a struggle of a nation to place itself on that broad basis. In a monarchy, the arrangement of affairs comes to the wishes of the monarch alone and the few who share his favor; but it is contrary to the wishes of nearly all the rest of the people. But in a republic, affairs are arranged according to the will of the

great mass of the people. There are fewer facilities given in a monarchy for the expression of popular will and greater forces applied to the suppression of that will; and, therefore, greater violence is necessary in producing any change than in a republic. But even a republican constitution may impose restrictions on the exercise of the popular will, and thus require a change, such as no ordinary legalized mode of action could effect.

Whether a form of government is dictated by a foreign conqueror, prescribed by ancient usage, or devised by wise patriots, in the course of time and the progress of humanity, that form will become in some degree unsuited to the people of some generation, however well it may have been adjusted to the wants of their ancestors. So that a revolution may be as necessary to throw off shackles imposed by our ancestors, as to throw off those imposed by tyrants.

It is therefore not at all surprising that an experiment so bold, with a system of government so untried, should in the course of eighty-two years develop some defects. It is rather surprising that such a government, comprehending so extensive and varied a region, should have continued so long to operate so smoothly and successfully. No other government at the same age or indeed at any stage of its existence has ever done so well. Most voluminous testimony on this point will be furnished by an examination of the history of every nation that has ever risen, and by comparing the condition and operation of its government during the first century of its independent existence or during the first two centuries after the original peopling of the country, with our history heretofore.

If we are now in the midst of a change of times and states, it is because the compact of our constitution has not been faithfully observed. That compact has been violated, because its terms are repulsive to the sentiments of the ruling majorities in some of the States.

When our forefathers entered into that covenant, the spirit of concession and the desire of union were stronger with them than the attachment to individual opinions or sectional prejudices.

But now the different sections are more intent on promoting their own ideas and interests than on preserving the union. The Constitution has been violated by one section because it required something which was repugnant to their principles. The confederacy has been abandoned by the other section, because the compact is violated and they prefer separation to union on terms which they deem unsafe to their interests. The excellence of democratic government is, that the people can adapt their laws to their requirements, which they feel for themselves, as a man regulates his own diet and clothing.

The excellence of our confederacy was, that it allowed a separate sovereign government to every territorial division marked out by natural boundaries or by the necessities of soil and climate, so that the inhabitants of each district could make their municipal regulations in accordance with their own tastes and requirements.

The wisest monarchs that ever reigned cannot feel and supply the wants of his people as they could themselves—the wisest council that ever sat in the island of Great Britain could not frame laws to suit the island of Cuba—any more than a Chinaman can prescribe the food and raiment that will be agreeable to the people of Paris. So Maine cannot give laws to Florida. And the people of Maine, either in their State legislation or through the Federal Congress, influence the local affairs or affect the individual rights of the people of Florida against their will, it is domestic tyranny or foreign domination.

The Constitution of the United States was designed to secure every State against such pragmatic interference. For this reason it was the best system of government ever constructed on earth. The union that it formed promoted peace and prosperity within, and ward off danger from without, more effectually, than has ever been done by any other national organization.

But whenever those essential principles of the constitution were violated, and the people of one section became unwilling to keep the covenant their fathers made, not to meddle with the concerns of other sections, the union began to be dissolved. Now that a great election has proved that a large majority in nearly every Northern State are prompted in their political action by hostility to slavery, and have elected as Chief Magistrate one of their number to carry out their views, the severance is made complete.

The separation is a necessary consequence of the opposition of opinions. Without inquiring which opinion is right, the antagonism between the two rendered a real union impossible. For years past the federal legislature, instead of devising measures and enacting laws to ensure domestic tranquility and promote the general welfare, has occupied three-fourths of its time in angry debates about a subject over which it had no legitimate control. The federal government has thus long ceased to discharge its proper functions and has been doing evil instead of good.

Accepting the fact of disunion as thus accomplished, by whose fault it matters not, does it involve the destruction of republican principles? Are our liberties endangered by it? Not in the least. If the nation were divided into a thousand fragments, each fragment would still be purely republican, as every bud of an apple tree, however small, if planted separately will still bear the same kind of apples as the tree has borne. What else but democratic republics can we have? Not one American in ten thousand would favor monarchy or oligarchy.

Very despotism can be established, for there is no army except that which the citizens form for their own defense. Need we fear anarchy? The people of the States have always maintained civil government purely for the public good, and not because they were compelled by any extraneous power. They will still have as strong motives as ever for maintaining order, and there will be just as able to maintain it. Is there danger of foreign invasion? There will be no danger so unsupported but it will be able to repel any attack that may be made from abroad if such a thing should ever occur.

So far from being injured, the cause of republican institutions will probably be benefited by the separation. The only pernicious influence from which our government has ever suffered was the lack of sympathy or harmony in the two sections, North and South. Or rather, the only disturbing element in our political system has been the principle of unconstitutional interference, which would have been equally dangerous

if it had manifested itself in opposition to temperance instead of slavery. But in the two confederacies that will probably be formed, this disturbing element will find no place. Each confederacy can insert in its constitution those provisions which it has always claimed to exist in the old constitution. In our federal constitution and in the State constitutions are found many provisions that have direct reference to evils formerly suffered under British or colonial rule. Thus, no bill of attainder or ex post facto law shall be passed—no soldier shall be quartered in a private dwelling—no law concerning a religious establishment—no criminal trial except on indictment—each of these provisions was wrought out by ages of oppression, of war, commotion and revolution. No one of them was ever invented or devised by deliberate human wisdom.

So there will probably be amendments in the new constitutions of the confederacies that will directly and unequivocally settle the questions hitherto disputed between the sections, each confederacy settling them according to its own sentiments. In the Southern Confederacy we will probably have the old constitution wholly unaltered in its organic provisions, but with a few important changes in the grants and reservation of powers. For instance, in case of a violation of the compact, any aggrieved State shall be allowed peacefully to separate from the confederacy. Each State shall judge for itself concerning an infraction of the compact. Slavery property shall be protected in territories—Congress shall never entertain any proposition to discuss or regulate the domestic institutions of the States—slaves shall not be made free by transit through or temporary sojourn in a free State.

In the Northern constitution we will probably see provisions that in no State or territory of that confederacy shall men be held as slaves—that no State shall have the right to secede—that the federal government shall have power to enforce by arms the allegiance of every State and individual. The sections have contended that these principles were nearly all implied in the old constitution. Neither party was strong enough to amend the constitution and insert an express declaration of the doctrines it held. Yet either party would rather sever the union than yield up its principles. The North was strong enough to direct the action of the government, as it was, almost entirely according to its views. They would not preserve the union unless they were allowed to do so. The South would not remain in the union under such an administration of the government. So they part. The separation will enable each section to amend its constitution to suit its principles, which could never have been done according to the provisions of the old constitution itself. Instead of one distracted government divided against itself there will be two governments, each homogeneous and harmonious. The Northern confederacy will be more populous, wealthy and powerful than the whole union was in 1850; and the slaveholding States are more populous, wealthy and powerful than the whole union was in 1815. The Northern States will experience a temporary but serious check in their progress from the division; but when they are driven back on their own immense resources after being deprived of the benefit of ours, they will again resume their progress on a more permanent basis. The Southern States will immediately experience a great acceleration of their advancement in wealth, power and prosperity.

This can be shown by reasoning from the incomparable magnitude of their surplus production, of which the North has heretofore enjoyed the principal benefit. But the reality will make the proof so soon that logic is useless. Thus, instead of one republic, we will have two, each of which will in twenty or thirty years be as great a national power as any on earth, and will from the beginning be fully able to repel any foreign invasion. Each will ever be ready to defend and maintain with all its power and by all legitimate means the principles of civil and religious liberty.

But these happy consummations will be greatly delayed and perhaps entirely prevented if the people of the two sections should waste their lives and resources in fratricidal wars.—Good reasons can be given why civil war must not will not ensue, though the factions fight while we reason.

AN ANCIENT RELIC.  
MR. EDITOR.—I saw not long since a musket that was used in the revolutionary war of 1776, which was to my mind no little curiosity. It is owned and kept by Mr. John Westbrook, of Navarro county. It has been transmitted down from father to son, until he has by birth-right fallen to it. It is of English manufacture, bears some marks of antiquity and of the age in which it was made. There are no names or dates on it save on the back the word "Toner" is engraved. The history of the gun is as follows: At one place in Virginia where the American army was camped for several weeks, several of the picket-guard had been killed one after another by some unknown assassin at a certain point, until that place had become a terror to the soldiers. At length Mr. Westbrook's grandfather's turn came to stand there. With some doubts as to the safety of his life, yet from a sense of duty and patriotism, and feeling it to be an honor to die in such a glorious cause as he was then fighting for, he took his stand. Soon he observed something (which afterwards proved to be a Britisher who had attempted to transmute his appearance into that of a hog) approach him, crawling along on his hands and knees, with a white blanket around him, imitating the grunt of a hog. Mr. W. had resolved to fire on the first thing he saw, consequently when he saw the pretended hog he did not take time nor pains to make the usual interrogation, "who comes there?" but with the nerve and aim that characterized the fathers of American independence, he turned loose. The hog disappeared instantaneously, and he remained firm at his post till next morning, when they followed out, and not far from the place found a British soldier lying behind a log dead, with this musket that is now in the Westbrook family by his side. The officers awarded the musket to Mr. W., and the old gun has been kept in the family ever since. If the old musket was rubbed up a little it could stand the fighting of another revolutionary struggle; but Heaven forbid that there should be any occasion for it.

T. B. FINCHAM.

A WISH.  
BY SAMUEL ROGERS.  
Mine be a cot beside the hill,  
A tree-ave hush shall soothe my ear,  
A willow brook that turns a mill,  
With many a fall shall linger near.  
The swallow on beneath my thatch,  
The water near her clay pot nest,  
Oh! shall the pilgrim fill the latch,  
And share my meal a welcome guest.  
Around my bed's perch shall sit a ring,  
Each fragrant flower that drinks the dew,  
And Lucy, at her window, shall sing,  
In sweetest gown and apron blue.  
The village church among the trees,  
Where first our marriage vows were given,  
With merry peeps shall swell the breeze,  
And point with taper spire to heaven.

## THE RELIGIOUS PRESS.

The St. Louis Advocate discloses a sad state of things in that city; business depressed; hundreds if not thousands, out of employment; thefts, robbers and murders, military organizations forming, rather secretly—"for what purpose none can tell."

In the meantime, there is some brightness in the gloom. One of our countrymen, an emigrant, large, and additions made to the membership of the churches every week.

ARKANSAS OF THE SOUTH.—The Nashville Advocate says: A word or two to those friends who send us letters, communications, and postscripts, in which the words, "slave oligarchy," "traitors," "traitors," and such like, are applied to the States of the North Southern Confederacy.

1. These words are sent to the wrong market. We do not receive them. We do not receive them with such expressions, or the spirit they breathe. We were born in the South, live in the South, expect to die in the South—are Southern thoroughly and entirely.

2. Such words are not kind. Who are your real friends, the friends that have stood with you, and can be relied on to stand by you? You may not approve of the present action and immediate secession of South Carolina, Georgia, and the rest. But if they have been hasty—too hasty in your judgment—it is to be credited to a jealousy of rights and safeguards, in which yours and theirs is a common cause.

3. They are unnecessary. On opening abolition sheets, we find them in abundance. Success is enough that they should abuse your brethren, not you.

The editor proceeds to show that such words are, fourthly, impolitic, and, fifthly, ungenerous.

The Southern Christian Advocate says: The Missionary cause must be sustained. God will bless us, as a people, only when we do our duty as individuals. The surest method of succeeding in our efforts, is to abstain from all political interferences, will be to serve God more faithfully, in all things, than we have before done. Let not this be forgotten. Let us go to Him for strength and defense. Let us pray, and work, and give, and believe, and He will watch over us, and care for our future, and bring us through all our difficulties. Religion is our answer to prayer, and no man has a right to pray to God, who is not a Christian.

PRAYING FOR THE UNION IN KENTUCKY.—The Presbyterian Herald, of Louisville, Ky., had this conversation with a "friendly sinner," the other day: "Said a wicked man, a few days since, 'We will now see whether praying does any good. If the Union is not saved after so much prayer has been offered for it, I shall never believe again that there is any use in prayer.' This is the man expressed in words has probably arisen in hundreds of other minds. Our answer to him was: 'God has now been praying for the Union in answer to prayer, and no man has a right to pray to God, who is not a Christian on the condition that God shall be the wisest and best thing that can be done. We may think best, but He is wiser than we. He knows what is best.' He asked, 'Do you then think it is wrong to pray for it?' 'By no means,' was my reply. 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