

THE TEXAS CHRISTIAN ADVOCATE.

TEXAS CHRISTIAN ADVOCATE.

GALVESTON, TEXAS.

TUESDAY, JANUARY 12, 1858.

SWEETNESS OF SPIRIT.

Our blessed Redeemer, in the days of his flesh, impressed upon the minds of his twelve disciples, a most memorable lesson, as to the spirit which should be the distinctive mark of all his saints.

In the midst of their selfish and jarring ambitions, he called a little child, and setting him among them, said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." What a striking and unmistakable portrait, or illustration, of a truly christian spirit! What a notable condemnation of the prevalent selfishness and bitterness of this world, and of too many who profess to belong to that "kingdom which is not of this world!"

What "sweetness of spirit" was taught by the presence of that little child, as it stood with its innocent face, its flowing hair, its clear, sunny eyes, and its little parted lips, looking up into the rough and care-marked countenances of those bearded disciples!

The lesson was a most appropriate one. For, wherever we go, to the end of the world, nothing is more common than the faces of little children. In the streets of the great cities, in the walks of all villages and hamlets, in the precincts of all country dwellings, in the mansions of the high-born, and in the retreats of the poor, in all the ways of human life, little children abound.

The lesson is, therefore, always before our eyes. All these little children, whom we every day meet, are so many throbbing sources of joy, against bitterness, and in favor of sweetness of spirit. They are the Saviour's living figures and illustrations of his excellence.

We should never look upon the face of a little child, without listening, in spirit, to the heavenly tones of him who "spoke as never man spake," as he taught his disciples to "become as little children" in spirit.

The lesson was a most beautiful one. One excellence of our Saviour's teachings, and of all truest and highest teachings, is that they are beautiful. The true, the beautiful, and the good, are inseparably connected together in the nature of things, and in the divine economy. And what is more beautiful, in all the world, than the young forms, and fair, sweet faces of little children? They are the spring-flowers of humanity, the more delicate ornaments of society. How they adorn and illumine the pathway of life! And how beautiful this illustration, both in the figure, and in its singular fitness, of the nature and excellence of a sweet christian spirit! Where, in all the world, in all nature, in all literature, has such a strikingly beautiful figure ever been found? We should never look upon infant beauty, without being impressed with the beauty of the sweet spirit of Christ, and, by contrast, with the deformity of all selfishness and bitterness of spirit.

It was a most touching and impressive lesson. It appeals to the most intensely tender feelings of which our natures are susceptible. What feelings are like those of parents for the offspring of their own bodies, and the images of their own souls? It is interwoven with all the joys and sorrows of home, and with all its cares, anxieties, and sorrows. We should never imprint a kiss upon the soft cheek of a beloved little one, nor enjoy its infant prattle, without feeling tenderly impressed with the joyous goodness of a sweet and child-like spirit.

One of the marks of the highest nobility of mind, and, at the same time, of the most healthful and fruitful piety, is the preservation of a child-like sweetness of spirit, under all circumstances, whether sad or joyful, and at all times, from buoyant youth to feeble age. None but minds of the most excellent temper, and hearts of the most sincere piety, can do this. The vulgar mind and the selfish heart will become clouded and embittered, as life advances, under the wear and tear of the inevitable difficulties and afflictions of this inhospitable world. Thus, we see men who intend well, and who otherwise good men, becoming, as it were, bundles of bitter prejudices—living creatures of sad and sour memories; at one time the victims of passion at others the slaves of remorse; two of the most fearful demons ever sent to prey upon the palpitating sensibilities of the human heart. On the contrary, what a heavenly serenity fills the soul, and rests upon the countenance of him, whose sweetness of spirit is never spoiled by the afflictions of this life! This is the "beauty of holiness," but, unfortunately, some professing christians like the ugly of holiness—or an ugly spirit which they call holiness—better.

Sweetness of spirit is God-like. We can never think of God, without contemplating him as full of ineffable serenity and repose. He is "all holy and serene." The temper of God is never deranged, notwithstanding his divine opposition to the outrageous sins of men. Ingratitude, baseness, rejection of love and mercy, none of these things embitter his spirit. All bitterness of spirit in us is a fearful proof of our distance from him, of the absence of his grace in our hearts, and of our rapid approach to the bitter fire of eternal perdition. God and Heaven are serene and sweet; Hell and the Devil are tumultuous and bitter. We are akin, in spirit, to one or the other.

Sweetness of spirit becomes us, as fellow-citizens of the world, fellow-sufferers in this valley of tears, and fellow-travelers to the grave and eternity. It becomes us, especially, when we consider that we are all, alike, redeemed by the same precious blood, and that we are all, alike, possessors of the one great hope of humanity—the hope of a happy home in "the better land." We are very troublesome to each other—when we have great faults in each other's eyes, and often-times we do each other great wrongs. But bitterness of spirit is worse than all wrongs, real or imaginary; and sweetness of spirit is better than all reparations, and more to be sought than all triumphs over our fellows.

How beautiful and beneficial is sweetness of spirit, when made to adorn and refine the more tender affections and relations of life! In a parent, it is the sunshine of the family circle; it wins wayward ones away from error and sin; it represses the growth of the seeds of darkness; it encourages all good germs in the heart to bud forth and bloom. Between husband and wife, it is the growth and fruition of that beautiful grace which God implanted in their hearts in

their early years—namely, love for each other.

Sweetness of spirit is one of the charms of life, a blessing to him who possesses it, and to all within its influence. It is to be cultivated by watchfulness, by habit, and by all means of grace; but it is one of the fruits of the Spirit of God, and without Him in our hearts, we cannot enjoy it.

THE SABBATH-BREAKERS BROKEN.

The Christian Advocate and Journal concludes a very pertinent and able article on the above subject as follows: "Now, we do not claim to be special interpreters of the Divine dealings with men; but inasmuch as the calamities with which we are visited are peculiar, being caused neither by sickness, famine, drought, fire nor flood, nor by any of the ordinary agents of the Divine displeasure; inasmuch as they have fallen with greatest weight on the commercial classes and on the corporations and interests most largely concerned in the systematic and wholesale violation of the Sabbath—though necessarily involving others in their disasters; inasmuch as associated public wrong-doing must be visited with its penalties in this world; and inasmuch as the Divine ruler has shown his inflexible purpose to vindicate and put honor on the day we have so recklessly profaned—may we not well pause, and consider whether the prevalent distrust between man and man does not, in part, at least, flow from distrust of God; whether dishonest dealing in financial and commercial life are not connected with the dishonest taking of one day in the week that don't belong to us; and whether one of the surest methods of restoring confidence and placing the commerce and business of the country on a sure basis, would not be to return to the great principle of olden time, as written in Jeremiah xvii. 21: 'Thus saith the Lord: Take heed to yourselves and bear no burden on the Sabbath day; neither carry forth a burden out of your houses on the Sabbath-day; neither do ye any work, but hallow the Sabbath-day, as I commanded your fathers. And it shall come to pass, if ye hearken unto my voice, saith the Lord, * * * this city shall remain forever. * * * But if ye will not hearken unto me to hallow the Sabbath-day, * * * then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.'

OUR COURSE ON CONTROVERSY.

It is well known that we have constantly endeavored to promote harmony among the different Christian Churches, by never unnecessarily publishing articles of a controversial character, by recommending and practicing mildness of language toward our brethren of other denominations, and by opposing, with all our might, those "wild beasts in God's heritage," the ecclesiastical demagogues who, for the promotion of a notoriety which they seek in despair of attaining a noble fame, strive to embroil the Churches in a bitter partisan warfare. A writer in the Texas Baptist, however, seems seriously displeased with our course on this subject, and is devoting to our especial personal benefit a series of earnest articles, three of which have already appeared. He accuses us, in substance, of professing one thing and practicing another, of not being "exact, so far as the truth is concerned," of pursuing a most "unfair, unjust, ungentlemanly course," and in sundry other ways of expressing manifest disregard of our editorial "peace and dignity." We have a much better opinion of our poor self than he seems to have, and we take this method of making known to him "that same." We should pay more attention to this writer were it not that Solomon has called his name so many times; has described him so fully that all the world will know him, when they hear of him; and hated him so heartily during his life-time, that we feel disposed to let him alone. He signs his name "Anti-Hypocrite;" but the "marks" indicate him plainly enough as Solomon's man, in disguise. "Tom Walker" knows him, he judges, notwithstanding his attempts to hide. He will permit us to advise him to "go to school," and study common sense, if nature has endowed him with any aptitude therefor. He needs help sadly.

DIVISION OF TEXAS.

The division of Texas into two or more States has been talked of, principally by the enemies of our institutions. It will not take place; at least not until reasons exist which cannot now be foreseen. We have just returned from the most extended tour we have ever made into the interior of the State, and we are more than ever impressed with the vast extent and rich resources of our domain, and of the general desire of the people that we should remain undivided. Continuing undivided, a great destiny awaits us; such a destiny as no other State in this Union can hope to attain. If we divide, all our peculiar State advantages are lost. Moreover, the difficulties growing out of the extent of our territory are more felt now than they will be in the future. Railroads and telegraphs will remove them. The discussion of the question, therefore, is useless, and had as well cease. We Methodist preachers are no politicians, but on this subject we intend to be heard, if the necessity ever arises. We may, at some future time, increase the number of our Conferences within the State, but we intend to speak of them all as "the Texas Conferences." Let us develop Texas, not divide her. She is capable, both as regards her extent and her resources, to maintain a population as large as that of the United States at the present time. We need a State in the South that shall counterbalance the influence of New York; and Texas is to be that State. She is to be the great stronghold of Southern civilization.

A KIND WORD.

"A word or two in reference to the Advocate. I have repeatedly remarked, that I looked on it as one of the best family newspapers in the United States. Well may the members of your Conferences be proud of it. I always read it with interest, and find much profit by its contents. The editorials are rare, pointed, and suited to the times. The selections are admirable, giving strong evidence of careful examination, and a well regulated taste. The news department cannot be improved. Such are the impressions of one who wishes the Advocate, and all immediately concerned with it, a long and prosperous life." The above is from our old friend, Rev. Jas. L. Chapman, Pastor of the Methodist Church in Shipport, La. Mr. Chapman is well known as one of the ablest polemical writers and speakers of the time.

We are requested by Rev. Jas. L. Chapman to state, that all those persons who thought books of him, when he was in Galveston, some two years since, will confer a favor on him by sending the amounts they owe to David Ayres Esq., Galveston, Texas.

OUR FRIENDS AT AUSTIN. Messrs. Potter, Brown, Joseph, and Maj. Marshall of the State Gazette, have our thanks for favors. The last named gentleman has built an excellent stone newspaper establishment, which will be an improvement to the city, and a benefit and comfort to himself and friends. We spent a few pleasant hours with him, and were glad to find him in the enjoyment of success so well deserved by his energy, taste, and ability.

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THE EVANGELICAL ALLIANCE.

Bishop Simpson, in one of his letters to the Western Christian Advocate, says: "By the way, it is not remarkable that the Foreign and Christian Union, professing freedom from sectarianism, and not unfrequently applying for Methodist ministers to act as agents to procure money from the Methodist public, never gives one dollar to aid the Methodists in Catholic countries in spreading the word of evangelization! A seedling Church is added in Ireland which spends much of its strength in opposing us; and a new organization is added in France, while the Wesleyans are passed by unnoticed. Is this a mere oversight?"

We have a very good opinion of the opinion that this great society, though supported by the best and wisest men of the time, and with the best intentions, would prove a failure, if not a humbug. The above remarks of Bishop Simpson, (and he is not captious,) indicate very clearly the bad "leaven" that works in all these "union" concerns. There is but one great "voluntary" and "union" Society that will stand the test of time; that is the American Bible Society, which publishes and circulates the scriptures, "without note or comment." It does not interfere with the individuality, so to speak, of Churches, and, therefore, offers no temptation which can cause strife or lukewarmness. All the rest are worthless. Let all the Churches be at peace with one another, and vigorously present the work of God, in their own modes, and by their own means. This individuality of the denominations includes the largest catholicity; while these plausible "unions" destroy individuality, and, at the same time, stir up real sectarianism. "Mind your own business," is as good a motto for Churches as for individuals.

WATSON'S THEOLOGICAL DICTIONARY.

The venerable Joseph Travis, in a letter to the Memphis Christian Advocate, says that he always admired the above named work, but that since seeing the corrected, improved, and enlarged edition of Dr. Sumners, recently brought out at Nashville by Stevenson and Owen, he considers it "invaluable." He gave fifty dollars for Calmet's Dictionary in early times. He considers Watson, the price of which is four dollars, better than Calmet. He says, and we second the motion, "Let every preacher, itinerant or local—let every exhorter, class-leader and steward—let every Methodist family, and every Sunday School, hasten to obtain the work, and to enrich their libraries with its valuable contents." And, yet, strange to say, a Methodist preacher in this State has been heard to condemn Dr. Sumners for the very improvements that make our own edition better than any former one. Editorship, of any kind, is a critical business, with such men as censors.

A DISTINGUISHED TRACT DISTRIBUTOR.

Our old and esteemed friend, Rev. J. Hamilton, D. D., related to us, at the East Texas Conference, what he has seen published in the New Orleans Christian Advocate. He says: "While I was in Arkansas recently, an Ex-Conf. Senator and Ex-Foreign Minister, a gentleman of very high intelligence, ordered 15,000 pages of Tracts for his own use and distribution. He remarked to me that he had great confidence in short, printed publications. This gentleman had been in the Church only a week! Was not that commendable? How many there are, who have been in the Church for years, and yet never thought of this simple method of doing good! Will not some other members be admonished, and follow this example?"

BETRAYING CONFIDENCE.

The New York Times says: One mode of despoiling character is that of eliciting from another a confession of his fault and then making it public. The law will not extort the secrets in trust to a man in virtue of his profession. It is more just, more considerate, than those mean persons who worm themselves into the confidence of another on purpose to get something to tell to his injury. These are Delilahs in the lap of society, extending secrets to multiply their victims. They approach you today "how much they like you, how natural you seem, how much you remind them of a dear old friend, how free and easy they feel in your company," and thus, when they have elicited your most secret thoughts and feelings, they run all abroad, detailing them to your injury. This is the most malignant of all the arts of slander, and it is a common remark, that no enemies are so embittered as those that spring up between former friends. It is extorting from one's own lips a story to tell to his injury. "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness."

LET OUR FRIENDS REMEMBER.

The present season of the Year is always a hard one upon the financial interests of our office. Great exertions have been made during the past summer and autumn, and the collections have been better than formerly. But since the preachers left for the Conferences, the receipts, as a matter of course, have been exceedingly small; and they will continue so until our faithful Agents get to work again. Will our friends permit us to remind them that we may be in great need of money for a long time before we get it? Send us help as soon as you can. Our Publishing Agent will suffer unless he is earnestly and generally supported. We trust to make the paper more interesting and valuable than ever, so that our preachers may recommend it with strong confidence and a good conscience. Brother, have you reached your work? If so, take hold of the interests of the paper, at once.

DO NOT CONDEMN TOO HASTILY.

Be patient with your erring brethren; for God is very patient with you, and it is your duty to imitate your Father in Heaven as much as possible. For one or two acts which may be proven to be wrong, do not condemn and cast out forever a brother beloved. You may not understand the whole case, and if you were faithfully and prayerfully to visit that brother, and labor with that brother, as Christ has labored with you, he might be saved. We cannot always see into the heart, and our judgment would perhaps be condemned as often as approved by our Saviour. Instead of casting stones at an individual, we would often, if we knew and felt as Jesus does, sympathizingly say to the erring, "Go and sin no more." We are not called upon to exercise judgment, so much as mercy and love.

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OUR CENTRAL INSTITUTION.

Nearly three years since, Sonle University was located at Chappell Hill, Texas, by Commissioners appointed by the Texas Conference. Since that time, the East Texas Conference has adopted it. It now holds the same relation to both Conferences as the Texas Christian Advocate. Its location is equally suited to both Conferences. This harmonious co-operation of the two great wings of Texas Methodism in the establishment of one central educational institution, we regard as one of the most important movements in our history. It concentrates, not only for the present, but for all time to come, the strength and interest of our people, upon the building up of one University. And when we consider that that strength is destined to be in this immense domain of Texas, we are brought to understand what the future greatness and success of the institution, under good management, must be. It will have an undivided local support, which, for extent of territory, amount of population and wealth, will be unequalled in the Union.

We should always look at it in this light. In this light we should lay the foundations and construct the edifice. The Buildings should be unsurpassed in this country. We should make no mistake as to the model. And then the mode of raising means for erecting the edifice, is a most admirable one. It was resolved by both Conferences, at the recent sessions, that every member of the Methodist Church now in Texas, and all who are to become such hereafter, contribute some amount, from one dollar upwards, for this purpose. This will give every one an interest in the building. The names of all these donors is to be recorded in a book, which is to be kept forever among the archives of the institution. And as the Texas Methodists increase, either by internal growth, or by immigration, the matter is still to be kept before them, and the fund to be increased perpetually, and to be devoted solely to the buildings, grounds, apparatus, and other appurtenances of the University. Thus, if a model for real progress be long desired, admitting of enlargement at libitum, without violating the sacredness of the plan, we can erect what we need at first, and then continue to enlarge, and improve, and preserve, and beautify, in coming years, thus preparing the way for the grandest of all American Universities.

Let all our preachers, and people, and friends, throughout Texas, begin to look at this matter earnestly. Let every one give something to this purpose. Let each one decide for themselves what he or she is able to contribute now, and forthwith give it. Let your name be at once placed upon this "book of remembrance." It matters not how small the amount; send it along. If you wish to change the figures afterwards, and give more, you can do it. Direct your contributions to Col. Thomas B. White, Chappell Hill, Texas.

TROUBLE IN THE NORTHERN METHODIST CHURCH.

Our Northern brethren seem to be afflicted with discussions and distracting agitations. We sincerely believe that the body will not hold together longer than their next General Conference, in May 1860. We may be mistaken; for those interested agitators who afflict churches, states, and communities with their eternal clamors, often make a great noise far from home, when, in their own vicinity, they and their schemes constitute but a small affair. But it seems to us that one of two things is unavoidable; either that the ultras will succeed, in the next General Conference, and thus drive the conservatives out of the Church; or that they will fail, and leave the Church in consequence. Should the ultras fail to make non-slaveholding a condition of Church-membership, they are bound to secede, or be degraded before the world by backing out from all their positions and declarations. Should they succeed, the Baltimore Conference, and a large portion of the Church in other Conferences, will secede, and California and Oregon will go with them. So we think, from the lights before us.

CONFIRMATORY OF THE ABOVE, we learn from the last Christian Advocate and Journal that a convention of certain Northern Methodists was recently held in Rochester, N. Y., which was both an abolition convention, and also, a radical convention, aiming at the destruction of the Presiding Eldership, and abrogating the authorities of the Church generally. Rev. Mr. Mattison was in attendance and assisted. He is the yoke-fellow of Rev. Mr. Hosmer, in trying to break down the Northern Christian Advocate, by establishing the Northern Independent, as a sheet as ever abused the freedom of the press. Dr. Abel Stevens fights them tremendously, and always conquers; but they never stay conquered. The truth is, the ultras only preach undisciplined abolitionism, while the Doctor is not ready for that, as yet.

METHODISM IN OREGON.

The editor of the Pacific Christian Advocate, Oregon, evinces considerable desire to prevent the introduction of our Church into that country. He argues that it is not necessary. Why does he not so argue in reference to the Presbyterian or Baptist Church? He will answer, probably, that our Church and his are the same in doctrine, experience, and government, (excepting that his takes sectional ground on the political question of slavery, and ours takes no ground at all, just as the Apostles taught and acted.) But he is stopped from the use of such an argument, inasmuch as his Church has refused to fraternize with us altogether, treating us as though we were not so worthy of their courtesy as other denominations. Why does he reason with us against coming to Oregon, as brethren of the same great family, when he does not allow us a place in the christian brotherhood at all as this is simple Jesuitism. He thinks that we stand no chance in Oregon. Why, then, is he uneasy about our coming? He tries to dampen us by the announcement of the fact that the Constitution of the State, just adopted, is anti-slavery. But, why does he find it necessary to argue before the people of Oregon, in behalf of his Church, to prove that it is not tending to abolitionism? The truth is, the people of the whole Pacific coast, as a general rule, are opposed to the abolition fanaticism, especially that which is ecclesiastical; and our non-intervention position suits them precisely. He may try to convince the people there that his Church is not abolition; his own people, on this side of the Rocky Mountains will rebuke him, and open the eyes of the people of Oregon. We must enter Oregon.

SITTING IN PRAYER.

The late (O. S.) Presbyterian Assembly adopted the following emphatic expression of sentiment upon the careless and irreverent posture prevalent in most American churches during prayer: "That the posture of sitting in public prayer be considered grievously improper, whenever the infirmities of the worshiper do not render it necessary, and that ministers be required to reprove it with persevering admonition."

OUR FRIENDS AT AUSTIN. Messrs. Potter, Brown, Joseph, and Maj. Marshall of the State Gazette, have our thanks for favors. The last named gentleman has built an excellent stone newspaper establishment, which will be an improvement to the city, and a benefit and comfort to himself and friends. We spent a few pleasant hours with him, and were glad to find him in the enjoyment of success so well deserved by his energy, taste, and ability.

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THE PACIFIC CONFERENCE.

LATEST NEWS.

At New York, Dec. 28.—The steamship Northern Light has arrived with the California mails of the 5th and \$2,600,000.

Among the passengers on board the Northern Light is the well-known President of Nicaragua, Gen. William Walker. Gen. Walker is himself on parole.

His men, one hundred and fifty, and himself, were captured by Commodore Paulding, of the U. S. frigate Washash.

The men are on board the United States ship Saratoga, for conveyance to Norfolk, while he himself is as above stated, a passenger on parole in the Northern Light.

The lake and river steamers, which have been the subject of so much controversy, have been turned over to the firm of Harris & Morgan.

These steamers had been captured by Walker, but were retaken by the expedition from the United States frigate Washash.

Fort Castillo, the most important stronghold on the river San Juan, was captured by the noble little command of Frank Anderson, consisting of only 50 men.

This fort is considered an impregnable one, and Anderson, who is fully equal to the emergency, and has ever been distinguished for his fidelity and bravery, holds this place with picked men, and with provisions for three months, and six pieces of artillery and ammunition in abundance.

Martinez is elected President of Nicaragua, and is making energetic preparations for war on Costa Rica. He has sent four hundred men to capture Castillo.

Washington, Dec. 29.—The instructions to Commodore Paulding were necessary, general, it being impossible for the Government to anticipate every emergency, and it cannot be determined whether his arrest of Walker will be justified, until the receipt of Com. Paulding's official dispatches.

New York, Dec. 29.—The Herald's correspondent says that Paulding acted without instructions, except those addressed to all the officers of the Government some time since to prevent violation of the neutrality laws.

It is further stated that the administration disclaims and disapproves of Com. Paulding's conduct, and will hold him to strict accountability.

The correspondent further states that Com. Paulding's conduct was unauthorized, and that Paulding will doubtless be immediately court-martialed.

The friends of Walker believe that Paulding acted under secret instructions.

The Southern men here claim that it is the duty of the President to send Walker and his men back in a national vessel.

Commodore Paulding, of the Washash, landed 350 men and captured Walker, Fort Castillo, and four of the river steamers. Gen. Frank Anderson still holds Castillo with 50 picked men. The San Juan river steamer C. Morgan, is put in charge of the American Consul at Greytown.

Martinez has been elected President of Nicaragua, and is making active preparations for war against Costa Rica. Costa Rica has sent 400 men against St. Louis.

St. Louis, Dec. 29.—The Republican has letters stating that the Lawrence Convention, on the 23d, would decide whether to go into the election in January for State officers. Many favor this course on account of crushing the State Government. Stanton is mentioned for Governor.

Washington, Dec. 31.—It has been ascertained that Gen. Walker, before leaving Central America, sent orders to Col. Anderson to retain Castillo as long as possible, and if obliged to abandon the fort to retain possession of the boats, unless compelled to destroy them to prevent their falling into the hands of the enemy.

In the latter case, he was to destroy the river boats first and last in Virginia.

This order was reported from Aspinwall, arrangements were made to send a number of men in barges to convey the orders to Anderson and to advise him of the approach of any United States vessels, and of the state of affairs at Punta Arenas and San Juan del Norte. Walker has confidence that Anderson will obey the order.

Washington, Dec. 31.—The delegates of the Pawnee, Ponca and the Pottawattomies, numbering about thirty, had an interview to-day. There is an apparent reconciliation between the chiefs of the Pawnee and Ponca, who have long been hostile.

The President died peacefully on the blessing of peace, etc.

New York, Jan. 1.—The Washington correspondent of the Times says that the tone of the Administration, relative to Com. Paulding, is materially modified. Capt. Engle has received permission to delay his return to Aspinwall till the 20th January. Notwithstanding the positive official denunciation of the illegality of Paulding's act, the President proposes by a recent treaty pledged itself to protect and secure the neutrality of the Nicaragua transit route. He believes that orders will be sent to Paulding to keep the transit route open, if blocked by filibusters or any body else.

The correspondent of the Times and Tribune say that Denver has written another letter favoring the course of Walker and Stanton.

In California the rainy season has commenced. Trade is reviving. Six hundred Chinese have gone home.

In Bolivia the revolutionists were successful. Vivanco has possession of the Chichas Islands. Kansas advises the Republican says that the State Constitution with the slavery clause, was carried by a large majority. It is reported that a large body of men have gone to Leonora to seize arms stored there. A letter dated Lawrence, that states that Lane has gone to Fort Scott with the intention to destroy that place, to exterminate the pro-slavery settlers of the Shawnee reservation, and carry the war into Missouri. Denver has assumed the Government of the Territory.

Marriages.

At Liberty, January 3, 1858, at the residence of James Wright Esq., by Rev. D. M. Howell, Mr. C. L. Linn, to Miss Mary Ann Williams, all of Liberty.

At Norfolk, Jan. 2.—The U. S. ship of war Saratoga, arrived from the harbor of San Juan, with the officers and men of Walker's command. Nothing is yet known as to the disposition to be made of these men.

Washington, January 5.—Senate.—Fessenden introduced a bill for the payment of the French spoliation claims, and moved its reference to a select committee of seven.

After some discussion the motion was agreed to, and a Committee on Claims, consisting of Messrs. Fessenden, Davis, and King were appointed the committee.

Missell introduced a bill amendatory of the coinage act, relative to silver coins of the denomination of half dollars and under.

Gwin presented a resolution instructing the Committee on Foreign Relations to inquire into the expediency of providing for the appointment of a Minister to Japan.

Brown has not recovered sufficiently to resume his speech.

The Senate then went into Executive Session, and ratified the Danish Slave Duty Treaty.

House.—The Committee on the Whole took up the House—The Committee on the Whole took up the House—The Committee on the Whole took up the House.

Quinn said he would not be content until he got the sense of the House on the neutrality laws.

He denied that the laws of nations required the restraint of citizens from the invasion of foreign countries.

J. Glancy Jones said the President asked for more power to carry out the existing laws, but that it did not follow that the President objected to the repeal or modification of those laws.

Kiott thought the question might, properly be referred to a special committee.

Jones said that, to grant the President power to order expeditions and arrest them in a foreign land, and the whole of the neutrality laws must be repealed.

The pursuit of any expedition beyond three miles from land is unlawful, and the capture on foreign soil is unlawful.

Stevens, of Georgia, said, "it is nobly to do it. Capt. Chatham, in sight of Punta Arenas allowed the disembarkation of Walker's men because he had not the power to prevent it."

Charles was recalled in disgrace.

"Paulding, at that very spot, sent men on to capture Gen. Walker and his men, and is not yet involved in disgrace! This is a singular state of affairs."

Jones said, that if the President was empowered to enforce the neutrality laws, he must have power, legislatively conferred, for that purpose.

Stevens said it would be an outrage if every man were allowed to land on the coast of this country, and to violate of the neutrality laws, unless reparation and restitution be made.

If Walker is a fugitive from justice, let the courts say so.

Beock believed that Paulding had acted illegally, but wanted to hear the President's reason to the resolution asking for information on the subject.

He made an application of the rule to Kansas. Maynard wanted the question discussed on its intrinsic merits, without reference to Kansas or Utah.

He took it for granted that Paulding and Chatham thought they had ample power and instructions for the course they pursued, and that they were to be held to the issue of their own conduct, and not to be reproached for obeying them.

After some further debate the House adjourned.

Washington, January 5.—The President's Message and accompanying documents relative to recent events in Central America, will probably be communicated to Congress to-morrow. Intimate friends say that the President will more emphatically condemn filibustering than in his former Message.

The present indications are that Paulding will not be recalled.

Norfolk, January 5.—Walker's men were discharged from the Saratoga to-day by orders from Washington.

Washington, Jan. 6.—The President has sent to the Senate the following nominations:

Beverly L. Clarke of Kentucky—Minister to Guatemala. Holden, of Indiana—Commissary to the Sandwich Islands. Thomas B. Stevenson, of Kentucky—Associate Justice of the Territory of New Mexico.

Quarterly Meetings.

EAST TEXAS CONFERENCE. PALMER DISTRICT—First Round. Cherokee Circuit, January 9 and 10. Randolph Circuit, January 10 and 11. Columbia Circuit, January 10 and 11. Rock Station, January 10 and 11. Palestine Station, February 27 and 28. Tipton Circuit, March 6 and 7.

TEXAS CONFERENCE. WACH DISTRICT—First Round. Caldwell and West Van Crenshaw, at Loving, Jan. 10. Georgetown Circuit, at Georgetown, Feb. 27 and 28. Hamilton Circuit, at Hamilton, Feb. 27 and 28. Belmont Circuit, at Belmont, Feb. 27 and 28. Wilson Station, at Wilson Circuit and Africa, Feb. 27 and 28. Mission, at Waco, March 6 and 7.

SPRINGFIELD DISTRICT—First Round. Bonville Circuit, at Wheeler, January 16 and 17. Navarro Circuit, at Navarro, Feb. 27 and 28. Greenville Circuit, at Greenville, Feb. 27 and 28. Parkersburg Circuit, at Parkersburg, Feb. 27 and 28. Waxahatchee Circuit, at Waxahatchee, Feb. 27 and 28. Springfield Circuit, at Springfield, Feb. 27 and 28. Waco Circuit, at Waco, Feb. 27 and 28. Victoria Circuit, at Victoria, Feb. 27 and 28.

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Agents' Notices.

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