



The Christian Advocate.

GALVESTON, TEXAS.

THURSDAY, SEPTEMBER 29.

THE CHURCH.

The Pacific Methodist (San Francisco) notices the establishment of our Church in Oregon.

The Methodist (San Francisco) notices the establishment of our Church in Oregon. A letter from the preacher in charge, Rev. J. C. Kolbe, will be found in this paper.

The Church at San Francisco is doing well, although it has not yet a house of worship. The Quarterly, says the New Orleans Advocate, "must be continued, until its general circulation and appreciation, among the great body of our preachers and people, shall be the best and most encouraging evidence of their devotion to study and religious culture, which is to be, in connection with the just growth of their original evangelical and spiritual power, the future glory of Methodism."

THE REGIONAL BEYOND.—Bishop Pierce writes that a preacher will be needed for El Paso, when the Conference meets at Gallop in November. He says that there ought to be preaching at all the military posts, and where ever there is a nucleus of a settlement.

THE LAST APPEAL.—The Richmond Advocate closes up a call for help in the words following, which we may adopt for this latitude: "Let not those who have done nothing for the Advocate this year delay to be up and at work, for the time is short and a late repentance shall obtain forgiveness; for we love you, ye guilty ones, and will love you yet more, if you will help us. Let all our subscribers send in forthwith all unpaid subscriptions, and we shall think the more of you because you wait not for the preacher to call on you for it, as indeed it is possible he cannot do so now before he must leave for Conference. Finally, if the preachers and people, one and all, will just now go to work, in good earnest, for the Advocate, in a few weeks from this moment all its present financial wants and fears will have passed away. O, for a mighty stirring among the old, dead, dry bones!"

Bishop Paine commends "The Elements of Moral Philosophy," by Dr. Rivers. He says, "It ought to be a text-book in all our Southern seminaries of learning."

The Rev. Dr. Cross now informs us that he has determined to fix his residence in the ancient and notable city of San Antonio. This will occasion much regret here, and as much gratification there. We learn that he said Mrs. C. have an inviting field of usefulness open to them in their new home.

HEALTH.—The Houston Telegraph of the 26th says: "There have been four deaths from yellow fever since Friday, three reported by the City Sexton, and one besides. The number of new cases is quite limited, and the fever is by no means an epidemic from as yet. The number of deaths in ten days, nine. The first cases are beginning to get about, and most now down are doing well."

Nine deaths are reported in Galveston in as many days—on the 18th, one on the 20th, two on the 21st, two on the 22nd, and three on the 25th. Of this number three were railroad laborers received at the Hospital very last condition, from exposure, etc. Two were young children, a few days old. The laborers died in a few hours after reaching the Hospital. One case—Mr. G. Kins, on the 24th—was said by some to have closely resembled yellow fever; one of the city papers reports it as such, another as "doubtful."

NEW ADVERTISEMENTS. Grover & Baker's Sewing Machines.—Family residence at Chappell Hill for sale.—Portable Corn and Flouring Mill Manufacture, Montgomery, Texas.

CHRISTIAN PIONEERING.

Breaking up old associations and pioneering new countries could hardly be classed with the recreations and amusements of life. Yet men rejoice to find themselves equal to fresh positions, and to see the old principles working their way triumphantly through new emergencies. The new-ground crop is always watched with the keenest interest. We read the news from London and New York with less zest than the accounts from those little settlements in Texas which are in process of formation, for good or evil, into communities. One thing makes us eager well for their future. We refer to the sturdy demand for Church privileges. A Texian who inhabits one of these settlements does not ask the preacher whom he chances to meet on a trip somewhere, to come over and preach at convenience—lazily, and as though the fulfillment were a matter of little consequence. There is a peculiar earnestness in his manner, which you may not be at a loss to account for when he says, "There has been no preaching, (or very little, as the case may be), in our place since it was started." This is not true of Texas generally, as has been shown in our columns, but it is well supplied with preachers as any other State. But the territory is large, new settlements are constantly being made, and it will happen occasionally that some of these are omitted in the arrangements of the denominations for the spread of the gospel. More generally, however, preaching begins at a place when it is able to afford no more than half a dozen hearers. The little church is soon erected. The community grows and the influence of religion grows with it. What we have to say now, may as well connect itself with that first little meeting-house, where it is built, on the thoughts of those people who are just about to build it. As the boy is to the man, or the fountain to the stream, so is the little sanctuary to the larger one which shall follow, so is the newly formed religious society to the greater one which shall be in its place before the lapse of many years. The old religious communities have taken their form, and it is not likely to be changed. They have chosen their pace, and it is not likely to be quickened. The new religious communities are like the boy whose character is yet to form. The state of things surrounding them is opportune for a recurrence to first principles in the views of religion, and in the practice of its duties. It is always possible, from a skeptical point of view, to suppose that the old community maintains its religious forms merely from the force of habit or the pride of consistency; and that the individual christian may cleave to his profession solely from external considerations. Now, the breaking up of this settled order of things, and the removal of the family or individual to a new place, is favorable to a release from burdens imposed by hereditary fashions. If religion be such a burden, coming to Texas affords a fair opportunity for throwing it off. Many to whom it has been a trouble elsewhere, embrace that opportunity as regarding their favored freedom. There are doubtless many wicked men now in Texas who were known as good members of the church when they left the older States. But the great preponderance of practical testimony is in favor of the belief that change of place and associations, and removal from old restrictions, make no difference with professors of religion. They feel that faith in Christ is vital to their interests and happiness. They cannot leave it behind, among the rubbish of the removal. It is to them a part of their joyous reality, superior to its claims to life itself. Leaving their regular church-privileges is a sorrow to such Christians, but not an occasion of backsliding. They diffuse a respect for religion all around their new home, and soon gather its institutions about them. Such men are the representatives of the power of christianity as an inward, experimental truth. Their faith does not stand in ceremonial, but in the consciousness of a wide difference between the state of nature and the state of grace. Bishop Pierce, in one of his late letters, spoke of a christian who had built his cabin beyond the line of civilization, and who was "holding on to his religion and writing to the church to overlook him." This is the case with many families in Texas who are substantially doing the same thing. In comparison with the religious privileges which they once enjoyed, their present opportunities are scanty, indeed; but in many such cases there is even a peculiar reverence for the good old essentials. The house is not finished; the farm is not in order; but the Sabbath is kept. Rough work must be done, and tired limbs must be the consequence, yet the evening worship in the family is not omitted. Go among such people to preach, if you wish to feel the grandeur of the simple doctrines of the Bible. May we not ask these families whether their new position has not revealed to them clearly the importance of christianity. As they sit on Sunday in the half-finished porch, and look over the broad landscape unrelieved by a church-steeple, does not the remembrance of the old church and of the old religious companions deepen, somehow, the love for religion itself, and create a stronger desire for a complete religious experience than even the actual enjoyment of those past privileges always inspired? What then, is this, simply: these very feelings indicate that the present position is one of privilege, eminently favorable to a more perfect consecration to God. What if the new cabin should be peculiarly favored with the visit of the Spirit of all grace, and, after a while, the little church witness a revival of religion that should seem purer than any ever known in the more ambitious house of worship left behind. Such things may be. Their very possibility is a joy. You, the pioneer, may have lived long where older and trained members discharged all the duties of the Church. They prayed in public; prayed with the sick; advised plans of usefulness and carried them out, carrying you along with them. Now, God has thrust you forth where religion is to be planted and cultivated. It is your time to originate and execute. The honor and success of religion depend upon you now as they never did before, and this is the reason why you seem to see its importance more clearly in the new position than in the old, and why those who have these peculiar desires for "a deeper work of grace." Now, therefore, is the crisis of your religious life. Duty calls with distinct voice, and points to the path of usefulness that lies if not more more plainly yet more necessarily before you. This, then, is the time to quicken the step, "to take up the cross," to start the prayer-meeting, to organize the Sunday School, to christianize, by your prayers, your example, and your liberal zeal, a new centre of influence which will stand as a beacon for Christ when you are with him in the heavens.

Nowhere in Texas is the pioneering period altogether past. Let those, then, to whom the religious destinies of the State are committed, be encouraged by the consideration that they have golden opportunities of doing special work, and of reaping peculiar blessings in the performance. The State is of yesterday, and is every day; it is yet true that all efforts for the public well derive unusual interest from their connection with the start. What is well done now accomplishes more than its immediate end.

It becomes precedent and pattern—a truth which should have a waking and inspiring influence upon the whole of our enterprises, but especially upon that of a religious character.

EVANGELISM. In one of our Northern exchanges we see that a "ministerial intelligence office" has been established. Ministers in want of a place to preach go to the said office, leave their names, the amount of salary demanded, etc., and a fee; whereupon the active intelligence man sets himself to work to get his ministerial customers established.

We have been lamenting the dearth of evangelism in our own Church; but, if comparison with others were any comfort, we should console ourselves with this sign of a still worse condition elsewhere.

There are in this country nearly ten millions of people for whom no Church accommodation has been provided. The Churches of the country hold fourteen millions of hearers. Of this number, three millions and a half are by the Baptists, two and a half by the Presbyterians, and four and a half by the Methodists. Perhaps not more than a half of this room is occupied; it may, therefore, be justly supposed that there are at the lowest estimate fifteen millions of people in this Christian country, who are as sheep without a shepherd. And yet, strange to say, there are numbers of able-bodied men who profess to be called to the ministry, lying idle for the want of a place to preach. Why do they not hire houses, like Paul; or, like the Saviour, gather congregations by the seashore and upon the mountain side? Suppose John the Baptist, or the Saviour, or the early apostles, had confined themselves to the synagogues? The supposition is not impossible. They could not have done it. They came to bless the people with the truth, and to the people they went, seeking and saving that which was lost, dropping the words of life upon the high ways, in places of literary or political resort, or where the sounding sea made free organ music for the worship.

Order and usage are good in their places.—But they are becoming the despots of the Church. They have made the ministry as timid, as calculating, as unbelieving as other men. It is useless, however, to attribute the decline of evangelism to externals; the true cause is the declension of experimental religion. Nothing but a lively, constant sense of having received mercy themselves, can enable preachers to say "we faint not," in the endeavor to bring the truth to bear on every man's conscience in the sight of God.

Arnold thought with the thinker, acted with the worker, and felt with the feeler. It is well that the review should enlarge the coast of such an example.

The fifth article is an honor to the Quarterly. In the main it commands our assent more fully than anything we have seen upon this "very deep theme," the Messianic creation.—As an effort to show that there is scientific and philosophical import in the Bible, it is worthy of attention. We are of those who believe that there are more things of such import in the old book than are yet dreamed of by our discoverers.

We quote below some remarks of the editor, Dr. Summers, in the hope that they may induce some of our readers to join in the support of the Review by becoming subscribers.

The friends of the Quarterly Review are aware of the circumstances under which its conduct was secured at the last General Conference; they need not here be stated. It may suffice to say that on the credit basis it had failed by large annual amounts to support itself, and its continuance was seriously questioned. Hundreds of names on the subscription books were ascertained to be unavailable to the publishers, who found it expedient to cancel the list, and adopt the credit principle. By this policy, with the active support of many valuable agents, and the generous cooperation of a number of the most gifted writers in the South, we have been able to make the subscription list defray the expenses of the publication for the past year.

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How nobly our itinerant system proposes evangelism. One preacher is appointed to a large field, and this is a great advantage; it keeps him moving; it brings him in contact with the needier and better furnished of a certain district of country; and then, it has this other advantage, viz: that it brings him in sight of a larger scope beyond his line of things, and within reach of the call of more Macedonia than could border upon a smaller sphere of labor.

Let me premise. The church seems to be miserably backslidden on the subject of class meetings. At one time, a series of letters was published in the Texas Wesleyan Banner, over the initials of one of our popular preachers, arguing the necessity of attending to the discipline of the church, which make the regular attendance on class meetings a test of membership and hinting at the propriety of abolishing them altogether. They to these letters I never saw a reply. Did they expose the sentiment of the church?

Again, shortly before the meeting of the last General Conference an article appeared in the Advocate, urging, in the strongest terms, the necessity of immediately striking the afore-said clause from the discipline. The writer, strangely enough, at the same time, professed to love Methodism, in all her beautiful and harmonious parts, including, of course, her class meetings, which are her pre-eminent excellence; but he proposed what would have destroyed that very excellence. Did he express the sentiment of the church? But one reply to his article was ever published, and that was written by a humble laborer.

Queries.—Are the Methodists of the present day a class loving people? If not, would John Wesley, John Nelson, or Francis Asbury, were they alive, acknowledge them as Methodists? But to my experience. At the close of the year 1854, our circuit preacher, at his last appointment at our circuit, appointed me leader of our class. Circumstances were such that the class could get the use of a house but one Sabbath in each month, and so they continued.

I went to work and have never missed attending unless providentially hindered. I have often attended and found no members present but myself and wife. Frequently, when my wife was hindered by sickness, I have attended, read a chapter, read, lined and sung a hymn, and prayed, with none but the good Lord to hear me. Many members of another church have been more regular attendants at my class meetings than most of the members of the class. I have, at several times, met a class of four or five Presbyterians, and not one Methodist, say myself. Many of the members, who were stood as such for years, have ever attended once.

From the 18th of April, 1858, to the present time, the number of our white members has ranged, irregularly, from thirty-two to fifty-two. During this time, I have at each meeting marked in figures the number of members present, including, of course, the leader, and of the members absent. The following is a synopsis of the result:

Table with 3 columns: Present, Absent, Average number. Present: 18, 45, 30, 25, 20, 15, 10, 5, 0. Absent: 12, 15, 20, 25, 30, 35, 40, 45, 50. Average number: 15, 20, 25, 30, 35, 40, 45, 50, 55.

As an excuse for non-attendance, many profess to forget the day, though it has stood unchanged for four years. Our regular appointment for circuit preaching is also monthly; but

no one forgets it. Why do they forget the one and not the other? The two are alike frequent, and alike regular. Is there not here a fault of commission, as well as of omission? Do not most of us exercise charity.

But why is this delinquency? Lord, most of us do not believe the attendance upon class meetings to be an act of supererogation! If so, why do they believe? Other churches exclude class meetings, as at least unnecessary; and to prevent our members from falling into the popular error, require constant watchfulness, and continued efforts, on the part of our ministers, to urge upon them the great necessity of attending to this very important duty.

Do our ministers exercise this watchfulness, or perform these efforts? How often, since I have been their leader, have my class been assembled by their ministers? Once a year, on an average. How often in the same time have our preachers urged this duty upon them? Not once, according to my recollection. How often in the same time have our ministers set the example, by leading the class, or by having a class meeting after preaching? Once only, I believe; not more than twice or thrice, I know. How often has our preacher for the current year led our class, or urged our members to attend class meetings? Not once. How often has he seen our class-book? Once; but he has not renewed the list of names, and the space for the A's and P's is now filled. How often has he visited the leader? Once, and then he was sent for.

This negligence on the part of our ministers is a potent means of producing in the laity a disregard for class meetings. The people of our church, like those of all other churches, are greatly influenced by the precepts and examples of their ministers.

But what are the consequences of this disregard of class meetings? In our class, at least, the following are some of the results: With the exception of one very zealous young convert, for whom I cannot now answer, as he is in parts unknown to me, all of the young men—yes, all of them—who have joined our society within four years on probation, have, for want of proper advisers, strayed off among their old associates in wickedness, and cast their lots among the world. The old members have become lukewarm, cold, and to all appearance, spiritually dead. To distinguish between them and wordlings is very difficult, otherwise than by their abstaining from profane swearing. The family altar is generally pulled down. Our revivals are evanescent. Our members swell and shrink, with something like regular vibrations. Sinners are hardened. Many of them are backslidden. They manifest an utter disregard for the precepts of christianity. Profane language greets us in every public place.

Now let us retract from effect to cause. Is not the wickedness of the world to a great extent chargeable to the apparent lifelessness of the church? Is not this lifelessness mainly chargeable to a want of that zeal and love to God and man, which can be obtained largely and freely in the class rooms? Is not this want of zeal and love chargeable to non-attendance on the class meetings? Is not this non-attendance greatly chargeable to a belief that class meetings are unnecessary? Is not this belief chargeable to a manifest want of interest in the ministers? Are not the ministers greatly to be blamed for this want of interest? Will the ministers persevere in this manifest neglect of duty? I know that in many instances the class leaders are to be blamed; but, then, the duty of the preacher is to remove them and appoint better ones.

Ministers of the gospel, these class leaders greatly need your assistance. You must hold up our hands or we can accomplish but little. Nay, the time has fully come, in which, unless you uphold us, we can— I was going to say, accomplish nothing; but our Heavenly Father is able to make the lame to walk, the blind to see, and the deaf to hear. He will be able to do this for us, if we will only do our duty. If you do not help us, you will prove a disadvantage to us; for there is no middle ground. Your exhortations and examples will help us, or your indifference will weigh us down.

Would you ask how you can help us? By leading the class after preaching at every appointment. But, you say, this will interfere with the preaching. No matter; preach shorter sermons and take time to lead the class. But, say one to me once, "I believe some people think that a preacher should be a perfect slave." By no means, my brother; the faithful servant of Christ is worthy of all honor. Were I to say that you are a lazy unprofitable servant of the Lord, you would accuse me of slander.

Do you desire the reputation of a hard-working, useful preacher? Then earn it; and you will be justly entitled to it. But—reputation; oh, that word, reputation—I fear that this is what does so much mischief. A preacher wishes to establish himself a reputation; and thinks he must do so by preaching what men call "great sermons;" and so much time is required for elaborating these reparting instruments, that but little time can be spared for pastoral visiting. Further; these sermons are of course lengthy, and so much time is required to deliver them as to allow no time for leading the class. And he that never appears in the class rooms, cannot urge the necessity of attending class meetings without condemning himself. Oh, for preaching of a less reparting kind! My dear brother, has your Heavenly Father called you to preach the everlasting gospel? If so, has He called you to establish for yourself a reputation among sinners and perishing men? Or has He not rather called you to glorify his only holy name?—Will you obey God, or follow your own desire? In either case you will have your reward. But what is an earthly reputation compared to a crown of glory that fadeeth not away, eternal in the heavens? In the one case you can be but a gilded nuisance; in the other, one of the greatest human benefactors of the human family; an instrument in the hands of God of saving many souls. Remember, brethren, you must give an account of your stewardship. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever."

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"Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but examples to the flock."

"Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

"I am glad to be free from all men, yet have I made myself servant unto all, that I might gain the more." "I am become all things to all men, that I might by all means save some." "Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved."

"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than himself. Look not every man on his own things, but every man on the things of others." "Let no man seek his own, but every man another's wealth." "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "For I say, though the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith." "Take care not to desire each other's gifts. Never speak lightly of each other. Let us defend each other's character in every thing, so far as is consistent with truth. Labor, in honor, each to prefer the other before himself."

"Let all \* \* \* speak by the purty from you, with all malice." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your breast, till you come to the person concerned."—Discipline.

OREGON CORRESPONDENCE. ED. ADVOCATE: After being in many places and seeing many things, I find myself, by the mercy of God, in Oregon. We are in good health, and at work. Bro. O. Fisher is here at present, but will soon return to California, leaving me in charge of a large circuit belonging to the M. E. Church, South. We have over fifty members.

Bro. Fisher defined our position at four or five places. The Northern brethren boiled over occasionally, and, as usual at such times, there was an exhibition of the interesting phenomenon known to the vulgar by the name of *seesaw*. At one appointment six of the "strong men" of the North were present for the purpose of settling things right. This was a great failure, as you will see when I say that it was done to save a class of twenty-four members, eighteen of whom joined us when the doors were opened three days after the meeting.

The doctrine of non-intervention will yet prevail even in the far West. The sooner the better, its opposite doctrine is now doing much to retard the progress of religion. This is a good country. The water is the best I ever drank. The timber is plenty and good. Fruits of all kind are abundant and fine. With a full share of religion there need be no want of place to live.

Send some strong men out here. J. C. KOLBE, Independence, Polk co., Oregon, Aug. 11, '59.

HOME WORK. EAST TEXAS CONFERENCE. LINDEN CIRCUIT, Sept. 14.—Since the second Sunday in July we have been permitted to live in a regular revival. The meeting was named we commenced a meeting at Linden. How we had a small society, the members of which were, according to their own testimony, most fearfully backslidden. Here, also, we found many persons who, prior to their coming to Texas, were acceptable members of the Church, holding their old, rusty, worn-out certificates, and compromising with the world to so great an extent that we could not discern between those who were once Methodists and those who were not. But we made the appointment with the expectation of witnessing the ingathering of souls, and for this we continued to labor.

The backslidden membership began to pray most earnestly that God would "restore unto them the joy of His salvation." The prodigal Methodist, ashamed of their superannuated certificate, returned as penitents, and some became efficient laborers, and the most obstinate sinners yielded to the influence of the gospel.

BONHAM CIRCUIT, September 16th, 1859.—I commenced a meeting at White Mount, Bonham Circuit, the 1st Sabbath in this month, assisted by several local brethren, which lasted nine days—about 90 were converted to God, and 27 joined the M. E. Church, South. About half the converts are young men, and many of them "backled on the armor," and went to work like "men of war."

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CANTON CR., Sept. 9, '59.—I have closed a meeting this week of some interest. Five or six conversions and the same number of accessions; the Church of Christ built up and established in their faith.

Here is a query I would like to have solved.—So many penitents and so few conversions. A few years ago persons used to come to the altar a few times and they were converted. Now, I see some twenty or thirty penitents weep and mourn for five or six days, and but a few of them converted; why is it?

The cause of our blessed Maker is prospering some. R. W. THOMPSON. SULLY SPRINGS, Sept. 8, '59.—We have had some fine revivals on the Tarrant Mission. The 2d Quarterly Meeting was held at Pierce's Chapel, and continued nine days. There were 16 conversions and 20 accessions to the Church. The brethren say it was the best meeting that has been in that region for a number of years.

Bro. Lowe held a meeting at Voss's, which was a most gracious time. The result was the conversion of some 12 or 15 souls, and 20 united with the Church. These were mostly heads of families. The 4th Quarterly Meeting for the same work, closed on Tuesday last, at which we had 15 conversions and 14 accessions to the Church. The sacrament of the supper was administered Sabbath afternoon, and I think never witnessed a season of more rejoicing and comfort. L. W. DENNIS.

P. S.—The brethren on the Tarrant Mission are doing nobly. They have a parsonage almost completed, located in a fine community, and about the centre of the work. They have built, or have in a way of building, some 4 churches. They will send their preachers to Conference paid up. What Mission will not this provoke brethren on circuits to good work of this kind. L. R. DENNIS. VIRGINIA POINT, Aug. 29, '59.—On Saturday fore the 2d Sabbath in Aug., we commenced a meeting at Va. Point School House, which lasted 9 days, and resulted in 30 conversions and 21 accessions. Several of the old veterans of the Cross assured me that they never had seen such a meeting before in Texas for a long and useful influence.

It will be two years next December, since I migrated to this country from the Old Dominion. I found but few Methodists in the neighborhood, and they were cold and badly cared for. Since then there has been a manifold improvement. We now have a flourishing Sabbath School, numbering 67 scholars, and a Church membership of about 80. But we are looking forward to still better times. S. J. SPOFFORD. CHICKLEY CR., Sept. 17, '59.—The revival on this Circuit still goes on; it has reached about every neighborhood in the bounds of this work. We have held another meeting at Providence, in Houston co., which continued three days and nights, embracing the 2d Sabbath in this month. We had seven conversions and eight accessions to the Church. We have at this appointment a very interesting Sabbath School.

Our 4th Quarterly Conference will be a camping-meeting to be held at Shiloh. It will commence on Thursday evening before the 2d Sabbath in October next. Ministers and people are invited to attend—simple provisions are being made, and a general concentration of the Circuit at that point. S. A. LYNN. TEXAS CONFERENCE. TEXAS CIRCUIT, Sept. 14.—We have just closed a Camp Meeting within the bounds of Texas Circuit, on West Sandy, 20 miles from Columbus. The meeting continued on the 8th of Sept., in the evening. We had a glorious meeting—25 conversions, 35 accessions to the Church. Among them were many young men of promise. We had the ministerial aid of my brother, Rev. Thomas F. Cook and Dr. Evans. To God be all the praise. J. F. COOK. MONTICELLO, Sept. 24, '59.—We have been for two weeks conducting a meeting here of much interest. Several have found peace in Christ. Bro. Gilliam and Shiloh are with us, doing efficient labor. Seven have joined the Church. Those who know say they have not seen for years such a display of divine power at this place. The work still goes on. We do not know when it will close. T. B. BOCKINGHAM. TEXAS ITEMS. JASPER STARR proposes to publish at Starrville a new paper to be called the Student's Guide. A negro girl, 14 years old, committed suicide at Austin, on the 19th, by taking cyanide of potassium. B. B. Cannon, member elect from the county of Cherokee, died in San Augustine on the 21st instant.

The inauguration of Gov. Houston at Austin, on the 21st of December, says the Intelligencer, "will be more generally attended than any display of the kind ever known in Texas." PROGRESS OF CIVILIZATION.—The Mexican ox-drawers trading to Texas, have abandoned the good for the bad. CROPS.—PRAIRIES.—The late rains have covered the prairies with grass, but were not in time for the crops. The Austin Intelligencer says: "The corn crops in Bexar, Medina, Atascosa and Bandera may be set down as a failure, except where there was irrigation; in Comal the crop is light, however, the new crop and the old corn on hand will afford a sufficient supply; in Hays ground is made. We saw a great deal of corn bringing from Mexico for the army." In San Antonio the prices yet range from fifty to seventy-five cents per bushel, wholesale and retail. The new contractors for army supplies will probably draw heavily upon Mexico. If owing to the drought, the farmers have failed in the fields, they have now a full crop from nature's harvest outside, where they did not plow nor sow. Never before did we see so real of the earth being so transformed in a single fortnight. A crop of green peas and prairie grass, in many places almost high enough for mowing, has taken the place of barren, burnt, cracked and parched hills and valleys.

It is said that E. W. Cave, of Nacogdoches, will be the New Secretary of State. The Palestine Advocate, speaking of a Galveston firm, (T. H. McManis & Gilbert), says: "Their business with this section of country is constantly increasing, and we have yet to hear of their first complaint against them. On the other hand, they are spoken of as prompt and punctual, kind and accommodating." MAJOR NEIGHBOR'S KILLED.—On the 14th, at Chicknap, Major R. S. Neighbors was killed by a young man named Corbett. Another report says he was in the act of making a personal explanation to a man named Murphy, when Corbett shot him. Another report says that when Murphy accented E. Major, the latter seemed about to draw a weapon, when he was shot by some concealed person. DECLINES.—Rev. John E. Edwards has declined the invitation of Bishop Pierce to take charge of the Methodist interests in San Francisco.

NEW YORK. (From this city.)

ARRIVAL OF GENERAL. The general and son. The steamship. Out to sea, and factory. The Zurich Co. the plenipotentiary Courts. It upon the boundary but nothing of it respecting their "suspension."

The National A. agna had resolved. The Assembly authorized their. Napoleon and paths for the V. readiness to make. The Pope has been and has been so several days, but it is supposed to be a great relief. The circulation has been prohibited in eating the separat. Proposals are pending of Parma conforming to the English. The accounts are reported by the Explo. The note to that of Sp. objects to the concentration of Gibraltar.

A deputation of statesmen and pro. Embassadors at the. The Emperor's. They state that they. A great fire had. destroyed a large and. also been visited by. ANOTHER. The Emperor's. lively asserted, are. rertland. Advice received. that the French. coast preparations. of the Prince Napoleon. The accounts are. reported by the Explo. The Paris paper. Italian question. It is certain that such a. DANIEL. At the Paris

THE TEXAS CHRISTIAN ADVOCATE.

16th, 1859. To Mound, Bon-month, assisted and nine days... closed a meet- ing of six con- ventionists; the published in their have solved—So versions. A few New, I use some- er is prospering W. THOMPSON.

NEWS OF THE WEEK. (From files received by Jones & Co's Express.) FOREIGN. ARRIVAL OF THE STEAMSHIP ARABIA. GENERAL AND POLITICAL NEWS. The general and political news of the Arabia in- teresting and somewhat important.

ANNEXATION OF WEST FLORIDA TO ALABAMA. The Governor of Florida has issued a procla- mation directing the Judge of Probate in the several counties to take the vote on the question whether West Florida should be annexed to Alabama.

THE TEXAS CHRISTIAN ADVOCATE. NOVELTY IN BRICK MAKING. BURNING DISPENSED WITH. THE LITTLE BRICK MAKING MACHINE, invented by Mr. N. C. Raymond, of Austin, Texas, patented Oct. 12, 1858, is the most economical, useful and convenient building machine...

MRS. C. BRANARD, WHOLESALE AGENT, GALVESTON, TEXAS. C. W. HURLEY, General & Traveling Agent, HURLEY & AIKEN, Agents, Houston, FOR GROWER & BAKER'S SEWING MACHINES. 27 DIFFERENT STYLES. The New Style Machine for \$50.

NEW YORK. Sept. 20.—The regular express coach (Jones & Case's) from Denver City, arrived at Houston today. The advice from the former place is to the 15th inst. The vote on the new State Constitution, in eleven of the mining districts, has resulted in a majority of 1,600 against it.

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