

The Christian Advocate.

GALVESTON, TEXAS.

THURSDAY, APRIL 30, 1868.

AGENTS—OLD AND NEW SUBSCRIBERS.

Since we have had charge of the financial department of the Advocate we have said little about money through its columns, and we now wish to have a word or two on that subject.

Old Subscribers.—There are many of our subscribers whom we shall be compelled to discontinue in a short time, if they do not settle up.

New Subscribers.—We hope a special effort will be made to send us a large list of new subscribers. We ought to have them now.

While we have several friends united in making the Advocate a present of an engine, and some office material that we very much need, soon we expect to have the engine here and at work: then it will cost very little more to print ten thousand copies than to print five thousand.

Again, our editor has been called away, and is now gone on a trip to Mount Vernon and Washington City. He will, also, visit the Northern General Conference. He promises to write a week until his return. These letters, alone, to any individual or family, will be worth more than the subscription price for one year.

Now, brethren, we are thoroughly in good earnest. Let every preacher send us five new subscribers, and every subscriber send us one list is more than doubled at once. Shall it be so?

Let us not feel that the Advocate belongs to any man, or to any set of men, but to the whole Church in Texas.

We can write the more freely on this subject, brethren, because the Advocate has not been charged one cent for the Agent's services since February, 1859. The Depository has supported him. We love the Advocate. We know that you love it, and are willing to labor for it; and hence we make this appeal to you.

Recently, a good many letters containing money sent to us by the Agents, have failed to reach us. We ask all to be careful in mailing. We have account now of ten letters mailed to us within the last two months, containing money, that have never come to hand. AGENT.

HOME WORK. Our second Quarterly Meeting has just terminated. Six infants were baptized; eight members were received in full connection with the Church; twelve joined on probation, and a number of repentant sinners came to the altar of God's mercy, seeking salvation through the sufferings of the Redeemer. F. C. DOWDY. Last Day Mission, April 15, 1860.

I write hurriedly from my field of labor. The Lord has graciously revived his work in this part of his heritage. On the 15th inst. I commenced a meeting at Pittsburgh, on the Blanco, which continued eight days. There were nineteen conversions and fourteen accessions to the Church. Our meeting had a powerful effect upon the Campbellites. PETER W. GRANT. Blanco and Perdidas, April 20, 1860.

A Mexican gentleman was present at the services in the Methodist Church of this city on last Sunday evening. Dissatisfied with Romanism, he is in search of light. We understand that he saw no objection to Protestantism on the occasion referred to, but was on the contrary pleased with its earnest and intelligent simplicity. The propriety of his nation depends upon its becoming Protestant. Many of its individuals begin to feel this truth, as well as to desire for themselves individually a form of faith which has it more of the power of God and less of the corrupting and designing art of man.

SHORT PAPERS, No. 7.—We thank our correspondent for his valuable paper on the Texas School Fund. We wanted such an article, and our readers will agree with us that we applied to the right source for it.

THE OUTSIDE.—Our correspondents having almost failed us this week we have supplied their places with selections of the very best matter we could gather, suiting our own taste, and hoping to please the reader as well. We invoke correspondence from the idle pens of our preachers and others.

NEW ADVERTISEMENTS.—Howard & Borkhardt advertise "Spring and Summer Goods." There is but one opinion about this establishment, and that is of the most favorable character. We cordially commend James M. Edney, of New York, to our readers. See his card.

THE RICHEST COUNTY IN THE UNITED STATES.—It is probable that Brazoria county, Texas, is the richest in the Union in proportion to the number of its population. According to the last comptroller's report, if the property of that county should be equally divided among its voters, there would be something more than \$15,000 to each man.

EPISCOPALIANS AND METHODISTS.

Twenty years ago, Bishop Smith, (Episcopalian,) published in a Presbyterian paper at Bardonia, Ky., edited by Rev. Dr. Rice, an address "to the Reverend the Clergy of the Kentucky Conference of the Methodist Episcopal Church," proposing a union between the Episcopalian and Methodist. He re-publishes the same address in the Advocate and Journal of April 13, 1860.

It deplores sectarianism, regarding it "the prolific source of most of the wide-spread infidelity in our land." It hopes that "some of those great branches of the Church of Christ in our land which most nearly approach each other in doctrine and discipline," may, perhaps, in some way or other, or at some time or other, be brought to see the sin and folly of remaining longer in a state of separation and alienation from each other." It thinks that the Methodists and Episcopals "approach each other much more nearly in doctrine and practice than any two other denominations," and asks, "Why are they not one and the same?"

"The main cause of the separation, perhaps, was the very low state of the evangelism of the pulpit, the too general laxity of the Established Church, and the consequent neglect of piety and relaxation of discipline. Whereas it is now universally admitted that the sanctuary of the Lord, since the time of the blessed apostles, was never served by an order of men more blameless in their lives, more disinterestedly devoted to the ministry, more evangelical in doctrine, more careful in discipline, and more generally useful than is now the case in most of our churches."

"Coincident with this main cause were many untoward circumstances connected with the Established Church of England, from which the Protestant Episcopal Church in this country is wholly exempt, such as unfriendly feelings toward the Methodists, and an indisposition to ordain them, and to receive them into perfect fellowship and union."

"It is not most unfortunate and unhappy that a separation whose causes cease to operate still continues to exist, when that separation is a lifelong dishonor to religion and injury to the cause of the blessed Redeemer? If conscientiously constrained to separate for a season, who would have thought that, when the causes of separation were removed, these brethren of the same family would eagerly have rushed again to each other's fraternal embrace?"

The causes are correctly stated. Their admission by an Episcopal Bishop is liberal. He is evidently earnest and Christian in the spirit of his address. His question, "Cannot a reunion take place?" comes from the heart. It is the utterance not only of desire for the good that might be, but of a sense of historical justice. The fact that the Methodist daughter, is now a joyful mother of children, has nothing to do with the proposition. It is, indeed, that her Jerusalem is inhabited as towns without walls for the multitude of men and cattle therein, but the principle of the matter is the important thing. Unfortunately, the Bishop is not able to show how the Methodists can go into the union without sacrificing principle. We heartily wish he could. But take the case. He says the Episcopal Church would or should be "cheerfully willing to adopt a modified itinerancy, to receive and to take such prospective but gradual measures towards reunion as should shock no man's prejudices, and take, if necessary, a generation to bring about a perfect union."

Well it might! Now for the other side: "On the part of the Methodists, all that would be necessary would be a gradual return to a more common form of common prayer, and a slight concession to the Episcopals upon the question of a succession in the episcopacy."

Also! The "slight concession." It is the same old story in the old time. Let us see how the Bishop gets it out. He says you may suppose, if you please, "that the opinion of the Episcopals (on 'succession') is an absurd prejudice, worthy only of a smile; yet he has magnified it into a principle." "Honor his ordination," says the Bishop, "and receive an ordination which both regard as alike regular and valid." This will not do. If the Methodists seriously regard the Episcopalian claim as a "prejudice," how can they submit to be ordained by it? But it is for the good of the cause, says the Bishop. Suppose Peter had said to Paul in that case of dissembling, "I did it for the good of both parties." Would Paul have ceased to withstand him to the face? No; he would have looked the other apostle more fully in the eye and said something very decided about doing evil that good might come. There can be no union by re-ordination. Methodism could not bow down to that.

Nor should the Episcopals ask it. Perhaps the only reason why he is capable of making such a demand is that he remains exclusive and specially sectarian in an age when the religious denominations are uniting their strength to push forward the dominion of Christ. His own writers show him that the true apostolic succession is a succession of the apostolic spirit and labor, and that Wesley has these at a time when the Episcopal Bishops were wholly destitute of them. The case of Wesley was an extraordinary one. It resembled that of Paul much more than the Episcopalian Bishop resembled the "pillars"—James, Cephas and John—of Paul's time. Yet they "glorified God in Paul," gave him the right hand of fellowship, "acknowledged his converts as brethren, and his official acts as valid."

The Episcopal Church has a deep interest in this matter, and we do not wonder that Bishop Smith returns to it again. Nothing else could have isolated the apostolic-succession dogma from everything real as Methodism has done. Isaac Taylor, an Episcopal writer, says that the pursuit of the principles involved to their consequences forces the conclusion that the "Apostolic-succession theory must either break itself upon Methodism, or must (in the argument) consist in Methodism and its millions of souls to perdition." For his part, he prefers to break the succession on Methodism, which he does, declaring that Methodism was a new and wonderful manifestation of the Providence of God "in restoring the Gospel, and in proclaiming it anew among the nations"—that it was the legitimate successor of the Reformation as the Reformation was of the apostolic period—that Wesley held a genuine relationship to the Protestant martyrs and "founders of the Church of England"—that "the true apostolic line" can be traced "from Methodism upward"—that "these Methodists, (of Wesley's time) rather than any other Churches of their time, may make good their pretension to have been, in spirit, the continuations of the English Reformed Church." All this being true, as it certainly is, it gives Methodism an original and, under God, an originating validity, and places it above the need of an Episcopal ordination. If re-ordination, as a formal act, be required at all, as necessary to the union, Methodism should make the claim and Episcopalianism should submit to it. If Methodism is liberal enough to forego the re-ordination of Episcopalianism, certainly the latter should be willing to remain silent on the subject. In truth, however, the whole question is a 'pari-wig-pated' one, and when, if

over, our ancient sister renews her youth and comes forth from the mould into the sunshine, she will throw the old mantle from her bosom and put a fresh spring flower in its place.

At present we believe there is no official interchange, or next to none, between the two denominations. This is well so long as the ungrounded claim of superiority is maintained by one of them. International law is based upon the equality of nations. Inter-denominational law centres in the same principle. Occasionally an Episcopalian preacher asks admission into a Methodist pulpit. This is indecible. He should not place the Methodist preacher in a position where an individual act of charity might be construed into an acknowledgment of the official superiority of the beneficiary—an admission which truth does not require him to make, and which principle may compel him to deny.

Perhaps, on the whole, it is well that there should be a barrier to the union. Availing ourselves of the Bishop's admission, we avow the opinion that it is an "absurd prejudice" on the part of the Episcopals, but still hope that it is employed by Providence for some wise end. The union might engender pride; and, perhaps, the two denominations accomplish greater good separately than they could achieve together.

SESSIONS OF THE GENERAL CONFERENCE.

Among the matters of interest in the record of the Second session of General Conference, held at St. Louis May 1859, are the following: The erection of the Western Virginia Conference including all that part of the State of Virginia which is, or may be, under our jurisdiction, not included in the Virginia, North Carolina, or Holston Conference." This new Conference has had its trials, growing out of the slavery question, but it has prospered, and is doing a great work. It now has sixty itinerants, about eighty local preachers and a membership of nearly twelve thousand. A very neat, well-conducted and thoroughly Southern Methodist paper is published within its bounds.

Resolutions were adopted, approving the erection of a church in Washington, Texas, to be called the Ruter Church, in memory of Dr. Martin Ruter, first Superintendent of Methodist Missions in Texas. The result of these resolutions we have seen, and preached in it frequently. Four brick walls, cracked in several places, unplastered, with other appointments to match, told the tale. Just outside of these walls is Dr. Ruter's grave; a few bricks bear a stone slab, on which is a long inscription written by Dr. Winans, telling how the good man lived and labored and died. Wooden pallings, unpainted, enclose the spot. In one corner of the enclosure there is a beautiful shrub, which had a bird's nest in it last year. May the sweetest songsters always, by their "lovel mansionry," approve the purity and quiet of the place, and affirm their music with the voice of a nobler worship ascending near. Our brethren at Washington intend to finish the Church-building. Recently they have been busy in getting up a Female School; the next thing will be the completion and proper adornment of Ruter Church.

A Report was adopted condemning "the practice of petitioning for preachers, either by official boards or otherwise." It was condemned for the very good reason that it is contrary to the spirit of our economy, and tends greatly to embarrass the itinerant system. "We therefore," says the Conference, "urge our Bishops, preachers, and people to give no countenance to this practice in future."

The next important thing on our eyes falls in the record of the election of H. B. Hascon to the Episcopacy. He was elected on the second ballot, which stood thus: H. B. Hascon, 59; J. Boyle, 14; G. R. Pierce, 13; J. Early, 10; W. Winans, 4. The ordination took place in the Centenary Church, St. Louis, Sunday afternoon, May 12, 1859, on which occasion Bishop Hascon preached his great sermon on "God forbid that I should glory save in the cross of our Lord Jesus Christ." It is published in a neat little volume, accompanied by some account of the Bishop's life and death. Bishop Soule took the lead in the laying on of hands; the other Bishops, Andrew, Capers and Paine, and John Early and Lovick Pierce, Elders, united in the ordination. The page on which the ceremonies are recorded looks dim to us as we think what the Church lost by Hascon's early death; and bright, as we think of what he has gained—

"our brother who has had gained, outshining the sunset and the stars; His rest he hath soon obtained— And left his companions behind— He passed on to a land of rest— Hard sailing to make the best shore, Where all his assurance and peace, And sorrow and sin are no more."

The Texas Wesleyan Banner, now the Advocate, was adopted at this session of the General Conference. The St. Louis Advocate was established. The Lady's Companion, now the Home Circle, was adopted. The Sunday School Visitor was originated.

Much time was taken up in revivals and other matters, which we pass over.

Dr. Lovick Pierce, of Georgia, who had been appointed by the previous General Conference as a bearer of friendly salutations, with the offer of fraternal relations and intercourse, to the General Conference of the Northern Church, reported that he had not been received in his "proper character, as an accredited delegate," whereupon it was "resolved by the Delegates of the Annual Conference of the M. E. Church South, in General Conference assembled, that we cannot, under their act of fraternal relations and intercourse; both with all times antecedent any proposition coming from the M. E. Church (North) to us, having for its object friendly relations."

The Southern Bishops, in their address, refer to this matter in decided terms. They say: "Your Messenger was rejected, and your offers of peace were met with contempt. Your Commissioners, charged with the management of the interests of the Southern Church in relation to the Book Concern and Chartered Fund, were treated with like discourtesy. The reason was clear: 'The Plan of Separation,' continue the Bishops, "was repudiated with the avowed purpose of invading Southern territory; and as earnest of their intentions in this respect, a new Conference was organized, entirely within the limits of the Southern Church." The Bishops add: "In consequence of the position assumed by the Northern Church, we have felt ourselves at liberty to accept invitations to occupy circuits and stations heretofore within its limits." The compact having thus been broken, we are free. There is room for us farther North than we have yet gone. Our motto is, no ecclesiastical interference with political matters. Many of the Northern people would support preachers and periodicals in a Northern latitude, if furnished by us as that basis.

The Agents and Editors elected at this session were: John Early, Agent; Thos. O. Sumner, Book Editor and Editor of Sunday-School Journal; Leroy M. Lee, Richmond Advocate; W. M. Nightman, Charleston Advocate; J. B. McFerrin, Nashville Advocate; Moses M. Heath, Lady's Companion; Samuel A. Latta,

Methodist Episcopi; David S. Doggett, Quarterly Reviewer; Richardson, Texas Wesleyan Banner; Samuel Patton, Methodist Episcopi; E. M. Schell, Missionary Secretary; Edward Stevenson, assistant Book Agent at Louisville.

The session was short, embracing only fourteen days; and adjourned to meet in Columbus, Ga., May 1, 1854.

"OPPOSITES" AGAIN.

On our first page is an article attacking one of our officials. We like criticism when there is anything in it. But our correspondent will see that his only effort at thought issues in the assertion that the reality, or truth, of two things constitutes a relation between them. If so, he may claim that the soul in his body is the cousin of the sole on his shoe.

Our editorials are, he says, "turbid with idealism!" His critique upon them recalls the cadaverous soup which the boarder sent back to the landlady at the head of the table with the request that she would persuade the fowl to swallow it a second time.

Our correspondent's disposition to croak may indicate that he prefers Gallic to German diet. We will, therefore, give him a quotation from a French philosopher: "The truths scattered in different systems compose the whole truth which each of these systems always expresses on one side. So the systems which we have just run over and refuted, deliver up to us, in some sort divided and opposed to each other, all the doctrines of human morality."

Here is our doctrine of opposites in small compass. Had we seen the sentences in time we should have made them the text of our heresy.

We referred to the ideas or "manner of spirit" of the systems, Calvinistic and Arminian, in nearly all their details they contradict each other, and there of course they are not "opposites," or, if any one prefer the term, counter-parts. The leading idea of Calvinism, that to which the system is most devoted, is the sovereignty of God. Arminianism, on the other hand, is the peculiar champion of the free agency of man. Neither system denies the idea of the other; but neither is able to construe properly the two ideas together in thought. Therefore, each works away, believing where it cannot demonstrate. Our Discipline is almost wholly written from the position of the free agency; the Presbyterian Confession of Faith is imbued with the influence of the sovereignty.

Now, we say, the spirit of each is true, as the essential doctrine of each is solid and Scriptural; but, as the two doctrines cannot by human reason be blended in thought, they serve to remind us of the limitation of our faculties. That Arminianism is the best system of theology in the world, we profoundly believe. It contains all truth, so far as we know; but that it contains all truths, with no admixture of error, and in such perfection that the mind can perceive the harmony as clearly as the eye perceives objects, is an assumption which we can not make. Our correspondent asks whether Arminianism does not reconcile the sovereignty with the free agency? Not, we reply, that we know of; and, if it does, we are not prepared to admit it. It is not, we think, that it will require six months more of labor before it will be completed; and yet, in this unfinished state, some of the likenesses are very striking. As soon as it is finished, we will have a supply for the Texas Book Depository. We say let everybody subscribe for it at once. The price, we believe, is \$10. The profits arising from the sale of it, as also the profits from the sale of the "Pulpit Short," will be sacredly appropriated to the building of the Southern Church in Washington. Yours, truly, S. Washington, April 4, 1860.

SHORT PAPERS. No. 7.

THE TEXAS SCHOOL FUND. The readers of the Advocate "outside," and perhaps, some "inside" of Texas, may not be fully posted as to the constitutional and legislative provisions of the State to educate her children. A short paper on this subject may, then, be acceptable.

The Constitution provides that one-tenth of the annual revenue shall be set apart as a "General School Fund."

The Legislature of 1854 appropriated two million dollars arising from the sale of territory to the United States, as a "Special School Fund." In January, 1856, the Legislature conducted these funds in an act entitled, "An Act to establish a system of Schools," and the fund is now known simply as the "School Fund."

The aggregate amount from these two sources is nearly three million dollars (I do not propose to give precise but only approximate amounts). That portion arising from revenue, is in specie, and payable to the State Treasurer; but the Legislature of 1856 authorized an exchange with State revenue account for 5 per cent. United States bonds. That portion of the fund obtained from the sale of territory is in 5 per cent. United States bonds. To aid internal improvements, the Legislature of 1856 loaned a portion of this fund to railroad companies, at the rate of six thousand dollars for every completed mile, at the rate of six per cent. per annum. The loan is secured by a mortgage on the road, and has precedence over all other claims. The loan is believed to be safe unless a contingency should arise which we will notice hereafter. The interest upon the entire fund is distributed annually to each county, according to the number of children between the ages of six and eighteen. The annual amount so distributed is about one hundred and twenty thousand dollars.

The Constitution provides that the entire amount derived from revenue shall be distributed annually; but the Legislature of 1856 provided that the interest only should be distributed. Whether it is best to distribute the interest or the entire amount annually we shall not stop to consider; but the law is certainly in contravention to the Constitution.

The Legislature 1856 provided that the 5 per cent. United States bonds should be exchanged for certain railroad bonds bearing six per cent. interest, and a fraction less than one million has been thus exchanged. The railroads have so far paid the interest and 2 per cent. as a "sinking fund." It becomes the Legislature to provide for a reimbursement of this "sinking fund," otherwise it will become a tax on the State.

The School Fund has been further increased, so that railroads are entitled to sixteen sections of land for every completed mile. The railroads companies are required to survey these lands, and the State reserves every alternate section. One-tenth of these sections is given to the University Fund, and the balance, nine-tenths, to the School Fund. These alternate sections may not be taken up by certificates, and cannot be sold for less than one dollar and a quarter per acre. In addition to this each county has four leagues of land. This land is inalienable, and can only be leased for the benefit of the school-lazy population in the counties.

THE UNIVERSITY FUND. The Republic of Texas, in 1858, set apart fifty leagues of land as a University Fund.

LETTER FROM THE AGENT.

MR. EDITOR:—I left the greatest city of this country yesterday evening at six o'clock, and reached this place, the capital of the nation, this morning a little after sunrise. Coming through Philadelphia and Baltimore in the night there was no opportunity for observation, except by gas-light. Many have been misled by gas; I may have been, and therefore forbear any remarks, further than that Philadelphia is the most beautiful city I have ever seen in the night.

Were you ever best in New Orleans by cabmen and hack drivers on landing from a Mississippi steamer? You answer affirmatively; yes, and thought them impudent fellows. Well, Sir, they are modest, timid and bashful compared with such as one meets at Washington. However, after a time I succeeded in getting into a "hack" (appropriate name) and was driven to "Willard's." Breakfast over, I sallied out in search of the office of Wm. T. Smithson, Esq. I soon found it, and Bro. Smithson; yes, the veritable Smithson himself, looking much better than the likeness in the Pulpit South; though, he insists that it is a good likeness. Here, also, were Brothers Granbery and Proctor, the latter of whom starts to-morrow for New Orleans, to attend the meeting of the "Young Men's Christian Association" in that city.

Bro. Granbery kindly volunteered to show me Washington. There were two places of special interest to me—the "White House" and the "Capitol." I shall attempt no descriptions. We first visited the "White House," but were admitted only to the "East" and "Green" rooms. I was much disappointed in not getting sight of the President. He was exceedingly anxious to see "real, live President." I saw one, however, whom many say will be President before a great while. He may, or he may not. "To the Capitol," now, said Bro. G., as we left the "White House." At 12 o'clock, M., the Senate and House of Representatives were called to order by the respective presiding officers. I was much impressed with the dignity and noble bearing of the Senate; but am free to confess, that I had a much higher estimate of the House of Representatives before my visit than I now have. There is, doubtless, much wisdom, talent and patriotism there; but there are also many other things that ought not to be there.

Bro. Smithson is indefatigable in his efforts to build a church here that shall fully represent Southern Methodism. He pointed out to me the probable site—a beautiful elevation to the right of Pennsylvania Avenue, as you go from the Capitol to the President's house; not far from the Patent Office buildings. I never before felt half the interest in the success of the enterprise that I now do, and I feel assured that could our preachers and people see Bro. S., and hear him talk, and see his fine, noble countenance kindle almost to a blaze, when anticipating success, the "Pulpit South" would no longer remain on the shelves of our Depositories. By the way, he speaks of bringing out a new volume before a great while, in which there will be at least four sermons from Texas. I saw the great picture of the General Conference; it is in an unfinished state, and the artist says it will require six months more of labor before it will be completed; and yet, in this unfinished state, some of the likenesses are very striking. As soon as it is finished, we will have a supply for the Texas Book Depository. We say let everybody subscribe for it at once. The price, we believe, is \$10. The profits arising from the sale of it, as also the profits from the sale of the "Pulpit Short," will be sacredly appropriated to the building of the Southern Church in Washington. Yours, truly, S. Washington, April 4, 1860.

THE PROSE PRACHERS AND PEOPLE OF THE MASSACHUSETTS VALLEY. By William Henry Milburn, author of "The Bible, Aesop, and Saddle-bags," and "Ten Years of Preacher Life," 1860.

A book like this, written by a sketched so graphic as Milburn, must always be a welcome addition to our literature. Everybody should buy and read it. Glad are we, indeed, that the manly early history of this continent has attracted the pen of the "blind man eloquent." We wander very agreeably in his pages up from the Florida coast with Ponce de Leon and De Soto, or downward from the St. Lawrence with Marquette and La Salle, along the course of the Great River; or, hunt and fight with the earliest pioneers of our own race; or sit, but little later, under the tent-like eloquence of the early camp-meeting preacher; or stand upon the summit of the present civilization of the Valley, and looking downward, see the "first settlers" laying the foundations of empire. The stories should be often and eloquently told, by succeeding chroniclers—told from every point of view—until every fact is known, and becomes a suggestion to the thought and a warmth to the imagination. That is the best American mind which can see with the best emotion the trails of Boone and of Lewis and Clark beneath the turnpike and the railroad, and discern the wood-paths of those voices in the wilderness, Asbury and McKenney, as the first small openings of the highway of the Lord. In this improving work of connecting the past and present, Mr. Milburn is at present one of our best-appointed contributors. This time he gives us ten chapters: De Soto; Marquette and La Salle; The French in Illinois; the Boy of America; The Red Men and the War of Pontiac; The Cabin Homes of the Wilderness; at the beginning of the Revolution; The Cabin Homes of the Wilderness, during the Revolution; Sketches of Character and Adventure in the West; to the failure of Burr's Expedition, 1806; Manna in the Wilderness, or The Old Preachers and their Preaching; Western Mind; Its Manifestations, Eloquence and Humor; The Great Valley, its present, past and future.

The reader will not fail to see that Mr. Milburn's ground could be gone over in a different style, and that the grand old stories are not yet exhausted. Indeed, they exist for the sake of furnishing post, painter, essayist, biographer and historian with material for any length of time to come; and the more they read the more wealthily they will grow. It is sufficient to say that Mr. Milburn has gathered from them the heroism and the humor, the pathos and the instruction for a very interesting book, to which he has added the severe labor of a good arrangement and a style at once elegant and strong, varied to suit the flow of the theme. What more could we ask of one contributor to our pleasure and improvement? Nothing—but that he may be pleased in due time to write again as his own good genius may prompt.

FROM J. B. LEFFLER, BY AMSTERDAM & BRO. SIX AND SEVEN. By Elizabeth Wetherell, author of "The Wide, Wide World," and "A Little, Little World of Dollars and Cents." Two Vols. 1860.

It would be presumption in us to say anything about these good looking volumes, seeing that we have barely had time to glance through them. We cannot, however, for any length of time to come; and the more they read the more wealthily they will grow. It is sufficient to say that Mr. Milburn has gathered from them the heroism and the humor, the pathos and the instruction for a very interesting book, to which he has added the severe labor of a good arrangement and a style at once elegant and strong, varied to suit the flow of the theme. What more could we ask of one contributor to our pleasure and improvement? Nothing—but that he may be pleased in due time to write again as his own good genius may prompt.

THE CLERGY OF GONZALEZ are delivering lectures, in rotation. The Inquirer says they are interesting and well attended. A good sign.

Rain! rain! fruit-giving, cheerful, golden drops of prosperity, fell upon the parched and thirsty land on Monday and Tuesday last. We think the rain was general, and, with one more just like it, the farmers can make a *Trout crop*. We have heard the opinion expressed that it rarely ever rains here in April. This, we suppose, is an exception to the correctness of this opinion. See *Trout*.

ANOTHER OLD CRENSHAW.—Capt. James Perry, one of the first settlers of the city of Galveston, died at 8 o'clock yesterday evening, of a lingering disease. His funeral takes place at 3 o'clock to-day, from the residence of his son-in-law, George Ball, Esq., "Trinity" block.

FALAN PACKING.—Messrs. Peal & Dumble, of Houston, announce in reply to certain enquiries, that they intend, whenever they can ascertain to a certainty the guilty parties, to publish the names of planters who may send them false packed or plated cotton.

AWFUL CONFLAGRATION.—A dispatch dated St. Johns, N. B., April 17, says: "The business part of Woodstock, New Brunswick, was entirely destroyed by fire last night. Over one hundred buildings were burned. Loss estimated at over \$300,000. The insurance hereon is about \$75,000. The telegraph office being destroyed, and the instruments injured, we are unable to obtain, as yet, any further particulars."

THE MARRIAGE FATS.—Nathaniel Hawthorne's new work, is an advance even upon the other powerful productions of the same author. The style is exquisite; it gives such pictures of Italian life and such life to Italian pictures as readers will not be likely to find elsewhere. We speak very confidently in saying that it takes rank with the master-pieces of the world's imaginative literature. We are no little surprised to read that some of our intelligent critics complain of its mystery and declare themselves

unable to understand it. We are rather inclined to congratulate the author upon his success in getting his ideal into a form at once beautiful and intelligible. It is true that the subject affords ample room for thought and speculation, and has excited no little of both during the past several hundred years or more. But it is also true that the author's conception of it is as clear as any one's has ever been, though thousands have enjoyed the privilege of writing and talking about it. Just because it cannot be satisfactorily told in an abstract way it is a fit subject for the imaginative treatment to which it is here subjected. If it were written out without the aid of these forms—or rather if that should be attempted, the reader would be sure to recognize an old and familiar acquaintance. We shall not strip him of his costume. He seems to like it, and really he has had so much trouble in getting himself before the public in dress suited to his character, that it would be unkind to destroy any pleasure which he may take in his present outfit from the wonderful loom of Mr. Hawthorne's imagination.

CASSELL'S ILLUSTRATED NATURAL HISTORY.—We have received Part I of this useful work. It is profusely illustrated and well edited—a book for the times. It cannot have too general a circulation. We wish the publishers great success, and advise families to quit purchasing trashy literature and invest in books of this kind, which are as interesting as instructive, and will form a valuable standard addition to the library. Mr. Cassell comes in good time with his illustrated works. They supply a want, and must, if their value be known, create a large demand.

THE HOME CIRCLE for May is a beautiful and interesting number, well worthy of the high compliment which one of its most intelligent readers bestowed upon it in our hearing the other day. Bishop Andrew and Rev. Dr. Lovick Pierce are among the contributors; the former writes "The Ministry of Young Ladies," an instructive and impressive paper, and the latter finds something excellent to say, in his own best manner, about Anna, the "prophetess." These two gentlemen, both old and full of labor, are setting a noble example to the new generation. The earnestness which they manifest for the welfare of the Church, the industry to which they give themselves unwearily at a time when they might be excused for resting, and their cheerful piety with which they illuminate their labors, speak several things very plainly, of which we will mention two: First, they were raised to work, which is the reason why the capacity for it remains almost unimpaired by age; second, they see the need of it more clearly than the men of to-day, just as laborers who have brought the burden half-way up the hill may be supposed to look better than others what it will cost to get the load to the summit. We of the present, were born half-way up; these old men have brought the Church to our starting-place, and, instead of laying down their charge and leaving us to do the remainder, their shoulders are the first applied to give the new start, and their cheering cries more hopefully than our own. God bless the old men! They are sunnits men, and never intend to rest till the top is gained, unless the Master sooner says "It is enough!" Their heartiness, and the well-earned experience with which they apply it, makes us feel sorry that we have not more even of red, untraded strength to put forth to their help.

But all this is saying nothing about other contributors; and is a fine portrait of George W. Willard, a Methodist merchant of Charleston; nor the editor's well-arranged table, containing many other things, especially music, in which the *Home Circle* is far ahead of any of the Magazines. In this number we have a "Gloria in Excelsis" for four voices or for full choir. It is a fit companion to the compositions which have already graced the *Home Circle*.

Each number of the Magazine contains 64 pages. Terms \$2.00 per annum in advance. Agents may retain 40 cents out of each subscription.

TEXAS ITEMS. SUNDAY SCHOOL AT ANDERSON.—A letter before us says: "Since the winter has broke away, a Sunday School has been organized at the Methodist Church. Besides officers and teachers, last Sunday two weeks, our school numbered 48, and yesterday I think we numbered 50."

THE NEW CHURCH BELL.—The bell purchased by the new church, in New York, for the new Methodist Church, came safely to land a few days since. It is an extra bell, of good size, weighing about 600 lbs. The ladies in this country have a right to be proud of it, as it was bought with their own industry and influence.—*Christian Journal*.

Our Sabbath schools are peculiarly interesting, and doing a good work for the numerous children of this community.—*Id.*

The Rev. R. P. Thompson, agent for the American Bible Society, has been carrying out a new machine "in line of war" to prepare for peace." He has gone among the armed men on the Rio Grande, distributing bibles; and, says a letter to the *Global Messenger*, has placed quite a number of Bibles and Testaments among the Rangers.

The writer says the veteran, Maj. Ford, is "breaking of the practice of swearing," and "reads his Bible with a new interest, and his knowledge had better look out. The first thing he knows, Mr. Thompson will be making him read the *English Bible*."—*News*.

The "Grand Temple" of Texas is to meet at Tyler in annual session on the second Monday in May next.

The clergy of Gonzales are delivering lectures, in rotation. The *Inquirer* says they are interesting and well attended. A good sign.

Rain! rain! fruit-giving, cheerful, golden drops of prosperity, fell upon the parched and thirsty land on Monday and Tuesday last. We think the rain was general, and, with one more just like it, the farmers can make a *Trout crop*. We have heard the opinion expressed that it rarely ever rains here in April. This, we suppose, is an exception to the correctness of this opinion. See *Trout*.

ANOTHER OLD CRENSHAW.—Capt. James Perry, one of the first settlers of the city of Galveston, died at 8 o'clock yesterday evening, of a lingering disease. His funeral takes place at 3 o'clock to-day, from the residence of his son-in-law, George Ball, Esq., "Trinity" block.

FALAN PACKING.—Messrs. Peal & Dumble, of Houston, announce in reply to certain enquiries, that they intend, whenever they can ascertain to a certainty the guilty parties, to publish the names of planters who may send them false packed or plated cotton.

AWFUL CONFLAGRATION.—A dispatch dated St

