

THE TEXAS CHRISTIAN ADVOCATE.

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WHOLE NO. 420.

LETTER FROM EAST ALABAMA.

A great day in East Alabama—East Alabama Male College—Laying of the cornerstone—Inauguration and procession—Musical exercises—The Address—Dr. Sumners in his "own vein"—The dinner—Hon. H. W. Hilliard's speech—Carroll's study—The Faculty—The College Edifice.

ALBANY, Ala., August 15, 1857.
MY DEAR GILLESPIE: Wednesday, the 12th day of August, in the year of grace one thousand eight hundred fifty seven, will be remembered in East Alabama, as an occasion of absorbing interest to the cause of God, to the advancement of religion, and to the educational movements of this State. To the Alabama Conference it was the inauguration of a new era in one of her cherished enterprises. On that day the East Alabama Male College may be said to have had its birth. Popular interest, it is true, has been felt in this enterprise for some time past. In the month of November, 1854, your correspondent, though "little and unknown," drew up a Memorial to the Conference of this State, humbly praying for the establishment of a College in this town. From a beginning so seemingly insignificant, grew one of the most exciting topics of debate and popular discussion that has ever agitated Alabama. The interest awakened upon this subject has not been confined to the bounds of the Methodist community, but men of all denominations, and of every political creed, have felt their attention irresistibly attracted to the consideration of a topic involving the educational progress of their State and their country. There has been more talk about it, public and private; more discussion in restricted circles, and through media of intercourse with the reading classes; more money raised; more liberality exhibited, and more hopeful indications of a right appreciation of the benevolent use of wealth, than upon any other matter within my knowledge. Yet all this speech-making—all this fine declamation—all this flourish of rhetoric—all this use of tongue and pen, had not assured the anxious mind of Methodism in East Alabama, of the certainty of this great enterprise. Now, however, all doubts have vanished. The undertaking has risen from the debatable region of contingencies, to the high level of an established fact. The first act in the drama of its public recognition as a popular verity, has been performed. I propose to tell you when it was done, who did it, and how the actors in this great scene acquitted themselves.

After such an unglorious exordium, I trust your nerves will bear the announcement that, "in short"—as our dear, delightful, dirty, epicurean friend, Misawber, hath it—on the 12th day of August, as aforesaid, the cornerstone of East Alabama Male College, at Auburn, was laid. That is just what I mean to say, stripped of all rhetorical garniture.

There had been three weeks of rain, and flood and storm, preceding the day appointed. But as a peculiar mark of divine recognition, on that morning—

"No, did not rain, but like God's hand,
The glorious sun upst."—

whereas our hearts greatly rejoiced, for we saw the certain prospect of our Institution thus prettily prognosticated, in this calm, clear, and tranquil day, succeeding a season of darkness and gloom. Early on that morning every road leading into the village swarmed thick with the yeomanry of the surrounding country. You know how densely "the region round about us" is populated. It seemed emptying its thousands into our streets, in all their holiday bravado. Age upon its staff, and youth unweary with smiles. Young men and maidens, white and black, in carriages drawn by wagons, mounted in luggages, enthroned upon ox-carts, seated upon horses, ingloriously besting even dull donkeys; in that case, laughing, chatting, jesting, in endless succession. The negroes enjoyed a saturnalia, and with their ebony faces glistening with a kind of untimely hilarity, contributed to the noise, bustle, and enlivenment of the day. Loads of passengers came by the railway. Music added to the festivities. At 11 o'clock a grand procession formed in front of the Chapel of the Auburn Masonic Female College. Five or six hundred Masons and Odd-Fellows led the van, under the direction of marshals mounted upon high-stepped carriages. "John Gilpin of London town" rode never more famously, nor more furiously, than those scarlet-saddled, gunnetted, martial-looking gentlemen. The merry chiming of the church-bells; the pealing notes of music, from the brass band, under guidance of a sombre-hued Julien, "a cullid puss" of distinguished bearing and severe physiognomy; the roll of wheels; the tramp of horses; the measured tread of the long procession; the glittering tinsels of the gaudy masonic dresses; the hoarse howlings of the Grand Marshal, and his stentorian echoes, were all elements of a pleasure that needed but little of our Pope's celebrated line about "gim, drum, trumpet, blarney, and thunder!"

A temporary flooring had been laid upon the sleepers of the second story of the new College edifice, and above a portion of it had been stretched an awning. This was the point designed for the addresses. To this place the crowd repaired. In a few moments, the vast platform, 120 by 70 feet, was jammed and crowded by a dense clustering mass of human beings, all eager to see and hear the great actor of the occasion. The first item in the programme was the anointing and depositing of the cornerstone. The Rev. T. W. Dorman, D.D., prayed, after the Grand Master of the Grand Lodge, Gen. J. McCaleb Wiley, performed the ceremony of laying the stone, in accordance with the impressive rites peculiar to that ancient and honorable craft. Your readers, perhaps, have witnessed such things, and need not be reminded of the emblems of operative Masonry—the level, the square, and the plummet, that are employed; or of the corn, and wine, and oil, that symbolize the Divine beneficence, in blessing the earth with abundant and wholesome fruits. So great was the crowd, that I could not get to see the ceremonies of putting down the stone, more especially as it was done in a corner.

Within the corner-stone were deposited various articles of interest. Should the Goths and Vandals, in some distant future of returning barbers, sack, and overturn the noble structure

now in course of erection, they would find evidence that a sect called Methodists possessed the land, in that remote antiquity of which, we may suppose ourselves the unnamed representatives. You, my dear brother, are sure of immortality, for next after the Holy Bible, our Hymn-Book and Discipline, were put in our Church papers, including the great *Texas Christian Advocate*. Think of that, and be cheered in your herculean labors out there in that distant frontier-land. The editorial utterances of Father Gillespie, one of the ancient seers of the Methodist persuasion, translated out of the original Anglo-American character, into the modern nullipolitan dialect? What think you of some such publication being annually announced in the year 20,000? Startling conception, is it not? At who shall gain say its possibility!

At one o'clock, preliminary arrangements having been completed, Bishop Preyer began his address. The scene was impressive, and bore strong testimony to the popularity of this eminent man of God. By the most persistent efforts, the Marshals had succeeded in driving back the eager throng, so as to give the speakers space in which to move and breathe. The tier upon tier, from the distant outskirts, the audience pressed inward and forward, until dense impenetrable phalanxes of human beings surrounded the stand. Upon the ground below, in the basement, out of sight, underneath the platform, holding on precariously to the slight framework that held the awning; clinging unto the roof of an adjoining house—every available foot of space was packed with its living mass.

I cannot pretend to analyze the Bishop's address. It was an able exposition of the truth, that education should be entrusted to the Church. The course of his argument led him to consider the errors of past efforts; the utility of legislative interference, and State provisions; the fatal moral effect of dissociating religion and intellectual culture, and particularly the hurtfulness of Mr. Jefferson's attempt to establish the Virginia University, irrespective and exclusive of Christianized and Christian instruction. He resorted to the multiplication of denominational Colleges, a brighter era for religion and for our country. Upon this point his remarks recalled a conversation which I have heard you express, in connection with this subject. His vindication of Methodism from the aspersions of those who would brand it with illiteracy, were just and strikingly eloquent. To its classic origin; to its acquaintance with academic associations; to its familiarity with scholastic training, in the person of its great and learned founder, he did ample justice. His eulogistic allusions to the eminent literary abilities, to the erudite University education, to the deep and thorough and liberal culture, to the catholic fervor and zeal of John Wesley, were of the finest specimens of popular oratory. Referring to the meeting of the little band in an upper chamber of Jerusalem, planning the conquest and evangelization of the world, the reverend speaker found a striking parallel in the assembly of those few devoted men who constituted the first pioneers of Methodism in New York city, when full of faith and the Holy Ghost, they determined to spread scriptural holiness over these lands. It was an able and masterly effort.

When I say that Dr. Sumners succeeded the Bishop in his ablest style, you will have some conception of the remarkable literary treat which his auditors enjoyed. He supported two propositions, viz: 1. That the Church has always controlled the education of its members; 2. The Church must always continue to control their education. To establish the first assertion he plunged into an ocean of traditional, biblical, and ecclesiastical lore of which he alone, on that day, could have sounded the fathomless depths. Had he been transformed into the person of Josephus before our very eyes, he could not have more learnedly discoursed us of "Jewish Antiquities." Had the venerable beard of the old Rabbi Moses ben Maimon swept his girle in our astonished presence, we could scarcely have heard more notable discourse upon Synagogues, and Talmuds, and Targums than by this Most-learned and Gelehrer, and Doctor for authorities, who made us one "confirmation strong" upon the abstractest points. With such names as Aelcius, and Abbeles, Columbus and Bebe, John Milton and eloquent old John Donne; with talk about baptiseries, and catechisements, and monasteries; with reference to Kingswood, and Woodhouse Grove schools, and Richmond Theological Seminary, and with allusions to our own country and its institutions, he equally edified and delighted his attentive auditors. Never did I hear so much learning, such erudite information pressed into service with such an infusion of vivifying power as to entertain a miscellaneous audience, and hold them enthralled for more than an hour—albeit the brooding dog-star beat fiercely upon the outer's unprotected joints.

The speaking concluded with a grand blast of music, when we turned our attention to the dinner. It is yourself whom I have heard quote, with such glib and glib, to the effect that "there is nothing better for a man than that he should eat, and that he should drink," as Solomon roundly affirms. This second maxim, had you been here, you could have abundantly vindicated. True, we had no brains of peacocks for Heligobaldus, nor had we any turbot for Apuleius, but for honest John Doe and plain Richard Roe, whose legal entity has been recognized, "time whereof the memory of man runneth not to the contrary," the provision was ample, abundant, wholesome. Not less, I should say, than two hundred beasts on Auburn alters slain, together with innumerable lots of divers kinds, single vinda, ground the *terric hundred feet of tables*, at which sat between four and five thousand human bipeds, to say nothing of "certain low fellows of the baser sort," whose slender and voracious demolition of the food cases and similar dainties and comfits, rendered their classification under the order quadruped a matter of prime necessity for truth's sake. All ate, and drank, and were filled.

At night the spacious chapel of the Female College received a crowded array of beauty and wit, to hear the Hon. H. W. Hilliard. In a short, but forcible speech, he set forth the claims of home institutions, and urged their support upon patriotic grounds. He was followed by Dr. Sumners in a little *sollicitatory* address, so called by way of euphemism. He realized several thousand dollars for his pains.

The Trustees of the College were in session during Tuesday, Thursday, and Friday, trans-

acting important business. They secured a plan of study, and elected an able Faculty to carry it out. I herewith send you both the outline of the one, and the names of the other, if indeed your editorial patience is not entirely gone already. Don't say of me, dear Sir, "Shall a man fill his belly with the East wind?" Such a query might imply something gaseous in my long, rambling, desultory letter. But then I don't often vex your righteous soul. Therefore "put on bowels and mercies."

The plan does not go into particulars. Our Greenback friends—I mean no disrespect—descended to minutiae, and laid themselves open to criticism. We aim simply to give a general outline of a liberal educational scheme, arranged under appropriate grand divisions, leaving the apportionment into separate Chairs to the Faculty. This we think safer, more judicious, and more respectful. Here is the "Plan of Instruction in East Alabama Male College."

1. *Philosophy and Ethics*—embracing Intellectual and Moral Philosophy, Political Economy, Political Ethics, Evidence of Christianity.

2. *Mathematics*—embracing Algebra, Geometry, Trigonometry, &c., with applications to Mechanical Physics, Astronomy, Optics and Civil Engineering, and cognate branches.

3. *Literature*—embracing Latin and Greek Languages, Literature and Antiquities, English Literature, including study of *Anglo-Saxon*, *Eloquence*, *Logic*, *History*, *Ethetics*, *Criticism*, *Laws of Poetic Development*, &c.

4. *Natural History*—embracing Chemistry, Natural Philosophy, Zoology, or Natural History, as well as all its branches, *Mineralogy*, *Ornithology*, *Conchology*, with *Geology*, *Mineralogy*, *Botany* and *Lectures on Hygiene*.

The *Modern Languages*, and *Hebrew Literature*, together with *Biblical Instruction*, will constitute a supplementary department.

Two things about this Curriculum of study are worthy of notice. First, in the department of English literature, the course will be fuller, higher, and more liberal than usual. You will notice, also, that the Anglo-Saxon element of our language is introduced. This is the only plan of study, within my knowledge, in the United States, in which any provision is made for the pursuit of that important branch of English literature. This is remarkable, when we reflect that the dialect of the common people, the staple of every day conversation, is almost entirely derived from the Anglo-Saxon element of our language. Such nervous, pure, classic compositions as the discourses of Christ and the Lord's Prayer in the Scriptures, and that immortal book, Benjamy's *Pilgrim's Progress*, abound in strong, simple, Saxon words. Fifteen-sixteenths of the words in common use, it is said, come from this source, yet the study is completely ignored, while the Latin and Greek elements are profusely taught and diligently pursued, and, very properly. Having an agency in drawing up the plan here under avigation, I determined to insist upon the Anglo-Saxon. What think you of it?

Another feature is the extended course in Natural History, embracing a wider range of practical subjects than is ordinarily pursued. This is secured by abridging slightly the length of the classical course, and compensating by requiring more advanced progress in these departments of language as a condition of entrance into the College. The reasons for enlarging the scientific course are that we believe it to be important to an agricultural people to have their sons instructed in those branches that relate to their ordinary pursuits, and because, also, we believe that the contemplation of natural objects, as the handwork of God, well calculated to lay the basis of a sound Christian character.

To carry out this liberal system of instruction, the following gentlemen have been elected. All the Professorships are not filled, but only so many as the immediate wants of a newly organized institution may require.

1. *Prof. President*, and *Prof. Philosophy and Ethics*—Rev. W. A. Sumners, D.D., at present President Randolph-Macon College, Virginia.
2. *Prof. Mathematics*—A. R. HOLMES, M. A., now Prof. Greek Literature in Centenary College, Jackson, La.
3. *Prof. Languages*—O. F. CASEY, M.A., late Prof. of Languages in Florence Wesleyan University, North Alabama.
4. *Prof. Natural History*—JOHN DABRY, M. A., Auburn, Ala.
5. *Prof. English Literature*—WILLIAM H. CHAMBERS, M.A., Eufaula, Ala.

These men, or some of them, you know. Dr. Sumners' reputation is "in all the Churches." Chambers you admire, as I know, above any man of your acquaintance, almost. Draby is extensively known as an eminent Naturalist. The College officers will be, but not to fame.

The college edifice will be a grand structure. It is 160 feet long, by 75 wide, four stories high. The front is to be ornamented by two great symmetrical towers, with a noble portico between them. The style of the building is simple, as it should be, but extremely beautiful. The locality is a gentle eminence, surrounded by undulating grounds, capable of being greatly beautified. There is a preparatory school here of 115 pupils, under one of the most successful teachers in the State, Mr. Wm. F. Slaton. Though very young, he has a large number of young men ready to enter College, when the classes are organized in October, 1858.

With such advantages, East Alabama Male College is obliged to succeed. *Esto perpetua!* Flomo.

ASTRONOMY CORRECTED.—Professor Hansen, of Gotha, has been employed by the British government, for several years, in rectifying the astronomical tables of the moon. The tables are completed, and will be published. They are said to present data of very great value to astronomers. Heretofore it has been impossible to fix the eclipse of the sun mentioned by Xenophon as having occurred at the siege of Larissa; but the corrected tables of Professor Hansen place the matter beyond doubt, and prove that the eclipse and surrender of the city occurred on the 19th of May, 557 years before Christ.

PRESBYTERIAN "MISTERS" NOT "CLERGYMEN'S."—In the assembly of the Scotch Kirk (Established Presbyterian) a report was read, and drew forth the following, which we take from the *Christian Times*, a Dissenting paper: "Mr. Plain had only one objection to the report—purely clerical—it was the frequent use in it of the term 'clergyman.' Clergymen was not a Presbyterian phrase at all. 'We,' said Mr. Plain, 'are ministers, not clergymen.'"

THE MISSION OF METHODISM.

BY REV. WILLIAM H. SEAT.

CHAPTER X.

Address of the General Conference in 1856—Remarks—General Conference in 1840.

During the four years immediately preceding the General Conference in 1856, there had been a large increase in the membership, though the minutes showed a diminution during the last year of that time. In view of this falling off, justly characterized as "so unusual in our history," the Pastoral Address given to the Church the following, with other wise and wholesome advice:

"It becomes us to humble ourselves before God, to apply the means to our command for the enlargement of His work, for the increase of holiness among ourselves, as well as the conversion of sinners for God. Among the means to be used for this purpose, we may recommend—1. A recurrence to first principles; a firm adherence to, and a faithful development and application of, those doctrines of the gospel by which we, as a Church, have ever been characterized; particularly the doctrine of holiness, as preached and enforced by him under God, laid the foundation of our spiritual edifice. His maxims was, 'When the work of sanctification goes on among believers, the work of God will prosper in all its branches.' It becomes, therefore, the imperative duty of all ministers of Jesus Christ to explain and enforce the nature and necessity of this work in the hearts of all their hearers; and it is equally the duty of those to strive after it in the way of God's appointment, and to regulate their lives accordingly. We would therefore remind ourselves, as well as those whom we would address, of the great necessity of making this subject a cardinal point in all our ministrations, and in all our public and private duties."

Let it be borne in mind that this was written, as above stated, immediately in view of a temporary falling off in the membership of the Church. It is thus seen that in the judgment of spiritual adversity, the first remedy for the successful promotion of the cause of God was "a recurrence to first principles," the faithful adherence to the original design, "to raise up a holy people," to "spread scriptural holiness," by explaining and enforcing from the pulpit and elsewhere, "the nature and necessity of this great work in the hearts of all our hearers."

How very practically important is Mr. Wesley's maxim as quoted in the Address. Truly, if the leading idea of Methodism be carried out, if the great central design of the whole Christian system be executed faithfully, the departments of the great work will exhibit the marks of prosperity and success. While the flaming sun holds his appointed place in the heavens, the planets shall revolve in harmony about him. While old ocean leaves his tide and rolls his billows, the clouds shall gather, the rains descend, and the rivers flow. It will be found, other things being equal, that the prosperity of the Church is deep and permanent, or otherwise, in accordance with attention to, or neglect of, the abundant and powerful teachings of the gospel on the subject of holiness. Verily, if we had a wholly sanctified ministry—a ministry cleansed from all sin, thoroughly devoted to God, and filled with the overwhelming baptism of "power from on high," whose shining example and longues of the sword, under the blessing of God, raise up a holy people, the work of God would go on with amazing rapidity and success, mighty gains in sin would be as Dagon did before the Ark, the most distant from God would be made nigh by the blood of Christ, the myriad forms of infidelity would give way, the overshadowing superstitutions of the earth would fall to rise no more, and the kingdoms of this world would soon become the kingdom of our God and his Christ. And let us be perfectly assured that as surely as effect agrees with cause, Christianity never will succeed fully in any of her undertakings, much less in the mighty enterprise of spreading the gospel with saving power over all the earth, until she has, to a large extent, a holy ministry, and a holy membership, through which to work her mighty wonders in the enlightenment and salvation of a perishing race.

Brethren in the ministry, suffer the word of exhortation. We have read and preached the word of God, but have we experienced the fulfillment of all its "exceeding great and precious promises" in our entire deliverance from the thraldom of sin? We are accustomed to the exercises of fervent prayer; but have we gone up the paths of supplication to the heights of perfection? We have testified that Christ hath power on earth to forgive sins; but have we known for ourselves that the blood of Christ cleanseth from all sin? Let us go to the purifying fountain, and there abide till we are cleansed "from all unrighteousness of the flesh and of the spirit, perfecting holiness in the fear of God." And let us constantly and earnestly urge forward our charges, collectively, and in their individual membership, whether as young converts or veterans—whether backsliders or growing in grace, to the Canaan of perfect love. O let us "endeavor with all our power to build them up in that holiness, without which no man shall see the Lord."

"We exhort and beseech you, brethren, in the final day of accounts, have their crowns of rejoicing genned and stored with a hundred-fold more seals to their ministry, than many who write so fluently about the "preaching for the times," as if God's truth and men's wicked hearts had changed with the change of times! There has been a sad change in the "preaching of the times." In the language of the secular press, "the glory and power of the pulpit has departed to the press and school house," and mark the reason assigned: "The occupants of the pulpit have become the apologetists of the vices and follies of the times!" The few who still stand up to reprove and rebuke sin and vice are regarded as eccentric enthusiasts. Come, brethren in the ministry, let us be sure to put the "leaven into the meal," if we would have it leavened, and lay the naked, keen edge of the "sword of the Spirit" upon the heart, and prove that it is "sharper than two-edged sword," and will "divide soul and spirit, joints and marrow, discern the thoughts and interests of the heart," and is truly "mighty to the pulling down of the strongholds of sin." Let us wipe off the reproach cast on our calling, by faithfulness in the holy vocation.

FOR THE TEXAS CHRISTIAN ADVOCATE.

"BROTHER FRANK WILSON."

MR. EDITOR.—Among the men who have labored to lay the foundation of the Church deep and broad in Texas, and with great success, Rev. Francis Wilson, (known familiarly as "Brother Frank Wilson") will be remembered; and if the future historian of the Church leaves him out of the "record," it will be found "on high." He is now an aged man, waiting in faith for his change, a superannuated preacher; a character that ought to excite more sympathy and affection than any other. But, alas! many of these men, of whom it might well be said, "the world is not worthy," go down to the grave with a consciousness of neglect, while not a few have "suffered for the necessities of old age. We do not say this in reference to Brother W., for we believe, through a good Providence, he has provision for his comfort.

But a few years ago he was, in his own language, "strong for the war in the open field, and left others to abide by the staff." This sentence from the lips of Brother Frank Wilson would thrill you with a variety of emotions. The words, "Strong—war—open field—others left to abide by the staff," would be enunciated with such dramatic effect, as to instantly array before your mind a "giant refreshed with new wine," and yourself that giant, wearing with an embattled host of foes on some memorable field; but with a breath you would be contemplating a class—time-serving, world-loving, labor-shirking, sitting idly by the "staff" and the word *staff* would signify, by the manner of its utterance and connection, all that was worthless, unreal, and meanly poor. This was the "hiding of his power; here his great strength lay." You saw what he said, as well as heard it.

Good Brother Frank Wilson had a heart of tenderness, with a soul of fire; but the latter predominated, and with a strong vein of humor that often characterized his performances; and with his dramatic genius was used with telling effect on vice and the follies of the times.

We give a specimen: In a neighborhood in the State of Texas, there was a great deal of strife about "marking and branding calves," that, in the language of the wits, "sucked the wrong cows." Brother W. was rather a stranger in the neighborhood, but before his appointment on a trip to that place, he had heard of the contention. The theme of his sermon was *repentance*, and in his exegesis he asserted *repentance* to be essential to true repentance; and after stating the point and arguing it at some length, he gave the following anecdote in illustration, which he narrated in a low conversational tone of voice. He said that while preaching in Kentucky, in the days of his youth, there was a man who stole a bell off of one of his neighbor's cows, and was so lousy in it that he did not take time to unblock the collar, but cut it. Some weeks after he attended a meeting, and became deeply convicted of sin, and set out on a life of reform. But whenever he would go to pray, he would hear the bell sounding in his ears. The flight of time gave no relief, but rather made it worse. At last he became so annoyed that he resolved he would restore it; for however secret the place in which he would hang down to pray, just over his head he would hear the bell. (Here the preacher would swing his hand like he had a bell in it, and in a deep, wailing voice he would cry, *ding, dong, ding*, and never would make a noise of his face move.) The pious thief could bear no more, so with the bell in hand, collar well mended, he started to the house of the owner of the bell, weeping as he went. When at the gate he called out, "Here! here! neighbor, is your bell the I stole, and I have brought it back, for I shall never get forgiveness of sin if I keep it." When Brother W. came to repeat the words of the thief, there was more than mere faint imitation; there was in his tones and manner such deep grief and shame, as to startle the people with sympathy for the penitent, rather than a titter. When through, he made a long pause, looking in every part of the auditory, as in search of some one whom he hoped to recognize. At last he looked as if he was satisfied he had found the object of his search. He then began in an elevated tone of voice, which increased as he proceeded, till it became a trumpet blast. "If the spirit of awakening was to fall upon this people, and many of you were to commence a life of reform and prayer, how many calves could be stamned with the branding of calves, and how many noses filled with the smoke of burnt candles!" The flushed cheeks, and side glances, and starting manner of some, told that the old man's rattle had taken effect. He paused again, and remarked in a loud whisper, "Don't dodge, if you are not hit," and quietly went with the next point in his sermon. Such pointed preaching as the above, is "preaching required for the times," and the preaching required in all places. Of late there has been a good deal written on the subject of preaching, and about the excellency of written and unwritten sermons, read or extemporized, doctrinal or intellectual, long or short. When it is so clear from the word of truth, and from observation, that the world has ever needed, and ever will need—a pure, earnest, honest and fearless ministry of the Word of Life. There can be no doubt but hundreds of such plain and pointed preachers like Brother Frank Wilson, will, in the final day of accounts, have their crowns of rejoicing genned and stored with a hundred-fold more seals to their ministry, than many who write so fluently about the "preaching for the times," as if God's truth and men's wicked hearts had changed with the change of times! There has been a sad change in the "preaching of the times." In the language of the secular press, "the glory and power of the pulpit has departed to the press and school house," and mark the reason assigned: "The occupants of the pulpit have become the apologetists of the vices and follies of the times!" The few who still stand up to reprove and rebuke sin and vice are regarded as eccentric enthusiasts. Come, brethren in the ministry, let us be sure to put the "leaven into the meal," if we would have it leavened, and lay the naked, keen edge of the "sword of the Spirit" upon the heart, and prove that it is "sharper than two-edged sword," and will "divide soul and spirit, joints and marrow, discern the thoughts and interests of the heart," and is truly "mighty to the pulling down of the strongholds of sin." Let us wipe off the reproach cast on our calling, by faithfulness in the holy vocation.

FOR THE TEXAS CHRISTIAN ADVOCATE.

EARLY METHODISM IN TEXAS.

MR. EDITOR.—Several have expressed a desire that all the scraps of early Methodism in Texas could be collected and preserved. I have been trying to get all the information that I could concerning the pioneer preachers, their labors and success in this Red River portion of Texas. (Not in "Red River Conference," and on "Post Oak circuit.") I had from a letter before me, from Rev. John H. Carr, that he was appointed by the Arkansas Conference to the Red River, in the fall of 1835. It was called "Sulphur Fork Mission," embracing Red River and Lamar counties. Brother Carr commenced his labors about the first of December, 1835. He says that Rev. Messrs. Ramsey, Overly and Denton had preached a few times on this side of Red River, in 1834 and '35, while they were on "Miller Circuit," Arkansas Conference, but their visits were by no means regular. Brother Carr formed the Mission with twelve appointments.

In the fall of 1836 it was left to be supplied. Rev. R. Gregory, the presiding Elder, could not supply it, he therefore moved Rev. E. B. Duncan from the Washington Circuit to this, who got here about the first of February, 1837. About the time he came, Rev. William G. Duke, formerly a member of Arkansas Conference, settled in Lamar county, near the sulphur fork of Red River. The first quarterly meeting was held near where Clarksville now stands, commencing on the Saturday before the second Sabbath in April—Robert Gregory, Presiding Elder, E. B. Duncan, Preacher in Charge, and William G. Duke, Secretary. The Conference was organized with seventeen members. Soon after this, Rev. G. Orr, a local preacher, settled in Lamar county. This year passed off without any great revival. The members that moved in were formed into societies. The Indians were troublesome, which prevented many from attending the meetings.

The above named Brethren still live in the hearts of many of the first settlers of this country. In the fall of 1837, J. B. Denton was in company with the Rev. Lyttleton Fowler. Then came Brother Dukes. It was Brother Fowler's first visit to Texas. He preached his first sermon in Texas in Brother Duke's house. After resting a few days he started south for his work. Denton closed his labors on this mission with but little success. This year the brethren concluded to have a camp-meeting at a place known as Shiloh's Camp ground. A short time before the meeting was to come off, the Indians again began their depredations, and the meeting was dropped. In the fall of 1838, Rev. Jacob Whitesides was sent to Sulphur Mission. The first quarterly meeting was held in February, 1839. We have the minutes of this quarterly Conference. The minutes of meetings before this have been lost, but Brother Duke who acted as Secretary at all of them gave me my information. The first camp-meeting that was held in this country was held about three miles north-east of Clarksville, in September, 1838. Brother Whitesides was absent on account of sickness. The preachers were Gregory, Duke, Craig and Malley. There were also thirty conversions. This was the beginning of a general revival. In about two weeks they had another camp-meeting at the same place, where many more were converted than at the first meeting. In the fall of 1839, Rev. J. W. P. McKenzie was sent to this work. He traveled it two years in succession; the revival flame continued to burn, and many souls were brought home to God. He still lives, and has a flourishing institution of learning near Clarksville. Rev. James Graham traveled it the next two years. These years, as the previous ones, were crowned with success. Brother Graham lives in Paris, and has a flourishing female institution. In the fall of 1843, Rev. William G. Duke was re-admitted into the Conference, and sent to this work as senior, and Rev. J. Shook as junior preacher. This year, as the previous years, was blessed with a revival spirit. The revival that commenced in September, 1839, continued more or less every year until this time. Brother Duke lives near Clarksville, as a local preacher.

This portion of Texas was cut off from the Arkansas Conference, and made a part of the Texas Conference at the General Conference of 1844. We have given but a brief sketch of the labors of the first Missionaries, and their success in this country. We would be glad to see a fuller account by some person who witnessed their labors. We might give several incidents of the hardships, trials and travails of these men of God.

ANDREW CHAMBERS.

Red River, August 8, 1857.

FOR THE TEXAS CHRISTIAN ADVOCATE.

"NOTHING ELSE BUT HEAVEN."

I read not long since the drying words of Melancthon, published in your invaluable paper: "Nothing else but Heaven!" Brother, Sister, there is an echo swelling up from the lowest depths of your hearts as your eyes rest upon these words! Does not the long winter of frozen feeling break up, and the beautiful "day-spring from on high" cause that care-worn heart to send forth a gasp of new and grateful emotion in view of the hope of Heaven?

When the tired spirit has drained the cup of sorrow to the dregs; when the loved are torn from our longing embrace, and the beautiful Eden we have formed for ourselves is made a desolation; when every tie has been severed that bound us to life; Oh! then, "nothing else but heaven" can bind the broken heart, and calm the wild tumult of the soul! Then thoughts of heaven prompt wild longings to be free. Free to go home; free to see my Saviour; free to behold my God in that bright land of rest! Then, indeed, will sorrows and trials be "lost in heaven, love and praise!" Oh! Father! I would thank thee for these sweet gleamings of a better life.

"Tho' hard the conflict, dim the distant end,
No light to clear me, at my side no friend,
Still lift thine eyes to heaven, and spirit, 'thy better portion trace.' There is 'nothing else but heaven left for thee."

"And when thou'st gained that blessed shore,
Forever freed from sin and pain,
Death's cheater waves shall hiss and roar,
Mingling their streams again,
There, ever closed, that shadowy door
Shall entrance give to earth no more.

FOR THE TEXAS CHRISTIAN ADVOCATE.

A GOLDEN HOUR LOST.

On last Sabbath morning, an hour! 'Twas a golden hour—of celestial gold; bright, clear, pure. 'Twas enshined in a frame of heavenly love; decked with garlands from the tree of life; set with pearls, diamonds and precious stones of inestimable, eternal value. For eighteen hundred years have angels and martyrs, and saints been endeavoring to ascertain its value, but in vain. Around its edge were engraved words of heavenly origin; of holy truth, which the proud, haughty, rebellious could read and become humble, meek and submissive; which the poor, wretched, faring man could read as he ran, and become exalted, yet, exceedingly lifted up, even to be a "King and a priest." It had lines of blood upon it; not the "blood of birds or beasts or Jewish alters slain," but as the words written on the edge did plainly tell, the blood of "the Lamb of God which taketh away the sins of the world."

A corresponding space of time in my store on Monday morning, I found to be worth (speaking after the manner of men), five dollars. This I could not, I would not, lose. On Sabbath morning I was lying in bed, playing with the beautiful, lovely moments, as they came flitting along like messengers from heaven, persuading, warning, pressing me to be up and doing, before they should have finished their task of joining their little hands together and forming an hour, which if once lost, could never be regained.

My class at Sabbath School were without a teacher; my Bible had not been opened for a week. But then such things are trifles; and it would not do to be seen riding out, or sitting before my store door, reading the late news from everywhere; and I a church member too! O no! that would be wrong!

Now, that precious hour is gone—lost, forever! Forever!

I do not meekly less known with the prospect of recovery; hence no reward is offered, if it could be recovered, I know of nothing on earth that would be a sufficient remuneration for the finder. I only make it known as a warning to others who are in the habit of trifling away those precious Sabbath hours, hoping that my loss may be their gain.

August 15th, 1857.

KITTO'S LITERARY CAREER.

It gradually became known in Plymouth that his work-life entertained rather a rare bird. Some of Kitto's compositions began to appear occasionally in the weekly journal of the town, which attracted the attention of the town's intelligent citizens, also on the 17th July, 1826, the following entry appeared in the work-house minutes: "John Kitto discharged, taken out under the patronage of the town, to be employed as a teacher in the work-house school, after leaving the work-house an eminent mathematician, Mr. Harvey, who had been the leading man in starting the change in Kitto's position, introduced him to the school, as a teacher, at Ketterick. It was the wish of Kitto that he should receive a university education, but other friends would not entertain the proposal. Mr. Groves knew the true value of the man, and sent some of his letters in the *British Library*, was favorably impressed with his ability, and offered to instruct him in his own profession—teaching him and giving £15 per annum services the first year, and £20 the second year. Kitto accepted the offer. The engagement was the turning point of his history. Mr. Groves' untimely death, however, prevented him from becoming a university student, and took Kitto with him to the East. There Kitto gathered the materials of the great work of his life, the illustration of the Bible.

After Mr. Groves, the two men to whom Mr. Kitto was most indebted were Sir John A. Neill, and Mr. Charles Knight. Kitto has indeed been indebted for the romantic gratitude with which he has been honored by the latter, to that great publisher's adverse fortune. Such attachments are, unfortunately, too rare in this world to permit us to speak in his own praise. Mr. Groves' untimely death, however, prevented him from becoming a university student, and took Kitto with him to the East. There Kitto gathered the materials of the great work of his life, the illustration of the Bible.

Notwithstanding his highly educated mind, Kitto was no exception to Sir Edward Fowler Lytton's summation of the fate of the man of letters—"For the author there is nothing but a life of poverty, and a death of obscurity." Kitto was never able through life to secure the copyright of any one of his books, but had to part with them to meet the necessities

TEXAS CHRISTIAN ADVOCATE.

GALVESTON, TEXAS.

THURSDAY, SEPT. 3, 1857.

THE VIRTUE OF MODERATION.

There is one element of human character, without which neither intellect, culture, taste, beauty, wealth, or success is much worth; and that element is moderation. From the beginning to the close of life its necessity is ever present. It is the salt by which every quality or qualification is rendered healthful and vital; by which they are developed and preserved, to their highest richness and power. It is the ballast-power of the character, without which the sail-power of all other advantages are not only unavailable, but sources of danger. Its necessity is never so great as when running with headless steps in the slippery paths of youth. It would seem to be a sad misfortune to the human family that the majority of men and women only become aware of the excellencies and indispensableness of this virtue after it is too late for it to be incorporated into the structure of the character, and too late for it to have any controlling influence upon their destiny. The benefit of experience, through which moderation is generally learned, cannot be exaggerated; but when that experience has covered the most of the life-time, and when the benefit of moderation is only learned near its close, and perhaps after the heart has too firmly fixed to make it available, it is too much like gaining a fortune after a long life of vulgar and sordid striving and mental labor, to comfort ourselves much with reflections on the excellencies of a sad and death-bought experience.

The truth is that the prevalent maxim on this subject, that moderation is only to be self-taught, by long experience, is woefully erroneous and injurious. Many a noble spirit has been made an untimely wreck under its influence. In the majority of those left to themselves to learn by experience, the seeds of irredeemable evil are planted before the lesson is half completed. In many, if not most of such cases, it is soon made impossible ever to attain to any thing like excellence. The body is poisoned by sinful excess, and physical health, and purity and regularity of appetites and desires, are at once placed beyond repair forever; and others, companion and desecrators, are defrauded of their rightful birth-right of domestic joys, and of their justly-earned inheritance of physical vigor and enjoyment. The mind is not only neglected, as it regards its rightful and sincere culture, but it often rendered sterile, and deprived of the vitality and fruitfulness necessary to recuperation. The heart is debauched, and robbed of its natural affections, rendered incapable of either enjoying or imparting the loftiest happiness of this life; and the misery thus self-inflicted, is also visited upon others. The soul is stained with sin; the character is branded with an inward consciousness of dishonesty; the sentiments are heightened, warped, and injured; the taste and the imagination are vitiated and perverted; and the original elements of fruitfulness and integrity of manhood are gone forever.

Instead of being learned late and fortuitously, moderation is one of the very first lessons that should be assiduously instilled into, and earnestly impressed upon the minds of the young. Self-denial should be part of the very earliest experience of every child; and though the seeds of it be planted amid the very spring-time of the warmest parental affection, and in the beautiful garden of a well-ordered home; yet, if necessary, the plow-share of parental authority and power should break deep the fallow ground of the young heart, that they may fall in good ground.

Wisdom and happiness are never found dissociated from moderation. The temperate zone is that portion of the earth which affords the most delightful home for man, and in which the highest and most excellent character, national and individual, is attained. The frigid is too cold, and the torrid is too warm, and both are unhealthily and unwholesomely in their productions. Wisdom and happiness are always associated with calm and repose, and never with agitation and fury. The storm at sea, the overwhelming tornado upon land, and other eccentricities and monstrosities of nature, may serve good purposes, and delight as occasional wonders; but they would but poorly fill the places of "the everlasting hills" the sweet sleeping vales, the dromedars, the calm sunshine and the harmonious seasons. All mental and moral attainments are but little worth, unless that self-composure which aspires in moderation be attained. Without it, the proudest intellect is often caused to stain its crown in the mire and filth of passion and excess; the most beautiful sentiments and the most excellent principles are often invaded and overrun by intemperate desires, as the lovely valleys of the South by Goths and Vandals; the most elegant taste and the most refined manners are often set at naught and forgotten in moments of frenzied anger or ambition, like the sulphurous fires of the volcano bursting out through the smoky nozzles that sleep upon the mountain in whose bosom it is hidden; and the most fervent and zealous piety is often overthrown by the blinding temptations of this alluring world, appealing to the fleshly appetites of an unguarded soul.

The divinely appointed mission of man in this fallen state, is, most assuredly, one of strife and conquest; strife as the means and conquest as the reward. And every one who is wisely instructed goes forth into life to conquer its temptations, and to conquer himself and thus win a glorious destiny. "Every man who strives for this mastery is temperate in all things," moderate in all his enjoyments, desires, opinions, purposes and words. Being naturally the slave of appetite and passion, and having lost, in the fall, the mental dignity and spiritual majesty pertaining to his originally high rank, he has ceased to be God's nobleman in the realm of being; for all his nobleness are such by nature, and not by position or title. The great work, therefore, of his life, necessary to regain his lost dominion, or "mastery," is the conquest of himself, of his pride, his selfishness, his love of carnal joys and earthly pleasures. "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." He who gains the mastery over himself, gains the mastery over all things else. The self-denial thus self-imposed, is the road to the crown of earthly success, and leads to the crown of eternal joy. The conquest of self is the grandest victory the theatre of time can witness, and makes us possessors of the largest and

richest realm attainable in this life. If done in the name of Jesus, through whose grace alone it can be accomplished, it identifies us with Him "who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God." "Let your moderation be known unto all men."

COLLEGE EDUCATION IN TEXAS.

We cannot refrain from saying, what we have long thought, and in which we are supported by the wisdom of some of the best men in the State, in the Church and out of it; namely, that the cause of collegiate education in this State might be advanced at least ten years, if our Legislature would, with the ample and unprecedented means at their disposal, endow one Male Institution for each one of the christian denominations in the State. Suppose the Legislature should endow a Male College for each one of the christian denominations to the amount of two hundred thousand dollars, in money and land, or both, or either, upon the condition that each such endowment, should have invested, in grounds, buildings, apparatus, library and other appurtenances, one hundred thousand dollars. A committee appointed by the Legislature could examine and determine upon the fidelity with which the condition had been carried out. Suppose, farther, that each college thus endowed should be bound to educate, free of charge, a certain number of pupils selected by the State. A further provision might be made, that those selected by the State should be from the class of those who desire to enter into the profession of teaching, and who should be bound to teach for a certain number of years, thus establishing a State Normal School in each college, which would abundantly supply our State with highly educated teachers from among our own people, and educated at our own institutions.

What would be the effect of such action by the Legislature? It would develop, immediately, from four to six first class colleges in our own State, while, without it, we may not have one such for years to come. With such an endowment as the reward for their exertions, the private enterprise of each denomination would be stimulated to the highest degree. A powerful and healthful emulation would exist between them, which would largely assist in the matter. This would extend not only to the raising of the one hundred thousand dollars, which would be forthcoming in a short time, but would also have an excellent effect upon the taste of the buildings, and upon the permanent conduct of each institution. Had this course been pursued heretofore, we should have had this day within the State of Texas, perhaps four, at least three colleges, equal in everything but age to the very best in the United States.

Apart from securing a christian education for the young men of our State, which is with us a confessedly powerful motive, but which may be a minor end with others, this course would accomplish several desirable ends which are unattainable in any other way.

1. It would save time. It is the only method by which first class institutions can be established at an early day. That the denominations will ultimately succeed in building, furnishing and endowing their male institutions, we have no doubt. They always have; they always do; they always will. But it will take much valuable time, which will be a great loss to the people, to the character, and to the education of the State.

2. It would insure completeness. College buildings and apparatus worth one hundred thousand dollars, with an endowment worth two hundred thousand dollars, would constitute an institution which would command the confidence and patronage of the people, and secure to its faculty the finest talent and culture to be found. With such means the course of study could be thorough, and at reasonable cost, and much of the income of each college could be devoted to the acquisition of all the facilities of the most elegant and scholarly culture.

3. Instead of having one State University, as now proposed, we should have several; a number equal to the demands of our immense domain, and prospectively unparalleled population.

4. It would unite all the educational interests of the State. Each Church would feel the vital interest in the success of its own institution, which would be greatly increased by the presence of immediate and glorious success, and the State would be deeply interested in all of them. In Alabama, with a State University richly endowed, splendidly furnished, and always ably officered, there are now three first class Methodist Colleges in operation, or soon to go into operation, one first class Baptist College, and several other denominational male schools. They are flourishing. The State University is languishing. It is, in fact, a half million of dead capital. Similar facts exist in Georgia and South Carolina. And so it will be in Texas, if a similar course is pursued. But by the course suggested, Texas can immediately take the lead of every State in the Union in her male colleges. This is no exaggeration. For Texas has an immense State ability, and large numbers and vitality in the denominations; and no State has as yet adopted this course, which will be certain to insure a success unknown heretofore.

NO SIGHT THERE.

The Rev. Bishop Simpson, of the Methodist Episcopal Church, who recently visited the Methodist Missions in Denmark, Norway, &c., thus describes his visit to those places:—"Hamburg was our next point, and from thence to Copenhagen. The old Danish palace was full of interest—the memorials of the old kings—the antiquities of the Scandinavians—the old round tower where Tycho Brahe watched the heavens, and up whose stairway Peter the Great is said to have driven with a coach and four horses— all were objects of the greatest interest. Then I sailed through those straits of the Skagger Rack and the Catagat—to pronounce which troubled my tongue in the days of my childhood—and made my way to old Norway. After visiting Christiania, the seat of government—its University, Museum, palace and gardens—Frederickschlohd, where Charles XII. met his sudden death,—Sparsberg, with its falls of Glommen—and having seen our missionaries and their labors—I journeyed still northward. Norway has one railroad about forty miles long. By this I reached Lake Mien, with its beautiful and quiet scenery. On this Lake I rode on a steamer near the one hundred miles, and found myself North of the 61st degree of latitude. The North Star was high up in the heavens, and no night was there, for it was now the Summer solstice. At eleven o'clock, in a back room in the hotel, we read and wrote as we would at home a little after sunset, and a few minutes after two the sun was shining again."

Rev. Dr. Rufus Wilcox Griswold, a noted Baptist minister, who has been largely connected with American literature, especially as the author of the "Poets and Poetry of America," died on the 27th of August.

BIGOTRY CULMINATING.

Never, in our whole life, either in sermon or editorial, have we permitted our tongue to utter, or our pen to trace, a denunciation of any one of our sister protestant churches. We as strongly object to some things in connection with them, as they possibly can to anything in connection with our Church, and we are certainly as well satisfied with the correctness of our doctrines and polity, as they can possibly be with theirs. Yet, bound to believe them conscientious as well as we; conscious that they as well as we are striving to glorify God and save the souls of the people; alive to the solemn fact that there is more work to be done than we all can accomplish; convinced that the spiritual unity of protestantism is not only important in theory, but indispensable in practice, bearing, as it does, upon the success of the gospel; and knowing that war between the churches is not only utterly incompatible with that beautiful and all-encompassing charity which is the very life of the religion of Jesus, but that it destroys the confidence of "those without," in the sincerity and piety of the churches; we have always felt that we not only had no right to denounce them, but that such a course would be an absolute sin against God. We thus believe now. Observation and experience, in addition to the teachings of the scriptures, have but confirmed these impressions. We solemnly record our conviction, as in the sight of God, that the bitter sectarian bigotries with which the land is burdened, and the pulpit and religious press disgraced, and God's sweet atmosphere befouled, and simple-hearted persons deprived, are doing more harm to the cause of Christ than all the infidels in the United States. Indeed, they create more than one half of the infidels. All good people in the churches, and all large-minded men out of them, are rapidly opening their eyes to the shame and sin of these things, and as intelligence and piety advance, such men will find their "occupation gone."

We have often expressed ourselves on this point, but our thoughts are directed to it again by a most absurdly ridiculous, and shamefully bad tempered article in the South Western Baptist, Tuskegee, Alabama, directed against the Methodist Church. The editor calls John Wesley an "ecclesiastical despot," the "Loyola of Protestantism," the "Methodist organization a 'spiritual despotism,'" "one of the most astounding depredations of the age;" the membership style and sentiment characteristic of that print. He speaks of "John Wesley's writings," as "poor and rudimentary in theology," and of his mind as "far beneath Whitefield's, Charles Wesley's and Fletcher's."

One of his own brethren in Alabama thought quite differently. A Methodist gentleman arrived in M., and stopped at the house of his friend, a Baptist preacher, and next morning, Sunday, accompanied him to the Baptist Church to hear his favorite preacher, Rev. D. —, one of the most popular Baptist ministers in the State. "How did you like the sermon of our preacher?" asked the Baptist. "Never heard a better sermon," was the reply. "You surprise me," said the rejoinder. "It was equal to John Wesley," said the Methodist. "Do you really think so?" said the Baptist, delighted. "I will prove it to you," said the Methodist. Arrived at home, the Methodist asked his friend if he had a copy of Wesley's sermons. He was answered in the affirmative, and on receiving it, he turned to Mr. D.'s sermon, word for word, "in print." So it seems, the South Western Baptist does not represent the opinions of his own brethren, in thus depreciating Mr. Wesley's writings.

The editor expresses the wish that "the whole ponderous machinery" of Methodism may fall. All! He is the secret of his enmity! His greatest objection to Methodism is, that it won't fall! And he is not a thorough logician, that he not only denounces Methodism as it is, but he will not let us mend it. Hear him: "The whole affair is so constructed that it must live as a whole, or come down with a crash." For years this poor man has been amusing himself with the vision of the dust that would be raised when he, and a few like him, (for the Baptist Church, as a body, engages in no such knight-errantry), should overthrow Methodism! Friend, Methodism will only begin to reach her noon-day glory, when you shall have been, as we trust, long years in heaven. We do not say it will live longer than your Church; we have no such wish. But it will live and prosper, as the Church leading the van towards millennial charity and blessing, when the bigotry you represent shall be considered as the relic of an age long gone by.

This same editor, as we know, was once an amiable christian minister, beloved and listened to by all denominations. But a sort of ecclesiastical lunacy seems to have possessed him of late. The East Alabama Methodist Male College is going up gloriously just beyond him, in the corner-stone of which they placed the South Western Baptist, along with our powerful and elegant Advocate; just a little further beyond, the Methodist Female College at Lagrange, Ga., lifts its magnificent front; in his own town, Tuskegee Female College delights the eyes of all believers—all new institutions. The same things are being done all over the South. Our Advocate is every where prospering, and his own sheet, in consequence of the bad name it has won, is hard pressed to live. The work in which he wrote that editorial, his receipt list shows less than fifty dollars. An editor ought not to write controversial editorials when his receipts are "short." It is dangerous. And then he has so much abused his christian brethren of other denominations, so misrepresented and maligned them, that he thinks they look on him with contempt, while they only pity him. His conscience sometimes smites him, for he has been taught better things. He feels degraded in his own eyes, and does not hope to regain his former position of respect and confidence; and, therefore, has set out upon a violent crusade which will not accomplish what he desires, but will do his Church, and other churches, great harm, and will sting his dying hours with the consciousness of a self-perverted and self-embittered life.

THE COST OF ROYALTY.

The annual allowance to Queen Victoria is close on \$2,000,000, in hard cash. She has other advantages, such as being exempt from house rent and taxes, having her different palaces repaired and so on. She has the income of the Duchy of Lancaster, which is about \$150,000 more. She has appropriated to herself, since her birth, the Prince of Wales' \$125,000, from the rental of his Duchy of Cornwall estates. In a word, she is pretty well provided for, it must be admitted. Her husband has a parliamentary life-dower of \$150,000 per annum, and she has another \$50,000 deriving from lucrative appointments, which his affectionate wife and generous sovereign has heaped upon him. It does not cost him a cent for the expenses of living, for the Queen provides for all of that. Victoria and Albert receive between them, some \$2,500,000 a year, and probably save a third of that amount. Fortunate couple! They evidently were born, not with silver, but with golden spoons in their mouths.

TOMB-STONE INSCRIPTIONS.

The Richmond Christian Advocate says there is said to be the following beautiful and touching inscription on a tomb-stone in an Italian cemetery:—"Here lies Estella, who transported a large fortune to heaven in acts of charity; and has gone thither to enjoy it." The following might be written on many a Christian tomb-stone:—"It was my pleasure and my pride, To show the world how rich I died." Substituting, for rich, and it would answer as well for the last stone of a bullock. One might say to another:—"Sara, why don't you talk to your massa, and tell um to lay up he treasure in heaven?" He received the following startling reply:—"What'd de use of he laying up he treasure dare? He neber see um 'gin." The Bible says: "Where your treasure is there will your heart be also." What inscription shall we deserve; what would Cuffee say about us on this subject; and where is our heart-treasure?

NEGRO PREACHERS.

It is well known that the Southern Methodist Church devotes more missionary money, and more ministerial labor, to the religious culture of the blacks in the South, than all other churches put together. Thousands upon thousands, in every Southern State, are members of her communion. The most prominent men the Bishops can lay their hands on are sent to the missions among them; and it has been the anxious effort of the Church, to have them properly instructed in the doctrines and precepts, practice and experience, of the gospel, instead of allowing them to be led astray by superstition and fanaticism.—Every honest and enlightened man knows that, apart from the salvation of the souls of this class of "God's poor," the influence of this teaching is also highly beneficial as it regards the general character and conduct of the blacks. That the Church is sometimes imposed upon by hypocritical and designing blacks, just as she is sometimes imposed upon by unworthy whites, cannot be denied, and is, indeed, but that it destroys the confidence of "those without," in the sincerity and piety of the churches; we have always felt that we not only had no right to denounce them, but that such a course would be an absolute sin against God. We thus believe now. Observation and experience, in addition to the teachings of the scriptures, have but confirmed these impressions. We solemnly record our conviction, as in the sight of God, that the bitter sectarian bigotries with which the land is burdened, and the pulpit and religious press disgraced, and God's sweet atmosphere befouled, and simple-hearted persons deprived, are doing more harm to the cause of Christ than all the infidels in the United States.

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We have often expressed ourselves on this point, but our thoughts are directed to it again by a most absurdly ridiculous, and shamefully bad tempered article in the South Western Baptist, Tuskegee, Alabama, directed against the Methodist Church. The editor calls John Wesley an "ecclesiastical despot," the "Loyola of Protestantism," the "Methodist organization a 'spiritual despotism,'" "one of the most astounding depredations of the age;" the membership style and sentiment characteristic of that print. He speaks of "John Wesley's writings," as "poor and rudimentary in theology," and of his mind as "far beneath Whitefield's, Charles Wesley's and Fletcher's."

One of his own brethren in Alabama thought quite differently. A Methodist gentleman arrived in M., and stopped at the house of his friend, a Baptist preacher, and next morning, Sunday, accompanied him to the Baptist Church to hear his favorite preacher, Rev. D. —, one of the most popular Baptist ministers in the State. "How did you like the sermon of our preacher?" asked the Baptist. "Never heard a better sermon," was the reply. "You surprise me," said the rejoinder. "It was equal to John Wesley," said the Methodist. "Do you really think so?" said the Baptist, delighted. "I will prove it to you," said the Methodist. Arrived at home, the Methodist asked his friend if he had a copy of Wesley's sermons. He was answered in the affirmative, and on receiving it, he turned to Mr. D.'s sermon, word for word, "in print." So it seems, the South Western Baptist does not represent the opinions of his own brethren, in thus depreciating Mr. Wesley's writings.

The editor expresses the wish that "the whole ponderous machinery" of Methodism may fall. All! He is the secret of his enmity! His greatest objection to Methodism is, that it won't fall! And he is not a thorough logician, that he not only denounces Methodism as it is, but he will not let us mend it. Hear him: "The whole affair is so constructed that it must live as a whole, or come down with a crash." For years this poor man has been amusing himself with the vision of the dust that would be raised when he, and a few like him, (for the Baptist Church, as a body, engages in no such knight-errantry), should overthrow Methodism! Friend, Methodism will only begin to reach her noon-day glory, when you shall have been, as we trust, long years in heaven. We do not say it will live longer than your Church; we have no such wish. But it will live and prosper, as the Church leading the van towards millennial charity and blessing, when the bigotry you represent shall be considered as the relic of an age long gone by.

This same editor, as we know, was once an amiable christian minister, beloved and listened to by all denominations. But a sort of ecclesiastical lunacy seems to have possessed him of late. The East Alabama Methodist Male College is going up gloriously just beyond him, in the corner-stone of which they placed the South Western Baptist, along with our powerful and elegant Advocate; just a little further beyond, the Methodist Female College at Lagrange, Ga., lifts its magnificent front; in his own town, Tuskegee Female College delights the eyes of all believers—all new institutions. The same things are being done all over the South. Our Advocate is every where prospering, and his own sheet, in consequence of the bad name it has won, is hard pressed to live. The work in which he wrote that editorial, his receipt list shows less than fifty dollars. An editor ought not to write controversial editorials when his receipts are "short." It is dangerous. And then he has so much abused his christian brethren of other denominations, so misrepresented and maligned them, that he thinks they look on him with contempt, while they only pity him. His conscience sometimes smites him, for he has been taught better things. He feels degraded in his own eyes, and does not hope to regain his former position of respect and confidence; and, therefore, has set out upon a violent crusade which will not accomplish what he desires, but will do his Church, and other churches, great harm, and will sting his dying hours with the consciousness of a self-perverted and self-embittered life.

COLLEGE ENDOWMENTS.

Randolph-Macon College, Virginia, is certainly to be endowed, as appears from the Richmond Christian Advocate. One hundred thousand dollars must be secured by January 1, 1858, or the obligation to pay the fifty thousand dollars of that sum already subscribed ceases. But, as sixteen thousand have been raised within the last four months, there is certainly no ground of fear that the Methodists of Virginia will lose this splendid opportunity. If they do, they are not the people we take them to be.

The Southern University, in our own State, is also to be endowed. The Church and the Trustees will never stop short of it. The preachers of the Texas Conference nobly took hold of it at their last session, and subscribed, among themselves, about three thousand dollars. We have not heard, recently, from the Agent, Rev. R. W. Kennon; but we trust he is meeting with a good measure of success. We should be glad, however, if he would keep us posted, as we might thus be enabled to help him. Such managing this matter should not stop short of the best University edifices, on a reasonable scale, that money and architectural taste can furnish. The influence of the architecture of a College is no small part of its culture. A fundamental mis-take, or general lack of skill and taste in such a building, and the fortune of the Institution is blasted forever.

FLORIO'S LETTER.

Our letter from Alabama, on the first page, of the pen of our correspondent "Florio," will be read with interest. We take the liberty of saying, for which we hope our friend will forgive us, that Florio is Rev. George W. F. Price, the accomplished and scholarly Professor of English Literature in Tuskegee Female College, Alabama, a dear friend of the editor of this paper, and one of the noblest specimens of cultivated christian manhood to be found in the "Sunny South." In the year 1854, he drew up a memorial to the Alabama Conference, for the establishment of a Male College at Auburn, a beautiful village in the East Alabama. At the session of 1854-5 the memorial was presented. The Conference, the members of which had long meditated the establishment of such an institution, appointed Commissioners, including some of the first laymen and ministers in the State, to meet at Sumnerfield on the 4th of July, 1855, to determine upon a site for a college. She had for a competitor, Greensboro, a delightful town, rather west of the centre of the State. When the Commission met, both places presented subscriptions amounting to over one hundred thousand dollars each, but Greensboro's was the largest. A compromise was effected, by which Greensboro was accepted as the college the Conference had authorized to be located, and Auburn was also accepted as the location of another college, subject to the ratification of the Conference. The Conference, at the session of 1855-6, accepted Greensboro and rejected Auburn. The feeling was very high before, involving nearly the entire population of the State; the debate in Alabama was highly exciting, and the rejection of Auburn roused East Alabama to the last degree. They determined to have the College anyhow, and at the last session of 1856-7, the Conference acted the worst part of the drama, and accepted, and accepted also. "Southern University" at Greensboro has raised by this time, perhaps, three hundred thousand dollars, and is being established on a scale of liberality and completeness unparalleled in the history of Methodist Male Colleges. Our readers will recollect Dr. Sumner's account of it, not long since, in this paper. And now we have from Mr. Price an account of the "East Alabama Male College," at Auburn. The very best and most reliable speak of the State is concentrated upon those two institutions, and great results may be expected.

Since the above was written, and since Florio's letter was in type, Dr. Sumners has sent us an interesting account of the celebration at Auburn. He speaks of Dr. Hilliard's speech as "eloquent," and of his style as "Ciceronian," a just and merited compliment to that distinguished and excellent man. He says of our old friend, Rev. E. J. Hamill, the Agent of the College:

"Under circumstances far from propitious to the enterprise, he has succeeded, by his singular zeal and popular address, in raising over \$25,000 in notes, swelling the subscription to some \$90,000. The Trustees are sanguine in the expectation of being able to \$150,000, of which amount \$50,000 will be expended on the college edifice, and \$100,000 will be appropriated to the endowment of the institution."

We rejoice to hear the following:—"We were especially gratified to meet with Dr. Lipscomb, in improved health—so much so as to justify his continuance as President of the Tuskegee Female College. He informed us that a large number of young ladies have been already entered for the next session of this singularly prosperous institution. The college edifice is to be an imposing structure, three stories and a half in height, above ground, 169 feet front, and 70 feet in breadth. The plan was furnished by Mr. Britton, of Philadelphia."

Our readers will join us in regret at the reception of the following news:—"On our return, we fell in with Bishop Andrew, who was bound for Chattanooga, en route for Kansas, but a serious indisposition made it advisable for him to proceed to the house of his daughter, forty miles east of Atlanta, where it is hoped, by the blessing of Providence, he will recruit so as to be able to attend the session of the Kansas, Missouri, St. Louis and Indian Mission Society, to be in session at Greensboro, among them Dr. Means, whom we had the pleasure of meeting at Atlanta, protested against the Bishop's continuing his journey at the present time, and much as we desired his company, we were glad that he yielded to the advice of his friends. God grant that his health may be restored, and his valuable life be preserved to the Church!"

ZEAL WITHOUT KNOWLEDGE.

While the recent Wesleyan Conference was in session at Liverpool, the Manchester Ladies Anti-Slavery Society, protested against the reception of Bishop Simpson and Dr. McClintock, as delegates from the Methodist Episcopal Church, in the United States, asserting that these gentlemen were "implicated in the sin of slaveholding," and asking the Conference to "exhort them to return and labor to free the Methodist Episcopal Church in America to which they belonged, from the guilt of complicity with slavery, as an essential preliminary to the enjoyment of christian fellowship and communion with their brethren in this country."

The Conference took no notice of the memorial. The New York Commercial Advertiser takes occasion to say, that Bishop Simpson and Dr. McClintock are two of the most earnest and ablest men in the Methodist Church, North, and have no connection with the Methodist Church, South. But if we were in communication with those over-zealous ladies, we would whisper into their ears that the Methodist Church, North, though anti-slavery in theory, nevertheless tolerates in its membership, in Maryland and elsewhere, the very same kind of slaveholding which exists in the Southern Methodist Church.

The Christian Advocate and Journal says:—"When that sainted man, Dr. Willbur Fisk, appeared in England as our delegate to the Wesleyan Conference, he was assailed by some anti-slavery leaders as a pro-slavery agent, and what was incredibly worse, a document was sent from this country bearing the signatures of nearly a hundred Methodist preachers, the design of which was to obstruct his reception among our English brethren. Those were sad times among us. Most of the Conferences which were then anti-slavery, and are yet, witnessed scenes, and even voted measures which they would wish now to be forever forgotten. Wrong-headed, if not wrong-hearted leaders led them wrongly—but these leaders have gone out from us because they were not really us; and many of the brethren who signed the letter referred to, still remain with us, would wish to have it announced to-day that their names were upon it. If we have learned rightly, it was received with indignation by our British brethren, and given to Dr. Fisk, who, with his characteristic nobleness of heart, made no public use of it.

A similar hostility has been shown by some misguided anti-slavery people against our present delegates. Two anti-slavery societies at least have petitioned the Conference against their reception, and the organ of the Church (the London Waterman) distinctly hints that management or influence from this side of the water has originated the insult. The Waterman devotee nearly two columns to it, and treats it

with manly indignation. Whence emanates the management or influence? That is a question which every Methodist who respects his denomination, and himself as a member of it, will not fail to ask."

Will not all candid Northern Methodists learn from this what the Southern Church has always had to fear? Abolitionism has neither honor, taste or self-respect, and is as cruel as the grave. The worst Southern master ever known was not so utterly heartless as the rabid abolitionist. Some of your high officers, Dr. Stevens, are at the bottom of this.

GEN. WALKER AND NICARAGUA.

A few days since we were agreeably surprised by a visit from Col. S. A. Lockridge, one of Gen. Walker's heroic companions in Nicaragua, whom we met for the first time in Austin last summer. He informed us that in a short time Gen. Walker would return to Nicaragua with about 2,000 men, and that means in sufficient amount to subside them had been obtained. Col. Lockridge has gone to New Orleans to try to procure transportation for those in Texas who propose to join the expedition. They will not hereafter, depend upon Steamship companies, but have made arrangements of their own. Most of the parties now existing in Nicaragua, since the attempt by the other Central American States, at the partition of their state, are inviting them back. Col. Lockridge indignantly denies the charges, made from a thousand and one quarters, against Gen. Walker. He says that every thing possible is being done to procure soldier, steady men, especially for officers, and to prevent the disastrous effects, physical and moral, of the excessive use in the army of ardent spirits. He is more sanguine than ever of success.

THE OFFICE AND DEPOSITORY.

We must have the building erected. Our friend, John G. Gosh, Esq., of Palestine, writes as follows: "The Advocate, in its new form, is truly creditable to the Agent, the Editor, and the Church; and most heartily do I hope that the patronage of the paper may increase commensurate with its merits. I have for several years looked forward with much anxiety to the time when the Advocate shall be upon a safe paying basis; and when we shall have in connection with it a book depository at Galveston. My business, for the last five years, has required me to travel considerably through Eastern and middle Texas, and I think I speak advisedly in saying that a depository of our books and publications at Galveston would be one of the most important enterprises for our church in Texas. Such a future of promise as is our state for Methodist operations is without a parallel. We have ourselves had to send to New York and have Sabbath School books sent by mail, because they could not be had at Galveston. Any service I can at any time render the Advocate, shall be done most cheerfully."

MRS. RUSK.

The Washington correspondent of the Baltimore Sun, speaking about the late death, by suicide of Gen. Rusk, says: "Those who were favored with the confidence of the lamented Rusk, and who frequently conversed with him in hours of calm deliberation, entertain an opinion that the afflictive death of his wife about two years since had the effect to overwhelm him to such an extent as to unsettle his mind. Whenever he would refer to his lost loved one, deep gloom would almost invariably shadow his countenance, and a sigh would involuntarily upheave his manly bosom. Mrs. Rusk was a woman of more than ordinary qualities. In early life she had united her fortunes to the man of her choice, and her devotedness and wise counsels had in numerous instances strengthened his heart. On their removal to the newly settled Texas, amidst the perils incident to such a country, as well as in frequent fights defending their household from attacks of the Indians, Mrs. Rusk, with fortitude and heroism, was never known to be absent from the side of her husband, ever cheering him by her presence and counsel."

DEATH OF A BONAPARTE.

Another funeral of a different character took place since that of Beranger, at the Hotel des Invalides. This was the funeral of Jerome Napoleon Bonaparte, Prince of Montfort, son of Prince Jerome Bonaparte, ex-king of Westphalia, by the Princess Catherine of Wurtemberg, the first child born after the divorce from Miss Patterson, of Baltimore, and the marriage with the Wurtemberg Princess. Jerome Napoleon Charles was born at Trieste in 1814; he was Colonel in the 8th regiment of the line in the service of the King of Wurtemberg, his grandfather, and died in 1847; he was the brother of the Prince Napoleon and the Princess Mathilde. The French Government reclaimed his remains from the King of Wurtemberg, and from the place chosen for his interment, it would seem that the Hotel des Invalides has been finally decided upon by Louis Napoleon as the future resting place of the Bonaparte dynasty.

A BEAUTIFUL BOOK.

At the sales-room of the American Bible Society, in Astor Place, New-York, may be seen a copy of the Bible which, especially as a specimen of binding, deserves a passing notice. The book referred to—a copy of an octavo edition in the Armenian character, printed at Constantinople, under the patronage of the Bible Society for distribution among Armenians—was bound at the Society's bindery, by permission of the Board, for the family of the late Rev. Chester N. Righter, the Society's agent in Turkey, and is designed for presentation to Deacon Shammus, of Diabekir, Mesopotamia, an Armenian Christian, in whose family it is that far country, repose the ashes of their lamented relative, and the Society's worthy agent.

The book is bound in heavy boards, beveled and paneled, with raised bands, covered with blue Turkey morocco, the covers and back richly ornamented in colors, red, white, green, orange and gold, the inside being much the same with the addition of a center-piece of moire antique silk, the work all done by hand, from original designs, which for neatness and taste are rarely equalled.

CANADA METHODISM.

A statement is circulating in the papers giving 40,000 members to the Canada Wesleyans, but remarking that this includes all the baptized children of their families. The Canada Guardian replies: "Were the statement even true, that the returns of membership invariably include all who have been baptized by their ministers, whether infants or adults, the number of members would be twice as large as that stated; but so far from this, the Minutes of 1856 report about 40,000 members, and those only are included who have and retain their standing in the Church, not merely in virtue of their baptism, but by the observance of the old Wesleyan rule of attending class-meetings."

A TESTIMONIAL.

Miss Maria Mitchell, of Nantucket, Mass., the American female astronomer, is now in Europe to visit the celebrated observatories and astronomers of the old world; and while she is absent her friends at home propose to erect an observatory on Nantucket as a tribute to her talents, and a desirable aid to her future astronomical labors. The cost of the observatory will be \$3,000; \$1,000 has been pledged by the ladies in the neighborhood of Philadelphia, and Prof. Bond of Harvard College, Edward Everett, and others of New England are raising all the remaining funds.

DEATH OF A VENERABLE LADY.—Mrs. Sarah Mathias, relict of the Rev. J. H. Mathias, died at the residence of her son, the Rev. J. J. Mathias, chaplain at the Nonmen's Retreat, on Staten Island, at the advanced age of eighty-eight years. The deceased was one of the few who formed the first Methodist Church in John street, in New-York. She was present at the inauguration of Washington—saw the British troops evacuate New-York, and when very young was sent by her mother with food to some who were in prison in the old sugar-house. Her father was with Washington at Valley Forge and at other posts.

Rev. Wm. John Conybeare, M. A., known as one of the ablest clergymen of the Established Church in England, died recently. He was a contributor to the Edinburgh Review of late years, but is better known as the author of the religious novel "Conversion," and still more widely known, on both sides the Atlantic, as the joint compiler, with the Rev. J. S. Henson, of the "Life and Epistles of St. Paul," and its elaborate illustrations. Mr. Conybeare was a writer who, classifying the clergyman of his own Church in regular species, subdivided the sporting species into "Nimrods, ramrods, and fishing-rod."

Rev. Dr. Vaughan, an English correspondent writes that the English religious public have recently been startled by the announcement of the resignation, by the Rev. Dr. Vaughan, of the office of President of the Lancashire Independent College, the institution from the office of Professor of Biblical Criticism in which Dr. Davidson was so lately removed. Dr. Vaughan assigns "personal and domestic considerations" but admits "public" ones also, as leading to his resignation, which takes place at the close of the year.

New Advertisements.—J. M. Freeman is well qualified for the General Agency business, and is a reliable gentleman. We especially recommend him. Dr. Pert and Deaderick is a new Commission firm, though we have long known Mr. Pert as a reliable man of business. See law card of W

For the Texas Christian Advocate. ALICE IS DEAD. Alice is dead! ah, could she die! That lovely babe with laughing eyes...

THE STAR OF LOVE. The Egyptian story or legend of the young Sheik Hosenaw is one of those beautiful bits of Eastern fiction that are worthy of preservation...

LUXURY. I am not an advocate for meanness of private habitation. I would find introduction into it all magnificence, care and beauty...

EDUCATIONAL. ANDREW FEMALE COLLEGE. This institution is located at Huntsville, Walker county, Texas, accessible by stage from Austin...

EDUCATIONAL. GALVESTON INSTITUTE FOR BOYS AND YOUNG MEN. J. F. THOMPSON, A. M., PRINCIPAL. This institution will commence on Monday, the 11th of September...

Crabel and Transportation. N. Orleans & Texas U. S. Mail Line. THE following new and magnificent Steamship company has been organized...

Miscellaneous Advertisements. Great Bargains in Good Lands. Situated in Johnson, Leon and Limestone counties...

Our Alice sleeps—why sorrow more? Her tears are shed, her sills are o'er! Her cheeks pale, her hair, her hair—

THE GREAT ORGANS. The great organ recently placed in the town hall of Liverpool is one of the marvels of medical mechanism...

EDUCATIONAL. BASTROP FEMALE COLLEGE. This institution is located at Bastrop, Louisiana, and was founded in 1842...

EDUCATIONAL. MARSHALL UNIVERSITY. Classical, Mathematical, Scientific and Military. MARSHALL, Harrison county, Texas.

EDUCATIONAL. GALVESTON FEMALE INSTITUTE. This institution is located at Galveston, Texas, and was founded in 1842...

NOTICE TO TRAVELERS IN TEXAS. NOTICE TO TRAVELERS IN TEXAS. NOTICE TO TRAVELERS IN TEXAS.

Medical Advertisements. Dr. Seaton's Great Fever Remedy. DR. SEATON'S GREAT FEVER REMEDY. This is a certain and safe cure...

For the Texas Christian Advocate. SHELBY COUNTY, TEXAS. Mr. Editor—Your excellent issue has justly been a vehicle for the publication of biographical, geographical and historical information...

EDUCATIONAL. CHAPPELL HILL FEMALE COLLEGE. This institution is located at Chappell Hill, Texas, and was founded in 1842...

EDUCATIONAL. GALVESTON FEMALE INSTITUTE. This institution is located at Galveston, Texas, and was founded in 1842...

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Medical Advertisements. Dr. Seaton's Great Fever Remedy. DR. SEATON'S GREAT FEVER REMEDY. This is a certain and safe cure...

For the Texas Christian Advocate. RICHMOND, TEXAS. There are several large brick buildings which attract the eye of the stranger; they are stores well filled with choice merchandise...

EDUCATIONAL. GALVESTON FEMALE INSTITUTE. This institution is located at Galveston, Texas, and was founded in 1842...

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Medical Advertisements. Dr. Seaton's Great Fever Remedy. DR. SEATON'S GREAT FEVER REMEDY. This is a certain and safe cure...

For the Texas Christian Advocate. A COMMON ERROR. All the newspapers, and we believe, the orators, say the San Joaquin Republicans, speak of the 4th of July, 1857...

EDUCATIONAL. GALVESTON FEMALE INSTITUTE. This institution is located at Galveston, Texas, and was founded in 1842...

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