

# THE TEXAS CHRISTIAN ADVOCATE.

PUBLISHED BY A JOINT COMMITTEE OF THE TEXAS ANNUAL CONFERENCES, FOR THE METHODIST EPISCOPAL CHURCH, SOUTH--C. C. GILLESPIE, EDITOR.

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WHOLE NO. 424.

## For the Texas Christian Advocate. RAIN LAWS.

By rain, in meteorology, we understand water falling from the atmosphere in drops. We propose, in this paper, stating briefly the principal laws governing this phenomenon in nature.

1.—Evaporation, the condensation of water into vapor, under the influence of heat. In this process, sensible heat becomes latent, or insensible. If either be permitted to dribble upon the bulb of a thermometer, it will sink below the freezing point of water, in the process of evaporation. Evaporation is, therefore, a cooling process to surrounding bodies. The heat of the sun, acting upon the oceans, seas, lakes, rivers, brooks, and moistened earth of our globe, causes the ascension of water into the atmosphere in the form of vapor. From this immense reservoir, the continents of the world are watered from this source. God sends rain upon the just and the unjust.

2.—The vapor, by condensation, loses its transparency and forms clouds.

3.—Clouds, in consequence of their specific gravity, do not rise higher than two or three miles, generally they are much lower.

4.—The more the atmosphere is heated, the greater amount of vapor it will hold in suspension. This is evident from the fact, that in hot weather, and in tropical climates, we have more abundant showers than under different circumstances.

5. Condensation depends upon cold. If a current of hot air, comes in contact with a mass of cold air, the vapor held in suspension will be condensed into water. For example, suppose that while the temperature increases in an arithmetical ratio, the capacity for retaining moisture increases in a geometrical ratio, and that at a temperature of fifteen centigrades degrees, air can contain two hundred parts of moisture; then at thirty degrees it will contain four hundred, and at forty-five degrees eight hundred parts. Now, suppose two equal bulks of damp air, at the respective temperatures of fifteen and forty-five degrees, to be mixed together, the compound must contain one thousand parts of vapor, or either half of it five hundred parts, and the temperature of the compound will be thirty degrees. But at this temperature the air is saturated with four hundred parts, and consequently there will be a precipitation of one hundred parts of the given bulk. On this principle, when clouds of a high temperature meet a cold current of air, the vapor containing the heated cloud is condensed, and precipitated to the earth in the form of rain. Hence, counter currents of air, of different temperatures, coming in contact, cause rain. Again, cold from the mountainous regions of Texas, meeting clouds of a high temperature, coming from the Gulf of Mexico, produce rain. These two clouds, one in a state of positive, and the other in a state of negative electricity, pass in the neighborhood of each other, and lightning and thunder is produced, by the passage of the electric fluid from one cloud to the other.

6.—Precipitation. When vapor in the atmosphere is condensed into water, it will fall to the earth by the law of gravitation.

7.—Rain-drops falling through an atmosphere highly charged with vapor, will increase in volume, by attracting particles of vapor, as they descend. Hence, rain falling on the Gulf coast of Texas, is heavier than at San Antonio, because the atmosphere on the Gulf is more highly charged with vapor than on the higher parts of the country. This theory agrees with facts. A gauge placed on the top of York Minister, in England, at an elevation of two hundred and twelve feet ten inches, showed a fall of 14,963 inches, between February 1833 and February 1854, while two perfectly similar instruments, one placed on the top of the museum of that city, at a height of forty-three feet eight inches, and the other on the ground, gave respectively 19,822 inches, and 23,706 inches.

8.—The general laws of rain, for the purposes of the moral discipline of mankind, are under the special direction of the Author of Nature. This will appear evident from the following established truths.

1.—God is the moral governor of the universe, and mankind are the subjects of his moral kingdom. The material universe was made to subserve the purposes of God in his moral government, for the special accommodation of mankind; therefore, the material world, with all its laws and movements, for the purpose of moral discipline, must be under the special superintendence of divine providence. Prosperity and adversity are among the most efficient instruments in the hands of divine providence, for the chastisement and encouragement of the children of men. Rain is the foundation of prosperity. A flourishing condition of agriculture, which constitutes the great basis of national prosperity, depends upon rain. Now, suppose that mankind were blessed with an uninterrupted succession of good crops, would not wealth accumulate to the detriment of the morals of mankind? The history of the world proves that great prosperity, without any checks and balances, produces pride, vanity, luxury, intemperance, licentiousness, worldly-mindedness, ungodliness and infidelity, therefore, every department of business, for the purpose of moral discipline, under the guidance of Providence, has a system of discount connected with it. Uninterrupted prosperity does not belong to our world. The government of fallen beings precludes its necessity and propriety. It therefore cannot exist. It never did exist since the fall of man, and never will while he is a sinful being. In accordance with this principle of moral discipline, God exercises a particular providence in sending or withholding rain.

2.—The convolutions of mankind, in all ages, have induced them, when afflicted with drought and famine, to call upon God for relief. This practice of mankind proves that God has impressed a belief upon their minds, that he controls the seasons, and that he will grant relief in answer to prayer.

3.—The infinite variations in the seasons, prove that the fall of rain does not follow uniform and general laws, therefore the fall of rain must be under the special direction of divine providence. The same general laws of evaporation, etc., exist now in Texas, which have always existed; why, then, is not the present season exactly like its predecessors? We will not say positively there may not be a chain of

causes and effects in operation, arising from general laws, producing the present drought in this section of Texas, but we think the Bible doctrine of a particular Providence, infinitely more likely to be the cause.

4. We conclude by stating the Bible argument of a particular Providence, in governing the fall of rain, which accords with and corroborates the arguments which we have adduced from reason. The argument is conclusive, and perfectly satisfactory to the friends of Christianity, and never has been, and never can be, overthrown by unbelievers. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months, and he prayed again, and the heavens gave rain, and the earth brought forth her fruit."—James v. 17 and 18. All are aware that it has been said that this was a miracle, and that the days of miracles are over. The design was to teach a moral lesson to the world, by punishing the worshippers of Baal, and encouraging the friends of religion. Rebellion against God now, may lead to a divine providence for controlling the rain, as in the days of Elijah. The moral lesson is the same in all ages. "When the heavens is shut up, and there is no rain, because they have sinned against thee, yet if they pray towards this place, and confess thy name, and thou shalt hear from heaven, and send rain upon them, then shalt thou hear from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk, and send rain upon the land which thou hast given unto thy people for an inheritance."—2 Chronicles, vi. 26 and 27. In this inspired petition, in Solomon's consecration prayer, the doctrine of a particular Providence, in sending rain, by way of moral discipline, is distinctly recognized as belonging to the moral government of God. The declaration of God to Solomon, after his consecration prayer was finished, further confirms this truth. "If I shut up heaven, that there be no rain, or if I command the locust to devour the land, or if I send pestilence among my people, if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and heal their land."—2 Chronicles, vii. 13 and 14. "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them with corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settest the furrows thereof; thou makest it soft with showers; thou blessed the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys are also covered over with corn; they shout for joy, they also sing."—Psalms lxxv. 9 and 10. Here God's providential care of man, in sending rain, is clearly stated. "And I also have withholden the rain from you, when there were three months to the harvest, and I caused it to rain upon one city, and I caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not, withered. So two or three cities wandered to one city to drink water, but they were not satisfied; yet have ye not returned unto me, saith the Lord."—Micah iv. 7 and 8. Here a particular Providence, in sending or withholding rain, is clearly stated, that comment is unnecessary. It is a remarkable fact, that the truth of Micah's doctrine has been fulfilled in Texas this season. A great many persons, from this district of country, have wandered with their servants and cattle to other parts of the State, in search of water and grass. Our Bible argument is confirmed by the Savior, who says, "he sendeth rain on the just and on the unjust." "And even the hairs of your head are all numbered."

"God works in mysterious ways, His wonders to perform, He plants his footsteps in the sea, And rides upon the storm."

The doctrine of divine providence, in governing the laws of rain, should teach us two things. First, to repent of our sins and reform our lives, and, secondly, to pray to God for fruitful seasons, and they will certainly come.

J. M. BAKER, M.D.

## For the Texas Christian Advocate. PROVIDENCE IN DROUGHT.

Mr. Editor:—The distressing drought which has prevailed for nearly two years in Western Texas, has caused a good deal of speculation among the pious. I have heard some old members of the Church express the opinion, that God has had nothing to do in it. Some of the impatient believers in the superintendence of a divine providence have used blasphemous language. I heard of one poor sinner saying, on the morning of one of the late frosts last spring, by which crops were killed, that he was a sinner man than the Almighty. Another cursed outright. I fear that some hearts of pious persons are in rebellion against the providence of God. The question which I design discussing briefly in this article, is that proposed in the caption at the head of it.

The providences of God are either of infliction or permission. Those who believe that he has had no part in the present drought, attribute it solely to the operations of the laws of nature, and that there is no chastisement intended by the divine being. It will not be questioned that he who made animate and inanimate creation, and enacted those laws which govern them, knew perfectly the influence the operation thereof would have upon the planet we occupy. And is the creator and preserver of the world unconcerned in what he sees therein? Does he look upon these things either with a malignant or heedless eye? Does he sit at ease in the heavens, without regarding the poor inhabitants of earth? It cannot be. He hath made us, not we ourselves, and he cannot despise the work of his own hands. We are his children, and can a mother forget her offspring? Yes, she may forget; yet will not God forget us.

On the contrary, he hath expressly declared, that he is "loving to every man, and his mercy is over all his works." Consequently, he is concerned every moment, for what befalls any of the children of men. He cares for us. A sparrow does not fall without our heavenly Father. Are ye not of more value than many sparrows? Even the very hairs of your head are all numbered.

There is no event that affects our happiness that is too insignificant to attract the care and attention of the Father of mercies. We conclude then that whether the drought is permitted or directly inflicted, God designs to discipline his Church by it, and to scourge the incorrigibly wicked. "Whom He loves He chastens, and scourgeth every son whom He receiveth." If the above view be correct, and I think no Christian will call it in question, it should superinduce, in every Christian, a deep searching of heart, especially as to the motives which have actuated him in pursuing his temporal vocation, and as to the use he has made of his earthly substance. Do we eat, drink, and do everything to the glory of God? Have we exerted ourselves to accumulate that we might have to give to the relief of wretched humanity? Or has it been that we might contribute to our worldly ambition and pride? Permit me to propose a few questions to my brother in the Church, to assist him in the important work of self-examination. When you commenced preparing the soil for the present year's crop, was your plan for investing the anticipated proceeds? Perhaps about as follows: After paying the necessary expenses, I must increase my stock of cattle and horses, for though crops failed last year, stock did well. Then, I need a better dwelling, out-houses, etc., and wife says that daughter must have more jewelry, etc., and our table must be better furnished. He did not think of the cause of God until he went to his prayers. Then it probably occurred to him, that he had left his preacher, the Bible, and the missionary, quite out of the plan. Well, on the following day, while reviewing his plan, he adds something like the following: If it make as good a crop as I expect, I can afford to be quite liberal, but if my crop is cut off, I absolutely cannot afford to give even as much as I did last year.

But my brother did you think of economizing in your luxuries, such as sugar, coffee and tobacco for conscience sake? Ah! there is the rub, self-denial, for the sake of giving, has never entered into my plans. God pity us! What evidence do we have that we are the disciples of Christ? Where is our self-denial, our humility, meekness, patience?—where? It is not marvelous that God has withholden the fruits of the soil from us. O may the chastening rod wake up the Church to a conviction of past sins and of future duty!

Mr. Editor, I have given considerable attention to the expenditures and contributions of Methodists, for the last twenty-five years, and it is my deliberate conviction, that more money is paid out, *yearly*, than is received, for the single article of tobacco, by Methodists who use the filthy weed, than they contribute for the conversion of the world, for which the Savior, whom they profess to love, agonized and bled. If we love not the souls for whom he bled upon the cross, where is our love for him? Presley we have received; how freely should we give! God in his providence is loaning us that economy which we have refused to loan for conscience sake.

This is the occasion for us to teach ourselves and children self-denial, that we may have to give to him that needs.

"Blind unbelief is sure to err,  
And cast his soul to hell;  
God is his own interpreter,  
And he will make it plain."

A. SUTHER.  
Hays County, Texas, July 30, 1857.

## For the Texas Christian Advocate. DIVISION OF THE CONFERENCE.

Mr. Editor:—Some months since, Rev. W. Smith appeared in the *Advocate*, proposing a division of Texas into two Conferences. It seems to think that the next General Conference should by some permanent Conference boundary lines. I supposed at the time and still think, that his article was designed to call to a sufficient expression of the preachers of both Conferences before their next meeting, to get the subject before them at their next meeting; that they may be able to act wisely and advisedly on the subject, and say through their delegates to the next General Conference what they all desire, as the permanent geographical bounds of two, three, four or more Annual Conferences in the broad State of Texas. But no one has spoken as yet. I presume all know that the present size and shape of the two existing Conferences in Texas, was only made as a temporary and not as a permanent arrangement. The field was so large and expanding that nothing could be done with safety to the developments of the future. But now the country is settled to such an extent, as to fully warrant, if not absolutely require, that something more be done. My own judgment is, that the time has fully come when we should give permanent and proper shape to size to three or four Conferences in Texas. For the East Texas Conference, I have to say, that while it embraces much of the best country in the State, its present shape is intolerable. Some of us who have tested the practicability of a removal from the extreme north-west to the extreme south-east, and *vice versa*, a distance of near five hundred miles, know the unpleasantness of being subject to such great transitions and removals in the winter time, while east and west, at the widest place, it perhaps is not more than one hundred and fifty miles across our Conference.

We are bound to take into the account the different latitudes and altitudes, with their essential elements and influences upon constitution and health, when subjected, suddenly, to a change from one to the other. A good preacher's good constitution and life, is worth a great deal to himself and to the Church, and therefore should not be unnecessarily exposed, especially so when no material good can be accomplished by it, over and above what might have been done by other and more reasonable and appropriate means. Our economy subjects, as you well know, our preachers to removals to the utmost extremes of a Conference. Hence, I say our Conferences should be large enough for all practical purposes, and yet in shape be compact and judiciously laid out. And I take it upon myself to say, that neither one of the Texas Conferences, in the right size, nor in the right shape, to remain permanent. Great inconvenience is experienced in both, by the people and ministry. We must have more Annual Conferences in Texas, and I am fully of the opinion that the time has come to lay out the work, and establish some of the lines permanently.

I see not but that Brother Smith's plan is a

good one. Certainly, the adoption of it would be a decided improvement on the present state of things. I am in favor of that plan, at least until I see a better one proposed. I might presume that there is no one who objects to it, or he would have spoken out before now. But if there are those who can "show us to a more excellent way," let them speak out. Some may be waiting one for another; well, I speak for myself. I cannot speak for others. I hope the brethren will speak out in both Conferences on this subject freely, and in due time, that proper action may be had when they meet in annual session.

J. STROCK.

## For the Texas Christian Advocate. EARLY METHODISM IN TEXAS.

Mr. Editor:—In the last number (August 13), of the *Advocate*, your correspondent, who is giving sketches of Early Methodism in Texas, has erred, if he designs to give, *correctly*, the order of the arrival of the missionaries. In intimates, or states, that after the death of the lamented Dr. Ruter, there were but two missionaries in the Republic, viz: Rev. L. Fowler, in the East, about San Augustine, and Rev. R. Alexander, in the West, in the vicinity of Rutersville, until the arrival of Rev. A. Stevens, in February, 1839.

Being personally acquainted with the facts in the case, I would present the following:—At the time of Rev. A. Stevens' arrival, there were four others, besides Brothers Fowler and Alexander, who had preceded Rev. Mr. Stevens some months, and who, under the direction and superintendence of Rev. L. Fowler, had organized their respective circuits, and were endeavoring to preach the gospel of peace to the warring, excited, and restless occupants of Texas. These missionary pioneers were, first, Rev. Jesse Ford, who had his appointment from Dr. N. Bangs, secretary of the Missionary Society, bearing date, New York, June 4, 1838; secondly, Revs. J. L. G. Strickland and S. A. Williams, who received their appointments in October, at Huntsville, Alabama; and, thirdly, J. P. Sneed, December. The first named brethren arrived early in November, met in San Augustine, went from thence to Shelbyville, also visited all the settlements of both counties, and in each and every place endeavored to present the claims of Christianity, which were embraced by some, at almost every meeting. After thus laboring for a season with the people, and giving mutual encouragement to each other, in view of the stupendous work, and great difficulties that lay before them, the overzealous clods of dangers and perils, they returned to San Augustine, where, with Brother Fowler, the superintendent, they held what they chose to call the First Texas Annual Conference, in a round log or pole cabin.

OLD TEXAS.

## For the Texas Christian Advocate. LETTER FROM BASTROP.

Mr. Editor:—A protracted meeting, about five miles from this place, has now just closed, and resulted in twenty-five conversions, eighteen accessions to the church, and one profession of sanctification. The difference between the conversions and accessions was, that a number of the conversions were persons who had joined the church last year on probation, and as far as we know every one of those probationers who remained in the church is now rejoicing in the love of God. This fact speaks a language not to be mistaken; it needs no comment. This meeting, held under the auspices of Rev. G. W. Cottingham, assisted by several local brethren, was marked, from the beginning, with considerable interest, gradually increasing to a day or two of its close. The work was a powerful one, especially in point of clearness in the conversions. You doubtless have observed during your ministry that when one of those bright conversions occurred the heart of the observing christian would thrill with a strange deep joy. Such were the effects produced in almost every instance leaving not a doubt that the work was genuine, thorough, radical. There seemed to be among the altar laborers an understanding not to force things, by the exhibition of a sickly or misdirected zeal, that prompts to the effort to persuade the penitent that he has the blessing before him. The Lord seems to give him the evidence in his own heart. I have been made to tremble for the number under this kind of teaching, and have observed that those making profession under such circumstances go weeping through their pilgrimage and doubting its reality at every step. That the right kind of encouragement and instruction is of great service to the humble penitent we are firmly believe as any one can, and that it should come swelling up from a heart full of love, and of zeal according to knowledge; we are heartily subscribe to; but while there is danger here of a fearful nature all will admit. The necessity of guarding this point cannot be urged too strongly. One other idea, suggested by the foregoing notices with a statement, in many instances, of quite a number left at the altar anxious inquiring for salvation, and by the fact that we have had the happiness of seeing two meetings wound up by using up all the material. In both of which the work was vigorously pressed forward until the almost entire neighborhood was converted to God, breaking up groceries and scattering the hosts of Satan. Why was this so? Because the brethren obeyed the indications furnished them by the finger of God, and dared not say to the Almighty, "we are done working for Thee at this place for this time, although the evidence of a demand made by Thee is before our eyes, and the cry for help falls mournfully upon our ears." They did not say to the Lord, "we have an appointment over yonder and we must go and fill it, although thou hast opened a door and an effectual one here." We do not make these remarks in the spirit of fault-finding or croaking, but to direct the attention and pens of greater experience to this point. That there is something not as it should be clear to all who have considered the probabilities against those mourners. Experience teaches that nine tenths of them gradually go back to their original condition, and when another revival season comes round and the minister or friend endeavors to persuade them to go to the altar, they are met with the plea, "I have been to the altar before, it did no good, it is not worth while for me to go," and thus sometimes an innumerable obstacle is thrown in the way. It has been

met with by every minister. Brethren, can not this thing be remedied? Think of it now. Think of it when you are all assembled at Conference, and take counsel together that it may cease under your administration.

S. M.

## For the Texas Christian Advocate. THE TEXAS CHRISTIAN ADVOCATE.

Mr. Editor:—Now, we may be justly proud of our Advocate. Its new and improved dress will do to brag on. It ought to be in every family in the State and out of it, but especially in every Methodist family in Texas.

It is a source of regret however, that the old indebtedness to the office is so great; but our venerable and worthy agent is pursuing the right policy. Cut off those who will not pay. Then, I beg leave to suggest, that, at the end of the present volume, or sooner, if practicable, the advance payment system be adopted. Then there can be no complaints or disputing of accounts. When a subscriber's time expires he is sure to know it, and then he is sure not to get in debt to the office. This plan, in my estimation, is best for all concerned.

While on this subject I will further suggest, that the price of the paper be reduced, to *elude*. The granting of premiums does not meet the case. You want something to induce the people to subscribe as well as the agents to be energetic. My plan is, first, make an estimate of the actual cost of publishing the paper all incidental expenses included. Then charge every preacher, traveling and local, the lowest price at which it can be afforded, to split cost, and let them pay in advance or do without the paper. Then allow them such a per centage on all the money they collect for the paper so as to hold out an inducement for them to be zealous in obtaining subscribers. Then establish club rates at such a ratio of reduction that the members of the largest club would pay, at least, twenty-five per cent profit on the actual cost of publication. Your agents would find it much easier to obtain four subscribers at twenty-five per cent profit than one at one hundred per cent.—Yours truly,

WESLEY SMITH.  
Saxa Salpa, (Texas), September, 1857.

## For the Texas Christian Advocate. TEXAS ANNUAL CONFERENCE.

The eighteenth session of the TEXAS ANNUAL CONFERENCE will commence in Waco, on Wednesday, Dec. 9th, 1857.

Bishop H. H. Kavanaugh, D. D. presides.

EXAMINING COMMITTEE.

FIRST YEAR'S COURSE OF STUDY.—J. H. Shapard, J. H. Addison, and C. Grote.

SECOND YEAR.—R. Alexander, and J. M. Follansbee.

THIRD YEAR.—J. M. Wesson, R. W. Kenyon, and P. Moelling.

FOURTH YEAR.—W. H. Seat, and J. W. Shipman.

The Committees are expected to meet their classes on Tuesday, December 8, at 9 o'clock, A. M.

John W. Phillips, to preach the Conference sermon at night, on Wednesday 9th, the first day of the session.

William C. Lewis writes the Pastoral Address.

The Education Committee appointed by the last Conference consists of R. W. Kenyon, W. H. Seat, W. G. Fost, J. M. Follansbee, and Peter Moelling.

Isaac G. John constitutes a special committee on Rutersville College.

R. W. Kenyon, W. H. Seat and H. S. Thrall are appointed a Committee to present a plan more thoroughly to enlist the lay members of the Church in our financial operations.

As our General Conference meets in May next, it is important that we have full and accurate statistical reports from all our Literary Institutions, stating the number of Teachers, Students, Graduates, and Date of organization, and time of commencement. Amount of endowment, extent of Philological and Chemical apparatus, and number of Volumes in College Library, &c., &c.

H. S. T.

## For the Texas Christian Advocate. COLUMBUS, TEXAS.

If all the towns upon the Colorado are as beautifully located as the above, then the Colorado country is the place for pleasant residences. On entering the town, one cannot resist the thought, "What a lovely place!" Columbus is on a sandy prairie and consequently never gets muddy or otherwise disagreeable. It measures a large area and with public square and blocks even laid off—wide streets, Court House built of stone.

Most of the stores are framed, one concrete store, two stories, now being finished and ready to receive a large stock of goods. There are three taverns, one new and remarkably neat building, two stories and a half, with pretty garden, clean yard, and no doubt with excellent table and rooms; the other two are two stories high, and seem well patronized. Two churches ring their Sabbath bell, American Lutheran, and Methodist Episcopal Church, South, both fraternal. The Baptists have their regular time and worship at the Methodist Church. God has favored the Methodist Church with the revival, fifteen conversions, chiefly among the young, and among them, young men of fine promise. They seem to take a bold stand for stability. They have a "Young Men's Prayer-meeting." God help them to be steadfast.

As I sat in the class-meeting, on Sabbath afternoon, listening to their bright hopes, expressed through a burning testimony for Jesus, I could not but think God will call from among them Timothy or more to lift the standard for prince Immanuel. The ministers among them are much beloved.

Columbus will have a Camp-meeting including the second Sabbath in October, and extends the usual invitation to preachers and people. A college now presents itself, and from the spirit manifested, it must prosper. One or two other schools are in operation and seem well sustained.

Doctors and Lawyers present the usual quota, health, peace and harmony, prevails. A Surgeon of eminent qualifications may be found here

reputed to be very successful in straightening crooked limbs.

The population may be truly said to be very thrifty.

The planting interest around Columbus is considered wealthy—cotton crops are good. I saw a sample from Mr. I. O. Tanner that would range fourth class Liverpool classification, and was told by him it was the general character of his crop. He will not forget the Power Press—notwithstanding the drought; land is going up.

Three lines of stages leave Columbus, one for Richmond, one for Gonzales, one for Lagrange. The railroad pointing from Richmond, has sprung new life into its citizens and but a few years and Columbus will rank as a densely populated town.

E. F. T.

## REMARKABLE MEMORY IN A DEPTOR.

In the year 1819, a young pioneer, doing business on the corner of Felham and Cherry streets, in this city, became involved in his pecuniary affairs to an extent that rendered it necessary for him to ask the indulgence of his creditors, and of many of them signed a release. In the course of the following year (1821) he obtained a discharge from his debts under the state insolvency law, when the Hon. R. C. Van Wyck was Recorder. Shortly afterwards this young man left the city for Cayuga, in this state, where he obtained employment for a while, at one dollar per day, four or five months, and then returned home, the inventor of the cast iron plow, and for whom he then went to work, made his patterns, and erected a small iron-works, using a horse to drive his bellows. He then manufactured and peddled the Wood plow for about five years, at the expiration of which period he removed to Columbus, Ohio, and established himself in the glove and fanny business, which has continued up to the present time.

During the past year he made a quantity of castings for a railroad company, in payment for which he received a bill for a firm in New York amounting to nearly \$3000, when he resolved to carry out to effect a long cherished wish to visit the Empire city, seek out all his old creditors, if living, or some legal discharge of the past debt, which he has been in the city, actively engaged in the endeavor to carry out his intentions. He, however, found but one only of his old creditors living, viz: Mr. John Edwards, at No. 357, Hudson street.

On calling at the residence of that gentleman and inquiring of him if he recollected a young man by the name of Joseph Ridgway, a joiner, who, in 1819, completed a plan for a ferry street, Mr. Edwards, who is now about eighty years of age, replied: "I have some recollection of the boy; and I believe he owed me something when he left the city. I don't remember how much," Mr. Ridgway, who is now seventy-four years old, then addressing himself to Mr. Edwards, said: "I was that boy; and now I have come to pay you a legal discharge of the debt which you refer to." He then took from his pocket and unfolded a list of his old debts, amounting in the aggregate to about \$5,000, varying in sums from \$5.50 to \$224.

In liquidation of the latter indebtedness, he handed over to a living daughter of his creditor the sum of \$445; to the son of another creditor he paid \$219, and to the son of a third creditor that amount. On offering to liquidate the last amount Mr. Ridgway was referred to an executor; whereupon he replied, "I want to see no executor; I am legally discharged of the debt, and I have beside your father released me, and a debt of forty years standing must not be laid on. No, I lay the law of conscience, and if any of my creditors do not forgive their children, I will not forgive the respective amounts of my indebtedness." This he has done with all whom he has been able to find; but, with the exception of Mr. Edwards, he has not found a single creditor, and he is now endeavoring to find his old creditors who had any knowledge of Mr. Ridgway, much less any claim against him; and in discharging these self imposed obligations he has not in a single instance taken an honorarium, or enjoyment of the fact from any one that he had paid the money.

We would further take occasion to observe that Mr. Ridgway has been induced to take this honorable step in consequence of his having more of this world's goods than he knows what to do with, as might be the case with others; and I am legally discharged of the debt, and I have a good name among business men. On the contrary, there is a mortgage upon Mr. Ridgway's property to the amount of \$10,000, while at his time of life, and legal discharge, he was not particular desire or expectation of extending his business affairs.

Mr. Ridgway represented the Columbus district, Ohio, in Congress for six years, and last two years of Mr. Van Buren's administration, and the entire term of the Harrison and Tyler administration.—*Tribune*.

## GUTTA PEREHA IN ITS FIRST STATE.

The substance which comes to us from the Eastern Archipelago, under the name of Gutta Percha, is contained in the descending sap of the "Lauracea Gutta," belonging to the natural order "Sapotaceae." This tree attains a great size, being sometimes as much as a yard in diameter, and 50 or 70 feet in height, and the bark of the wood being used for industrial purposes, and its fruit furnishing a fatty oil. It is said that a tree, when cut down, will yield eighteen killograms of Gutta Percha in gum. The sap, when dried in this strata, laid one upon another, forms irregular masses of greater or less thickness, of a reddish or grayish color. During many years the natives of the countries where it is produced, have employed it almost solely in the formation of handles for axes, which possess, when cold, a certain degree of flexibility, with great toughness. The Gutta Percha may be purified by raising it in cold water, which removes the greater part of the soluble organic matter and salts, and also facilitates the separation of any portions of wood or earthy matter. The purification is completed by means of warm water and several basins; the Gutta Percha is afterwards dried and formed into a lumpy mass by heating it to about two hundred and thirty degrees Fahrenheit, in a vessel with a steam jacket. The Gutta Percha thus prepared becomes sufficiently soft to be readily joined, stretching out into sheets or strips of any thickness, drawn out into tubes of various diameters, and moulded into any form, whilst on being slowly cooled, it acquires great tenacity and solidity.

## NESSELRODE IN PARIS.

The Paris correspondent of the Philadelphia North American thus sketches the personal appearance of the best known statesman and diplomatist of Russia: "Another sort of person is Nesselrode, the famous statesman, who has taken the opportunity of a recent sojourn at Kissingen, Bavaria, necessitated by his health, to look upon the external wonders, and study also, perhaps, the internal workings of the French metropolis. Count Nesselrode bears the marks of three score years and ten upon his thin and attenuated form, his slightly bent person and snowy locks; but there is no mistake in his still the distinguished bearing of the man whose whole life has been one continued occupation in high concerns—of one whose familiar councils have entered the affairs of Europe and the world. The finely formed an intellectual head, the noble forehead, and clear, intelligent eye, show that in him, the Emperor Alexander still possesses an able adviser, should he please to make use of him. In the present phase of French imperial policy towards Russia, it is needless to say that Nesselrode has been the object of marked attention by court and courtiers in town and country."

## AN EASTERN WIDOW.

We were informed that a sati (suttee) was going to be performed that forenoon at the village of Malhot, near the river. The news startled my young friends, and we all hurried to the place of execution. We could not believe that such a outrage could be committed with impunity whilst a British resident remained near the capital. We had hardly finished our conversation on the subject just, when we descried the ominous procession passing from the town, along the high road close to the resident's gate. Upon this, we ran to our homes and rode to the place of execution, which we reached in about half an hour in the heat of the sun. Another school of noise, by name, Dr. M. F. Kay, having heard of the sad news, presented himself on the spot immediately after us. After waiting about a half an hour under an umbrageous pipal tree on the bank of the river, the procession arrived and the Brahman carriers placed the late sati on the brink of the water, so as to keep the feet of the corpse washed by that element. The face and hands of the dead being exposed to view, we all turned away, and we proceeded to the young lady, who seated herself under another pipal tree, at a little distance within sight of the corpse, ready to imitate herself on the pile under preparation near the dead body. She was surrounded by her relatives and friends, and they all looked on to see she kept on talking and foretelling many things, on being interrogated. She was handsome, about fifteen years of age, and her charming countenance, disarming her most cordially from the horrid sight, which she viewed in the light of a awful number counted by the Brahmans, whose evil deity, contrary to the pure Hindu laws, enticed her to a life of torture in both worlds. To this her reply, was but a short one. "You may say what you please, but I will go with my lord. It was written in the book of my fate to be his wife, as I must be his wife to the full extent of the meaning, and that of nobody else. I loved him only, and can never love any one else, so I must be his true companion wherever he goes. Let you be no more trouble, sir, about the matter. Peace be with you." Lieutenant Earle, now, at the suggestion of Dr. Kay and myself, begged her to listen to him for another moment, so she turned to him, and he further observed as follows:

"My good lady, pray consider over the act once more, and act against your reason; you must be sure that we would save you from the horrid death by all means at a slight signal of your consent, and would spare your life, if you would be with me, and I would be with you. Peace be with you." Lieutenant Earle, now, at the suggestion of Dr. Kay and myself, begged her to listen to him for another moment, so she turned to him, and he further observed as follows:

"The fit of this enthusiastic frenzy is aided and maintained by the effect of some narcotics, particularly of opium, a small quantity of which administered by the hard-hearted Brahmans to the poor victims, which is swallowed up by them immediately after they have uttered their intention of self-destruction, and causes a morbid grief at their bereavement. The effect soon spreads over the nervous system, stupefies the senses, and the whole body is lurching before going to be consumed. The pile, when being raised, was washed and laid inside, and about half a pound of camphor in a bundle tied round the neck of the dais; she got up with her usual alacrity, invoking her gods, and raised her feet to the same as a moth to the flame.

She then walked round the pile seven times, and having entered it, she placed her feet on her dear husband in her last and fervent prayer, a burning wick between the big and second toes of her left foot, set fire to the combustible interposed with the pile, and the flames entered the entrance with heavy pieces of timber, when Dr. Kay being much excited at the scene, could not keep silence any longer, and he called out with as much fierceness as he could command, "You scoundrels, this is not fair; darwaza mat kholo, do not open the door," some of the soldiers, who were such erroneous expressions of the good doctor, even at this tragical moment, produced a smile from the bystanders.

Immediately the postman set fire to the pile, the Brahmans and others surrounding it began shouting out the name of their god, Rama, and ordered the kettles, flag-sticks, and cymbals that accompanied the burning, to be raised, and rent the air with their cries, in order that the cry of distress might be heard from the victim; and as soon as the flames issued from all sides, they cut the ropes of the platform, and the platform of the pile with their hatchets, so that the enormous weight of the firewood, falling at once upon the delicate girl crushed her in a moment.

UNFORTUNATE ILLUSTRATION.

The Mississippi Baptist in endeavoring to strengthen the doctrine of immersion by illustrations from the language published

LABOR FOR GOD.

"The rest of the laboring man is sweet." Toll, in proportion to strength, is promotive of health, and when directed to the attainment of that which is good, is conducive to peace of mind, and what with the grateful weariness of reasonable exertion, the harmonious action of a healthful body, the pleasant consciousness of accomplishing good, and the serene influence of the sweet and solemn night at home, no wonder that his rest is sweet. But, like all other beautiful and harmonious things in nature, this rightly repose of the man of honest and useful labor, is but the symbol—the sacrament—of that eternal and unspendable rest of soul in heaven, which shall be the reward of the faithful laborer in the vineyard of the Lord, who has devoted all his powers, during the short day of life, "to cultivate Immanuel's land."

In view, simply, of this motive, who can consider it hard to devote all his life-time to labor for God? What heart does not yearn, in the midst of the sorrows and disappointments of this short life, for assurance of that eternal rest reserved in heaven for the friends of God? What else, then, is living worth? Life is short, and full of griefs and disappointments.

"How vain are all things here below, How false, and yet how fair!"

The beautiful vision of life which fits before our youthful fancy, is never realized. No old man has ever boasted of the accomplishment of all he has imagined, desired and planned in his early days. Worldly old age is always a disappointment—a disclosure and lament of the abortion of the one great and long-cherished life-hope—the wreck of the fortune in which the whole of the life-capital was invested.

But the rest of heaven is sure and abiding. To those who labor only for God—who "give diligence to their calling and election sure"—there is "a house not made with hands, eternal in the heavens."

"It stands securely high, Indissolubly sure, Our glorious mansion in the sky, Shall evermore endure."

Labor in this direction can never be vain. Every day's toil for God but increases the abundance and richness of our "treasure in heaven." The toll of our life is but the gradual building up of the temple of our eternal destiny. We shall there "receive the things done in the body."

We shall be there, what we make ourselves here. We shall receive and enjoy there, what we accomplish here. Principal and interest of all we invest in the cause of God here, shall be our possession and eternal reward there. If the wealth of our life—our powers of body, mind, and heart—our labors, thoughts, affections—our means and influence—are all invested in God's enterprise of regenerating and saving the world, not an iota of it will ever be lost. No revolutions or fluctuations ever affect the value of this divine stock of the consecrated soul. No shipwreck can endanger it, no moth corrupt it, no "thieves break through and steal." Such riches do not "make to themselves wings and fly away." They are laid up on high, in the coffers of God, and are as valuable as the soul, and as imperishable as the New Jerusalem.

And the more we labor for God, the more we become identified with him in spirit, and assimilate to his "divine nature." The more we toil for his glory, the more do we realize that we are indeed his servants, his children, his "elect." Nothing is more promotive of the health of the soul than unremitting labor for God. We gradually come to feel that we are one with him—"co-workers together with him." We realize our salvation with almost the same certainty that we realize the salvation of the general assembly of his saints. Our doubts and fears disappear under the influence of constant and devoted labor for God, like the unhealthy humors of the body, under the influence of toll in the green and sunny fields. The muscles of the soul, the constitution of the character, become larger and stronger. The nerves of our Christian principles become steeper, and more firmly established; and the life-blood of our Christian experience attains a deeper and healthier hue, a richer quality and power, and flows with a stronger and more comfortable force. The more we toil for God, the more we are able to toll, and the more we love to toll. We gradually cease to have anything else to toll for. Our hearts become absorbed in this one glorious enterprise. It germinates as a conviction, swells into the bud of a principle, blossoms into an enthusiasm, and its fruitage becomes the life-joy of the soul.

Who would work for nothing, when he can work for God? For when we labor for the world—for the accomplishment of temporal ends—we "labor for the meat which perisheth." We fail to accomplish our cherished aims, and even when we reach the highest success known to this world, it is nothing worth—we cannot rejoice in it—we take no pleasure in it in a dying hour—all is vanity and vexation of spirit. When we labor for God, we labor in certainty of success, and the labor is honorable and glorious. It is the same kind of work in which angels are engaged. Our Lord Jesus Christ spent his life in this labor; he died for its success; he rose again to put the seal of divinity upon it; he ascended into heaven to superintend it; he sent his Holy Spirit into the world to conduct, encourage, and carry it on to glorious fruition. Who would devote his life-labor to the vain and perishable, when he can be admitted as a co-laborer in this glorious company?

Do you wish to know how you should labor? How would the Savior, were he again a man upon earth, and in your condition of life, possess of your means and faculties, appropriate the energies, capacities and possibilities of his life? Read his history attentively, and you can determine. Confirm your life upon that pattern; fall on that example.

"Teach me, my God and King, In all things thee to see— And what I do in anything, To do it as for thee."

All may of the partake— Nothing so small can be— But draws, when acted for thy sake, Greatness and worth from thee."

VALUABLE CORRESPONDENCE is allowed this week, to take the place of a large amount of the usual editorial matter.

For the Texas Christian Advocate.

SOUTH LOUISIANA.

What the Methodists are doing in North Louisiana.

MR. EDITOR:—On a recent visit to De Soto parish, La. I was much encouraged to see what "our people" were doing, both in the way of revivals and for the cause of education. For your encouragement, I will simply relate what was done in one small village, while I was there.

A protracted meeting was appointed, the people congregated, and the word of God was proclaimed with power and effect. God acknowledged his people by abundantly filling their hearts with his love, and adding largely to the Church.

During the meeting, it was not uncommon to see all in the house deeply interested, either rejoicing in the love of God, or weeping on account of their sins.

So powerful were the manifestations of God's presence, that the altar would be so crowded with old and new converts, it looked astonishingly wonderful.

The meeting continued for two weeks, and Rev. E. D. Pitts, of the Mansfield Female College, upon whom the entire conduct of the meeting devolved, labored as one laboring for an eternal reward. He preached during the whole of the meeting from one to three times per day, and generally left the pulpit shouting happy. He is a young man of great promise and seems thoroughly dedicated to the work of God.

Not a stranger to human nature, and knowing that religion opens our hearts and loses our purse strings, Bro. P. and the leading members of the Church, called a meeting to take into consideration the educational facilities of North Louisiana.

Accordingly the people assembled, and in view of the great lack of educational facilities for males, proposed to build a Male College, in the vicinity of Pleasant Hill, and raise an endowment fund of one hundred thousand dollars to employ four Professors, of twenty-five thousand dollars each.

Well, will you believe it, Bro. Gillespie? There were over fifty thousand dollars subscribed in two weeks; and that in one very small village.

But now it is a fixed fact; we are to have a first class Methodist Male College, built and offered for acceptance to the Louisiana Annual Conference, to be placed entirely under its auspices, watch-care and control. This will be situated in a country remarkable for its healthfulness; isolated from all temptation to dissipation, extravagance or vice of any kind, and surrounded entirely by a Christian community, with a healthy, moral influence pervading the whole. No place in the State could be as well adapted for the location of a Male College.

It is also contiguous to the Mansfield Female College, being distant only 20 miles. Mansfield Female College was commenced about two years ago, and is progressing finely. Had in attendance last term, one hundred and seventy-five students.

The people have been liberal towards both these institutions, and their liberality has been increased by abundant harvests and the largely increased valuation of their lands.

Will not our Texas Methodists arouse themselves? The "best" consideration that should prompt us, is sufficient; and that is, self-interest.

We need first class schools throughout the South West, and let us have the schools endowed.

One great mistake in the appropriation of money for schools is, too great an outlay in brick and mortar. It is true this is very well when we can afford it. But let us first have our colleges endowed, and then the tuition fees will enlarge, beautify and adorn the buildings, as the nature of the case demands.

I was much gratified to see the great improvement in "our" Advocate, on my return, and my absence accounts for my not sending in my subscription sooner.—Yours in love and respect, GEORGE S. CHILDRIS.

For the Texas Christian Advocate.

"NATIONAL CHRISTIAN ADVOCATE."

MR. EDITOR:—I heartily approve your suggestion to establish a "National Christian Advocate," in the city of New-York. I am satisfied that it would at once meet with a liberal patronage; our friends throughout the South would stand square up to the enterprise.

We need a faithful sentinel at that elevated stand-point; it is due our branch of the church, that our true position, both civil and religious, should be well defined and extensively understood.

It is due our common country that the united influence of our branch of the Christian church, should be brought to bear in favor of those great conservative principles which alone can keep cemented our nationality. Let the tide of abolitionism spread its foul waters over our country, and it would be certain to engender a moral and political anarchy which would prove fatal to the beautiful condition of both Church and State.

You intimated, Mr. Editor, in a late editorial, that the "conservatives of the North could be relied on." I am fully aware of this fact. I have traveled extensively through the Northern States, since the division of the Methodist Episcopal Church. I know we have warm friends there, who exceedingly deplore the division of the Church, and who now treat us as brethren beloved.

I could name Methodist gentlemen living in the city of New-York, who in point of standing, wealth, and piety, would lose nothing when compared with the best of the Northern Methodist membership, who are strong friends of our side of the house, who expressed themselves mortified at the course adopted by the Northern General Conference; they had nothing to do in the attempt to defend the Southern branch of the Church out of her just dues.

We can, we ought to, we must have an Advocate in the city of New-York.

You have clearly set forth its importance; and this opinion is corroborated by Dr. Stevens, editor of the Christian Advocate and Journal.

In the issue of the 23d of September, we have an editorial, from which I make the following extract: "It is now a fact fully established that the general newspaper literature of our whole country emanates from this city. In every part of the nation the New-York papers are the great organs of public intelligence, and the opinions they utter, and the sentiments they inculcate, find a ready access to the public mind. They are indeed among the greatest educational organs in the land, and according to their own characters, are fashioning the character of the community at large." Such, then, is Dr. Stevens' view of the influence of newspapers going out from the great emporium of the United States, and, by the way, his judgment may be relied upon in this particular.

Let us have the paper established, and remove, at the next General Conference, the objectionable allusion to the name of our Church; and have the "American Methodist Episcopal Church" or even Dr. Myers choice, which would give the

For the Texas Christian Advocate.

A FRIENDLY ALLOWANCE.

MR. EDITOR:—Will you allow a friend of the Church to address a few kind words to the members and friends of the Methodist Episcopal Church, South, in Texas?

The annual sessions of the Texas and East Texas Conferences, will soon convene. The ministers which were appointed to labor for you in word and doctrine, nearly one year since, found the way to their respective charges, and entered upon their work with a desire to be useful in the vineyard of the Lord.

From the revival notices appearing from time to time in the columns of our beloved Advocate, the precious promise of their Savior, "Lo, I will be with you," has been verified.

Notwithstanding the gloomy prospects ahead (in a temporal point of view), your preachers were willing to trust in the kind providence of God, believing that if they performed their part and preached the gospel, their brethren and friends would see that they were "of the seed;" that the true friends of Zion would consider "the laborer worthy of his hire."

In a short time these ministers will bid you adieu, perhaps to see you no more this side of heaven. Would you not desire to see them as paid, after having served you through the Conference year? Would it not be a pleasant recollection, after they are gone, to know that they received their full claim, and that you assisted liberally in making up that amount?

It may be that some of your sons will one day be publishing the glad tidings of salvation, over these beautiful prairies and fertile valleys; over mountain height and forest glen; they may lift the standard of the cross and "very abond and spare not," "to perishing sinners." "He, every one that thirsteth, come ye to the waters." Come, "Behold the Lamb of God!"

Some of your daughters will be the companions of these self-denying ministers of the New Testament; helpmates for the itinerants who will delight to publish a salvation adapted to the condition of all, and free as the air we breathe.

Would you not have them sustained in their glorious mission? Then, "do ye even so," to those who are now in the field preparing the way.

You will lose nothing by paying your ministers. Would you be beloved by God, and prosper in this life? Remember, "the Lord loveth the cheerful giver," and "the liberal soul shall be made fat."

We hope those good stewards of the Lord and his Church, who have obtained liberal subscriptions, will make close collections, and that those who have neglected to give the friends of the Church an opportunity to subscribe and pay, will take into serious consideration the justice and propriety of making up the deficiency. For all of your kind offers performed, and means contributed, towards furthering the gospel enterprise, you will be remembered by Him who both said to his friends, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." EDITOR.

For the Texas Christian Advocate.

A MODEL CAMP-GROUND.

MR. EDITOR:—A few days ago I visited the Mount Zion Camp-ground, near Elysian Fields in Panola county; found Brother D. M. Stovall, Preacher in Charge of Elysian Fields Circuit, with a number of our Louisiana and Texas brethren engaged in holding a Camp-meeting. I had heard before reaching the spot, that extensive preparations had been made for the accommodation of visitors, but when I reached the place, like the Queen of Sheba, who went a long way to see the splendor of the Temple, and heard the wisdom of Solomon, "the half had not been told."

There are thirty large double tents, some of them sixty feet in length, having four or five rooms, arranged in hollow square, with regular pass-ways at right angles. The shed is fifty by eighty feet, with seats prepared in rear of the pulpit for the blacks. A neat and substantial pulpit (rather too high—a common fault). The seats are well arranged, and the altar properly constructed. The shed, I suppose, will accommodate, conveniently, one thousand persons.

The whole ground belonging to the encampment (six acres) is enclosed by a good and substantial fence, with two main entrance gates, north and south.

Of the hospitality of the tent-holders, I need not here speak particularly. Of the whole spread two thousand people, who were there on Saturday and Sabbath, not one, I reckon, will dare say, "I went away unfed or unbidden to eat," as there was enough for all, enough for each. The only objection that I can offer, is that some of the camp-meets rather too much frequent, for health of either soul or body at Camp-meetings generally.

I was informed that not more than two or three, out of these thirty campers, are what the world calls wealthy men. Then, it does not require wealth to support a camp-meeting; a willing mind is the main thing. The grand secret about this model Camp-ground is concentration of liberal minds and pious hearts. Brother Stovall, the pastor, went around his circuit, stirred up the brethren—not a few in the neighborhood, but all in the circuit—to rally at this central point, in the support of one meeting.

Hence the strength of the Camp-ground—the success of the meeting. I look upon this as the commencement of reform in the system of holding Texas Camp-meetings. And if this plan could be pursued in all our circuits, they may continue to be the means, as they have been, of doing much good, both as jubilees to the Church, and awakening the unconverted. But unless there is a speedy reform in the manner of holding them, it needs not the ken of a prophet to declare that their days are well nigh numbered. God speed the reformation, as we can by no means afford to dispense with such agencies, till the world is converted to God, and saints and angels shut heaven home.

As I was called away from this delightful spot on Saturday of the meeting, to attend a Quarterly Meeting at Concord Church, on Harrison street, I will leave the pastor to tell of the triumph of grace, in the conversion of sinners, and the building up of the Church, which I am told is wonderful.

J. W. FIELDS.

Marshall, September 17, 1857.

OUR JOB OFFICE is now being opened. Let our friends send us their printing. We will do it handsomely—for cash.

REV. WILLIAM A. SMITH, D.D.

Our readers are aware that this distinguished minister of our Church, who, in addition to his previous well-earned reputation, has written a Defence of Slavery that has made that reputation world-wide, has recently been elected President of East Alabama College. Dr. Smith has, for a long time, been President of Randolph Macon College. We know not whether he will accept the new appointment, or remain where he is. We think he ought to accept. We could give many valid reasons for this opinion, were it necessary. His position as a clerical defender of the South is in advance of all others, which he is unsurpassed in all the other elements of a great and powerful minister and educator. It is as fully appreciated in his own region as he ought to be. We fear not, although the following from the Richmond Christian Advocate would seem to indicate the contrary. The editor says: "We say for ourselves, and for the thousands of his friends and admirers in Virginia and North Carolina, that we are not surprised at his election; and the fact satisfies us that East Alabama College has a very intelligent and judicious Board of Trustees, who understand the interests of their college, and know how to promote them. The friends of education in East Alabama need have no fears of that body of men. They will look well to the interests of Alabama. Clear and full proof of this is given in the effort to transfer one of the most popular and influential ministers of the Old Dominion to the leadership of their educational enterprise. They could not find a man better adapted to their plans and purposes, to endow a great institution of learning, in all the land. But can they get him? Excuse us, dear brethren of Alabama, if we say no. Not if we can hinder it. We object not to the election, good quarter, we rather like that; it confirms all the good opinions we Virginians have of the ability and worth of the President of Randolph Macon College. Our objection is to the acceptance—that would affect us seriously. On this side of the subject we say, Dr. Smith cannot be spared from Virginia just now, nor for a great while to come."

THOMAS BARRINGTON MACAULAY.

The London News is particularly laudatory on the design of the Premier, in elevating Mr. Macaulay to the peerage, not only because it thinks that it would be putting the "right man in the right place," but on the ground that it might effect to form a precedent that would not long be suffered to stand in isolation. The Journal does not essay in connection with this expression of its hopes, but it takes the ground that "from the day that Mr. Macaulay becomes a member of the House of Peers, the claims of others equally strong will become palpable and incontrovertible. It is the first breach in the high wall of monopoly—the unmistakable promise and sign that its demolition is inevitable, if it be not indeed at hand."

Of the ninety new peers that have been created since the year 1839, there has been but one of great eminence in the ranks of literature—Lord Brougham. But Thomas Barrington Macaulay's claims, says an exchange, to the highest and noblest rank to which an Englishman can attain, are based upon far other grounds than these, or even on any political or legislative character he has formed since he has been in public life. But for some thirty years he has done as much as any living man, perhaps, to sustain the lustre of English literature. Wielded by him, the pen has proved to be mightier than the sword, and his triumphs have been of a more durable, as well as a more useful, character than those ordinarily achieved by the devotees of those professions out of which it has hitherto been the custom to make peers. So his right to a place among the noblest of England is, beyond question, clear and indisputable. "World," says the London Journal, "that half of those who may be added to the roll of peers, during the next decade, may be half as worthy of being so distinguished!"

It would hardly surprise the contemplative observer of the course of English affairs, if the ice being broken, the claims of literary, artistic, and scientific genius and talent should hereafter be regarded, in the gradual infusion of fresh blood into the upper House of Parliament—a process that certainly, in this era of the world's progress, could not possibly do much, if any harm.

REV. AUGUST ENGEL.

It is known to most of our readers, that Rev. P. A. Melling, editor of the Apollonia, has been for some months on a tour to the Northern and North-western States. Mr. Engel was, in an understanding with the Bishop at the last Texas Conference, left in charge of both the paper and the German Methodist Church in this city. We feel pleased to say that he has discharged the onerous duties of this double office in a manner highly creditable to himself, and very gratifying to his friends and the Church. We congratulate our brother editor, Mr. Melling, upon the possession of so excellent a representative. Mr. Engel's Christian walk, and courteous demeanor, as well as his laborious energy, have won the esteem of all who know him.

BISHOP PIERCE.

The purpose of Bishop Pierce to change his residence from Georgia to Memphis, Tennessee, says the Richmond Advocate, grieves his old Georgia friends sadly. They are opposing the removal with all the earnestness and energy of love. Preachers and people array themselves against it not with unbrotherly feelings, but with loyalty of long-cherished friendships, and devoted Christian attachment. No marvel. Bishop Pierce is a man greatly beloved wherever known and worthy of it too. The old regard him as a son, the younger, as a brother; all as a faithful minister, eloquent, and useful. He is held as a son of Georgia Methodism; and they cleave to him with the energy of paternal affection. The movement is creditable to all concerned. The mutual love is strong. The Churches are all crying out: how can we give thee up? We doubt not the Bishop is ready to cry out: "What mean ye, to weep and to break my heart?" In this contest of love, may grace, mercy and peace abound, and wisdom from above guide each into the good and the right way.

MEXICO, at last advised, is almost in a state of anarchy. Congress has failed to organize, and the Government is at a stand-still. A coup d'Etat, on the part of President Comonfort, had been expected. Fears are entertained of a secret party to put Santa Anna in power. Durango is still desolated by the Indian war. The California filibusters are expected with terror; several States are in partial revolt, and Lower California has been troubled with an attempted military insurrection.

NEW ORLEANS, as we learn from papers by the last steamer, is very healthy, and the business season opening with bright prospects and great activity. The same may be said of Galveston.

THE PHILOSOPHER COMTE.

Come and his Positive Philosophy, says the Advocate and Journal, are, better known in this country than in England, or even France. He still lives at Paris. One of his disciples, Celestin de Bliognes, a former pupil of the Polytechnic School, has lately published an abridged and popular exposition of positive religion and philosophy. A correspondent of the Tribune says: "It is an excellent abridgement of Auguste Comte's doctrine, given even in a more comprehensible form than we find it in Miss Martineau's masterly compilation, although Comte himself gives a prominent place to the latter in his 'positivist library.' The philosopher has almost reached the age of sixty, and was, as a distinguished mathematician, successively a pupil, a teacher, and an examiner in the Polytechnic School, which has produced so many illustrious scientific investigators. Under the Bourbons he was without public employment, for so he is under the scientific Napoleon III., and thus the English newspapers call the Emperor of the French. But Comte's disciples subscribe for him an annuity of one thousand four hundred dollars, which certainly speaks highly for the master. Most of these disciples are mathematicians, and it seems almost that mathematics, when studied exclusively and specially, are far from giving to the mind that sharp and practical turn which is generally attributed to them. Thus, Mr. D.M. Gouge, the celebrated mathematical professor of London University College, is known as the greatest novel reader of the age; the only man, perhaps, of his time, who has perused every book published in the shape of a romance; and in France, Fourier found all his devoted and zealous partisans in former pupils of the Polytechnic School, beginning with the first among them, Victor Considerant. It is the same with the Positivists and the Saint-Simonians. As a method of scientific and philosophical inquiry, Comte's system is unobjectionable; how far his new religion, and his division of authority into a political and a spiritual government, will be found to answer, remains an open question."

OUR PERIODICAL CIRCULATION.

In addition to the vast amount of good to be done by giving our newspapers and periodicals a large circulation, we wish to mention another, though inferior motive. The next General Conference is rapidly approaching, when a report of our circulation, financial condition and prospects will be published to the Church, and to the world. Should that report show, as it ought to do, that we have made large progress in this matter, the inspiration of past success will largely impel the future. Every one interested should have a share in the good and gratification to be produced by an encouraging report. Let us all think of this.

The Nashville Christian Advocate, our central weekly organ, ought to run up to a very large circulation. The Home Circle and Quarterly Review we hope to find doubled in circulation, between now and then. And our sectional Advocates should be increased, by the Conferences patronizing them, to the highest figure possible. Shall the Texas Advocate be hindmost in the race? What say its friends? Brothers and friends, the time is short. Put your shoulders to the wheel in good earnest. From the Sabbath to the Rio Grande, and from the coast to the Indian Nation, let us unite and leave it up as high on the list as possible.

THE WORK PROGRESSES.

Since writing the article on "Our Publishing Interests at Galveston" we have learned, from undoubted authority, that a very eligible lot, in a central and beautiful part of the city, suitable for the buildings for the Advocate office and Book Depository, will be donated for that purpose. The lot is valued at this moment, at \$2,000 to \$2,500. The work goes bravely on—"What will Galveston do?" has been the question for a long time past. "What will the interior do?" is now the question. "Let us take no step backward." Forward—forward—success are our watchwords from henceforth. A great work can be done in a little time, if all help. Let us have the building completed before the General Conference. Let it be a large and beautiful one. What say our friends all over Texas?

DR. BAIRD AND NAPOLEON.

Rev. Dr. Baird has recently had an interview with Napoleon at Plombieres, and was received in the most friendly manner by the emperor. He spent three hours with him. He writes: "I am not at liberty to say what the nature of the conversation has with his imperial majesty, but it was entirely Christian, and such, probably, as Louis Napoleon seldom has the opportunity of hearing. God grant that good may result! How important it is that good men who have influence with men in high stations, should exert it well. Who can tell what one good sentence may do?"

THE SABBATH IN GENEVA.

Rev. T. I. Cyle, writing home from Geneva, the city of Calvin, and the home of the celebrated Dr. Merle D'Aubigne, gives the following astonishing item of information: "The Sabbath is better observed in Geneva than in Paris, but is shockingly desecrated there. The elections are held on the Lord's day; and on our way to the English-chapel, we saw sportsmen firing at a target."

And yet from this point, which claims to be the epitome of Protestantism on the continent of Europe, Dr. D'Aubigne, and a number of other distinguished clergymen and churchmen, recently took it upon themselves to address a long, learned, and formal lecture to American Christians about the sin of slavery! Abolitionism always injures either the head or the heart, and frequently both. Show us an abolitionist, and we will show you a man with less sense, or less honesty, than he had before; perhaps less of both. With all our faults, the highest standard of Christian morals, among the masses of the people, to be found in the world, is in the slave-holding portions of the United States. Let fanatics and one-sided theorists account for this fact, which they cannot with truth deny.

REV. J. H. SHAPARD is in a sharp little newspaper controversy with the editors of the Victoria Advocate, in reference to the relative limits of Reason and Faith, growing out of some strictures of that paper upon a sermon of Rev. R. T. P. Allen. We regret the necessity for such controversies, but Mr. Shapard is right, and vindicates "the faith," we must say, in a masterly manner.

A WORTHY MINISTER writes: "Dear Brother Gillespie—Push forward that New Yorker enterprise. It is the very thing we need, and must have. I will oblige myself to procure fifty subscribers in three months."

The Christian Ambassador (Universalist) says that a large proportion of the Universalist denomination, including both clergymen and laymen, believe in future limited punishment."

AN ADDRESS ON CRIME.

The Rev. Charles Spear, editor of the Prisoner's Friend, Boston, delivered an address in Bleecker street Church, on Crime. He gave the following statistics of America, England and France: Number of convicts confined in the prisons of the United States, 90,000; in England, 30,000; in France, 50,000. Mr. Spear then proceeded to show the reforms that should be carried out. First: all persons detained for trial should be kept in a separate prison from the condemned. Second: Matrons should be appointed where females are confined. Third: Labor should be introduced into every prison. Fourth: There should be an Asylum for Inebriates. Fifth: Witnesses should have a separate prison. Parents should make their homes more attractive and pleasant to their children. Mr. Spear illustrated his subject by a great variety of facts, and closed by recommending that the churches should sustain at least one Prison Missionary in the United States.

WESLEYAN CHAPELS AND SCHOOLS BUILT.

We gave lately an account says the Advocate and Journal, of the Chapel Fund of the Wesleyan Methodists. Fifty new schools, eleven chapel enlargements, nineteen school-rooms, and thirteen organs, have been completed. Besides these, there are now in hand one hundred and fifty-five new churches, including sixty-one new chapels, twenty-seven enlargements, twenty-five school-rooms, and twenty-two organs. The London Watchman, from which we derive these facts, says that, altogether, it is probable there is now as much activity in the work of chapel and school erections as at any former period in the history of Methodism. Moreover it is not only chapel-building which goes forward. There has been advancing at an equal pace with this, the work of debt liquidation. The statement given in the Report is very impressive, and shows that, exclusive of all remaining debt, all government aid to schools, and all loans granted from the Chapel Fund, nearly \$450,000 have been raised during the year for Wesleyan chapels. This is truly a wonderful result.

REV. J. W. FIELDS writes that Rev. J. W. P. McKenzie, well known and popular President of McKenzie Institute, will give one hundred dollars for the erection and furnishing of the building for our Office and Depository. Well done for East Texas! God has blessed her with good crops, and she is coming up to the help of the Lord against the mighty! Awake, brethren and friends throughout the State, and let us do something monumentally good while the Lord continues us on the earth!

A SUBSCRIBER sends us two new cash subscriptions, and says: "I do not think it would require much energy for each subscriber to obtain two new ones." Dear Brother, we agree with you. If that were done, and the preachers were also as successful, comparatively, it would give us twenty thousand subscribers! O think of it!

A FRIEND in East Texas writes: "I am glad to hear of the intention to build the Depository. I think you should ask both Conferences for a Special Agent to canvass for this enterprise next Conference year. Let us have this first, and it will aid us in our College and School Endowments, and in all our other enterprises."

Mrs. S. S. PARK will have at this office, in a few days, Sunday School Libraries, \$5, \$7.50, and \$10; Hymn Books of various bindings and prices; Catechisms, Capers, Wesleyan; Learning's Questions and Notes; Catechisms, and Primers.

Book Editor's Department.

NEW BOOKS. MISSIONARY LITERATURE.

Some of our brethren wish to know what books will aid them in their efforts to promote the missionary cause. We answer, first, "The Great Commission," by the late Dr. Harris. We have recently issued an edition of this masterly work, with a copious Index and an Introduction, in which Missionary Statistics are brought down to the present time, and some observations made which will adapt it to our meridian and latitude. The retail price is \$1. "Mansions," by the same author, is an excellent book, germane to the subject—retail price, 10 cents; so also his "Witnessing Church"—price 5 cents; and Arthur's "Duty of giving away a stated proportion of our Income"—price 10 cents; also, Package No. 6 of Miscellaneous Tracts, price 10 cents, containing fifteen tracts, three of which are No. 139, "We ought to do more for Missions," by Dr. Finley; No. 160, "Is the Methodist Episcopal Church a Missionary Church?" by the Editor; and No. 161, "Missions to Colored People," by Dr. Wightman. To the foregoing should be added the Report of our Missionary Society for 1856-7. This is a large, interesting, and important document, prepared by the Secretary, Dr. Schow, who will furnish it gratis to all who apply for it. Let every minister in the Connection furnish himself with the foregoing works, and let him spread them as extensively as possible among his people, urging them to give them a serious perusal; then let him prepare, with his utmost ability, sermons or other addresses setting forth the claims of the Missionary cause, and deliver them in his congregations with unction, earnestness and zeal, and we will underwrite his success. Were this course adopted, the Missionary Treasury would never send forth those hollow, sepulchral tones, which send fear and dismay to the heart of the Church.

PHILOSOPHY AND PRACTICE OF SLAVERY.—The Richmond Christian Advocate says of Dr. Smith's great work on Slavery, lately issued by our Publishing House, "This work which is very summarily dispatched in a very short notice by the editor of the Northern Methodist Quarterly, in a late number, as although too alien in its positions to find much circulation even at the South, is, we are gratified to learn, largely circulating in Virginia, and the demand for it is increasing throughout the South. We strongly suspect that the fitting manner in which our Northern editor dispatches it is to be attributed to his very earnest desire to prevent its circulation among the Methodists of the North; he had rather it should not be read by Northern people; its arguments are too strong. Its positions too clearly defined and demonstrated, to suit the stomachs of Northern editors and reviewers. It is admitted by many of the ablest men and soundest thinkers of the South to be the great work on slavery. Let it be read and circulated throughout the whole country. It ought certainly to be in the hands of every Southern man. It is a book to be studied, and at no distant day is destined to take its place as a textbook on this subject in our Southern colleges."

POST-OAK CIRCUIT.—The Richmond Christian Advocate, says: "What a pity it is we cannot supply orders for this book! We have many orders on hand, and more will come; but no books. They will be sent shortly, we hope, and then how cheerily will we send off! Patience, dear brethren, and a good heart. 'Time and patience,' says the Chinese, 'will turn a mulberry leaf into silk.' The same virtues will bring Post-Oak to your hands." We hope so. The Agents have just printed the thirteenth thousand, and are prepared to print the hundredth, should there be a demand.



ONE TRUE HEART IS MINE. I will not murmur at my lot, Or deem it aught but good.

THE LOVE OF A CHILD. The death of a lovely child was mentioned in our paper a few days ago, and what a just heart of an incident connected with that event.

WHERE THE JOHANNISBERGER COMES FROM. The house and estate of Johannisberger is one of the most conspicuous objects in the whole Rhinegau.

Educational. ANDREW FEMALE COLLEGE. THIS institution is located in Hamilton, Walker county, Texas, and was founded by Andrew F. Johnson.

Educational. GALVESTON FEMALE SEMINARY. Public Square, Galveston, Texas. This Seminary was founded in 1857, and is one of the oldest and best of its kind in Texas.

Educational. BASTROP MILITARY INSTITUTE. This institution is located in Bastrop, Louisiana, and is one of the best military schools in the South.

Crabel and Transpiration. THE following new and magnificent Steamship Line is now being organized by Crabel and Transpiration.

Miscellaneous Advertisements. STEAM SAW MILL. The extensive Steam Mill of A. W. Hinton & Co. is now in full operation at the mouth of the Brazos River.

The gay may cast their looks of scorn Upon my humble garb; Such looks give wounds to some—for me They bear no point nor barb.

When the procession started for Mount Hope, she was observed by an unkind, unfeeling man, who was near, and sobbing though her heart was broken.

At the close of the war it changed hands once more, and in 1810 was presented by the Emperor of Austria to the Emperor of Russia.

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THE FATHER OF RAILROADS. Though mainly an engineer, he was also a daring thinker on many scientific questions; and there was scarcely a subject of speculation, or a department of scientific knowledge, on which he had not employed his faculties in original views.

THE CUNNING THRESH. There is much more intellect in birds than people suppose. A number of that creature that occurred to me while I was late quarrying, belonging to a friend from whom we have the narrative.

SOUL UNIVERSITY. THIS institution, located at Happpell Hill, in Washington Territory, is one of the best of its kind in the West.

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INTOLERANCE IN SWEDEN. The London Star, August 21st, states, on the authority of a letter from Stockholm, that the committee of legislation, composed of members of the four orders of the Swedish Diet, has rejected, by a majority of five, the bill presented by the Government to the Chambers.

LITERARY MEN OF FRANCE. Call the roll of the "young men of 1830," and ask where they are? Balzac is dead—coffee killed him. Frederic Soule is dead, the victim of a cholera epidemic.

DEATH OF A DAUGHTER OF GENERAL SCHUYLER. Mrs. Catherine Van Rensselaer (Cochran)—one of the old Knickerbocker stock—was dead, aged 76, born in 1781. She was the daughter Major General Schuyler, of Revolutionary memory.

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