

The Texas Christian Advocate.

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NEW YORK CORRESPONDENCE.

Great Awakening in Ireland—Lynn—Tennessee closed—9,000 Converts in five Months—Presbyterian and Episcopalians unite in it—Tribute to the late Gen. Taylor—The late Gen. Taylor—The late Gen. Taylor.

The great awakening, with which our land has been blessed, was hailed with joy abroad, and the same gracious influences were implored by foreign ministers. These prayers are answered, and God, in a most wonderful manner, is pouring out his Holy Spirit.

At Aberdeen, 29, 30, and on some evenings, between 100 and 200, have been convinced of sin and brought to Christ, without exciting preaching, noise or confusion—more the result of simply setting forth by pious laymen of Christ, the sinner's friend and Saviour.

In South Wales, the religious excitement is marvelous, extending to all denominations, but especially to the Calvinistic Methodists. Chapels are open constantly, on Sabbaths and week days, and prayer meetings held in school-rooms, work-shops and open fields, morning and evening.

Numbers of public houses have been closed; eight in one small town. It now is spreading into North Wales, and a clergyman of the Established Church writes, "no enthusiasm, but a deep, profound and awfully solemn impression prevails."

In two counties, it is estimated that not less than 9,000 persons, during the last five months, have turned to Christ. The gracious movement carries ministers and people along with it. Many of the most hardened sinners have been brought to the feet of Jesus.

All the Churches evince large additions. Among the Staffordshire and Cornwall colliers, in England, many have been converted to Christ. There are daily prayer meetings and Bible readings in some of the pits.

In the North of Ireland, the work is wonderful. There, a few earnest laymen led the way, and now Presbyterian and Episcopal ministers unite in religious effort, and for the moment sectarianism seems forgotten.

Many Unitarians and Romantics have professed faith in Christ. In the town of Ballynane, 4,000 people attended prayer meeting on one night. At road corners and open places one stands up to preach, and hundreds gather round, listening to his words.

In one district of country, from 3,000 to 4,000 were seekers of salvation. In Belfast, thousands, night after night, attend religious services. All churches are crowded. On one evening, 700 sought private instruction from the minister, under deep convictions of sin.

Public houses were nearly deserted. The Episcopal churches are largely closed. Agonizing conviction of sin, at times, attended with singular physical demonstrations, mark this revival in Ireland, especially among the peasantry.

The Priests strive hard to prevent their people from attending these revival meetings, but it is impossible, as many of them renounce Popery, and joyfully have embraced their only Mediator, Jesus Christ, the Saviour of sinners.

These bodily symptoms are mysterious, but it is plain that the Spirit of God is in this wonderful excitement. Our own and foreign papers are filled with particulars about the peace in Europe.

Their general tenor is that it is a very precious thing. The demonstrations now between England and France are more friendly than not long ago.

The Pope is quite indignant at Victor Emmanuel—the Italians evidently not at all satisfied with their position after the fight of the royal battleships. Alas! the honors of war! The untold miseries! In one engagement, the slain and wounded were 10,000 or 20,000.

Add to these bloody lists of Garibaldi, those who perished while crossing the Alps, it is a moderate calculation that the victims of the shortest recent war number at least 150,000. This is a common estimate. Now think of fathers, mothers, brothers, sisters, and wives of this sacrificed host on the fields of deadly contest, and certainly not less than 6 or 700,000 survivors are involved in the keenest bereavements, sorrows and anguish!

Still poor Italy is excited, and her disposition very plain to resent the restoration of the Austrian Dukes. The Ecclesiastical Government of the Pontifical States is more determined than ever. Will the people submit to this? In the mean while, Garibaldi, with 12,000 men, is marching hourly by volunteers, is marching towards Central Italy. He seems determined to maintain the cause of the people, and the trouble in Italy may be far from ended.

The whole Church has lost an able minister in the death of Rev. Dr. Alexander—a man of eminent piety and usefulness, and universally beloved. He was also one of the best writers of the day. Long will his memory, virtues and devotion be remembered.

Our city is crowded with strangers. We have never seen so many. Broadway is literally jammed with visitors, and hotels and taverns filled. Business begins to open; importations are unusually heavy. Money has become more in demand and higher. Produce lively. Weather healthful and magnificent.

that he should "call sinners to repentance." He applied for license to exhort on the 23d of October, 1859, and received it from brother Geo. W. Kelso. He was licensed to preach on the 4th of October, 1740, by bro. A. Matthews, and was recommended to the Memphis annual Conference, and was received, when that Conference was organized, in 1840. He was appointed and traveled in the Benton Mission, in 1841; the Paris Circuit, in 1842; Wadesboro Circuit, in 1843; the Paris Circuit, in 1844; the Huntington Circuit, in 1845; Pontotoe, Miss., in 1846; Aberdeen, Miss., 1847; the Paris Circuit again, 1848, and the Jackson Mission, 1849.

This year his health failed, and he received supernatural consolation to Conference. He was ordained Deacon, at Holy Springs, Miss., 6th Nov., 1842, by Bishop Andrew, and was admitted to Elder's orders, at Somerville, Tenn., by Bishop E. S. James. He removed to Texas in the fall of 1854, and preached extensively in this newly settled country. He had just returned from Missouri, and had contracted a violent cold, and on the 18th of July was confined to his bed; and notwithstanding all that could be done, he expired on the 30th July.

But he died as he had lived, and his exertions on a dying bed will not soon be forgotten. At one time, while talking, he remarked, "Oh, to think that tomorrow I shall be in Heaven!" And when he had entered the dark valley, I asked him, "Bro. Newton, can you raise your hand in token of victory?" He said, distinctly, "Yes!" and raised his right hand towards Heaven. He waved it in triumph, and then clasped his hands twice, and soon the blood caught spirit winged its flight to realms of light and day. He has left a broken-hearted wife and four children, and a numerous list of friends and relatives. May they all prepare to meet him, where the wicked cease to trouble, and the weary are at rest.

W. C. MANLY, Full Clerk, Johnson Co., TEXAS, Aug. 1, 1859.

REPLY TO BISHOP JAMES' LETTER.

MISSISSIPPI. For the last two or three months I have received several newspaper articles purporting to give some account of an incident which took place in the month of March last, during the session of the General Conference of the M. E. Church, North, in Fannin county.

As these articles all emanate from Northern papers, and most of them, I believe, from papers under the control of a party by some means or other, it might perhaps have been legitimately inferred that the account, at least, if not the entire articles, was furnished by the presiding officer of the Convention, or some member of it. Many intelligent people regarded it in this light, and repeatedly urged me to give a true history of the whole matter, as far as I was able to ascertain.

I have accordingly done so, and, I believe, in a manner which will be satisfactory to all parties concerned. I have endeavored to be as impartial as possible, and to give a true and correct account of the proceedings, as far as they are known to me. I have not, however, attempted to give a full and complete history of the Convention, as this would have required a volume.

I have only given a brief and concise account of the incident, as it is known to me. I have not, however, attempted to give a full and complete history of the Convention, as this would have required a volume. I have only given a brief and concise account of the incident, as it is known to me.

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Other topics were embraced in the resolutions, but which, for the purposes of this reply, need not now be mentioned. A committee was appointed to lay these resolutions before the Conference. And here is the birth of the "Mobb" whose name has excited so many pious men, and caused such an upbraiding of hands by many who know nothing about it. But to anticipate: The committee was appointed, and (what I was largely permitted to say, without sacrificing to my own vanity, as it was one) that our best citizens were placed on it—most of our best citizens were placed on it—most of our best citizens were placed on it—most of our best citizens were placed on it.

This committee met the next morning, about 10 o'clock, in the public square. It was determined that we should proceed as we were, some on horseback, but most on foot, to the place of holding the Convention. That in the event we found them at worship, we would not interrupt them, but wait until they had concluded, and that I alone should say a few words to the committee. It is my belief that not a single man was present, who was not a member of the Convention.

At one time, while talking, he remarked, "Oh, to think that tomorrow I shall be in Heaven!" And when he had entered the dark valley, I asked him, "Bro. Newton, can you raise your hand in token of victory?" He said, distinctly, "Yes!" and raised his right hand towards Heaven. He waved it in triumph, and then clasped his hands twice, and soon the blood caught spirit winged its flight to realms of light and day.

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W. C. MANLY, Full Clerk, Johnson Co., TEXAS, Aug. 1, 1859.

FROM A NORTHERN POINT OF VIEW.

The conditions of Southern slaves, as viewed by Northern writers, are generally referred to the Hartford Times in the following letter:

Northern agitation is sustained by sympathy for the Southern slave. As to what steps should be taken to relieve the colored people, I have no objection to your doing as you please. My only concern is that you do not do anything to throw away. Every Northern man, when he is set down in a slave State, begins to look about for the "miserable" man, and he can find none. There is no one to be seen in the streets of Maryland and Virginia, I thought the mildness or the apparent absence of slavery there was owing to their proximity to the free States. But in the extreme South I find everything the same—indeed, there is a singular sameness in the system everywhere. It seems more like a spontaneous and natural growth, independent of all artificial and conventional restraints.

The regard of the white for the negro, and the demeanor of the black toward the white, in every State, is as uniform as though they had all been educated in one school. All the remarks I make on this subject will be general, and not partial. I do not say that the present system of slavery here is the natural and necessary result of the climate, or that it is the best for the negro, or that it is the best for the white. I think it is a singular sameness in the system everywhere. It seems more like a spontaneous and natural growth, independent of all artificial and conventional restraints.

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assembly, to consider of our grievances, and to demand redress. But it seems that this answer, which was not "categorical," was only a ruse, after all. It was made on Sunday, and received by the committee in good faith; yet, what do we see? The Bishop, in his letter, says that the conference met on Monday morning, entered upon the discharge of "ministerial functions, divided by business," under "apprehensions," and each man belonging to the conference "regretted his appointment without feeling."

That kind of faith is that which I have equal to those enjoyed by any one else, lawfully claim the right to come to my home, I arrange my servants upon their inalienable rights—change not only my property, but my life, and leave the politics of the country to the State, and they would be welcomed among us. But, alas, there seems little hope of this. When one reads the Bishop's letter, and sees that the charge was made by the Bishop, and that the Bishop's letter, taken from the Boston paper, then let him read the preamble and the 2d resolution, and say whether or not he believes Bishop James to be a hypocrite.

He says "much ado is made," at the meeting of the people, "about an alleged remark of a local citizen, not a member of the conference; a citizen of the country—but if the remark was made at all, I think it must have been after the meeting was called and arranged, and that the charge could not possibly have been the result of calling it." (The italics are mine.) It grieves me to copy this paragraph. It grieves me to see a Christian gentleman so recklessly publishing his "what ifs," and so carelessly charging the whole matter upon the "motives" for the "extraordinary procedure," and at the same time, and as part of the same communication, publishing a clear refutation, and as every one who reads this by down the paper, just here, and read every speech delivered at the first meeting, (which he will find in Bishop James' letter, taken from the Boston paper,) then let him read the preamble and the 2d resolution, and say whether or not he believes Bishop James to be a hypocrite.

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The Christian Advocate.

GALVESTON, TEXAS. THURSDAY, AUGUST 25.

SOLE UNIVERSITY.

The college exercises of Sole University will commence on the first Monday in September. We are requested to say that five months' tuition will be required in advance. This, as we have before said, is an advantage, both to the School and to the patron. There is no place in Texas, we think, where a pupil can have more advantages than at Chappell Hill. It seems to us that the community there feels deeply the responsibilities committed to it by the University, and honestly endeavors to meet them. We cannot say that the University is yet perfect in all its arrangements; but it has a healthy, progressive condition; and if a school which has no comparative progress to make, be the first, we think that the one which is going rapidly forward with the lightest sin before it, is the second. Such is Sole University. Before young men, now entering, shall have reached the period of graduation, Sole University will be among the first institutions in the United States. We speak from what we know to be the present intention of its numerous, capable and determined friends, and make no allowance for an unfavorable change, any more than we would predict the coming of tomorrow, under the condition that the sun should continue in his place. We predict tomorrow, taking the sun for granted; we predict the complete success of the University, knowing, as we do, that its friends are "stealthy, immovable, always abiding," etc.

Besides their literary and scientific qualifications, the members of the faculty are Christian gentlemen, worthy to be entrusted with the moral training of their pupils.

SPURRING THE PRESIDENT.—It is said that some of the visitors at Bedford Springs, Pa., took every opportunity of manifesting disrespect to the President, during his recent visitation at that place. We are no politician, and should not feel compelled to show Mr. Buchanan any particular respect simply because he is one; but we are moved to say that, as President, he is entitled to much better treatment than he seems to have received at Bedford Springs, and that if he will come to Lampasas, or San Lake, he shall have it. There may be Texans who did not vote for him, but there are none so lacking in courtesy as to "snub" him.

SPIRITUALISM.—On the 6th, at Plymouth, Mass., there was a Convention of Spiritualists. In a declaration of sentiments, it is said: "We recognize as Spiritualists, according to the common use of the term, all who hold to the fact that human spirits have a conscious personal existence after the death of their physical bodies, and that they can and do manifest themselves and do communicate to those in the body, under suitable conditions."

THE BIBLE IN INDIA.—Some of the ecclesiastical papers are charging the Christians of England with a desire to force the Christian religion upon the people of India. The London Beacon replies: "The Christian public of these realms not only does not demand compulsory religious education, but would not tolerate it." It simply asks the introduction of the Bible into the common schools, and that those who may be so disposed may not be prevented from reading it, or hearing it read.

A CONVERTED NATION.—The Fiji Islands in the South Pacific, cover a space of about 40,000 square miles. There are two large islands, containing a population of 100,000, surrounded by about a hundred smaller islands, most of which are uninhabited. The people belonged to the lowest grade of heathens. Cannibalism, and its accompanying vices prevailed. In 1855 two English Wesleyan missionaries commenced the work of evangelizing the island. In one year they had evangelized of 280 persons. Now there are 7,000 members, 2,000 probationers and 60,000 stated hearers. Cannibalism has disappeared from the main islands, and idol worship is forgotten, and the religion of Jesus reigns.

HEALTH OF NEW ORLEANS.—The Delta of the 21st says: New Orleans is the healthiest city in the Republic. Yellow Fever has not shown its face, a fact which is the more wonderful as in the healthiest summers, there are sporadic cases. The summer is so far advanced now, that were it to break out, but little damage could be done. The usual atmospheric check would modify its violence.

However, everybody seems convinced that the city will continue healthy, and hence active preparations for business are seen on all sides. Building, painting, whitewashing, in short, getting ready for an early fall influx of strangers, engage the attention of thousands. All look forward to a brilliant season.

A LETTER BY JAMES ROBERTS, copied from the Bonham Era, will be found on the first page. To us it seems an entirely satisfactory vindication of the "committee" from the "incidental" aspersions of Bishop James. The only way in which we can account for the differences between the letter of the Judge and that of the Bishop, is by supposing that the Bishop had dreamed about the committee so often before he wrote, as to be unable to distinguish between the waking reality and the sleeping vision.

WEATHER WISE.—Professor Henry, of the Smithsonian Institution, said, at the meeting of the Scientific Association, that he was enabled, by telegraphic information received at Washington from Cincinnati and other points, as to winds, to predict with certainty, at Washington, whether the next day would be clear or cloudy, warm or cold, and whether it would rain or shine, and thus, to use his own language, "decide whether or not to have a meeting of the Smithsonian Institution to hear a lecture on the next evening, or to postpone it."

SUNSHINE.—It used to be asserted that there were more suicides in gloomy than in fine weather. November, it was said, was the great time for them, in England. The Statisticians, however, have ascertained that the reverse is true—that there are more suicides in summer than in winter.

NORTHERN SLAVERS.—It is asserted that slaves are being fitted for service at the ancient and godlike port town of Salem, in Massachusetts.

NEW ADVERTISEMENTS.

Removal of A. C. Crawford's large stock of China and Glassware etc., to the new Iron Building on the Strand. Teachers wanted at Gonzales. A good situation offered. Family residence at Chappell Hill for sale, in the midst of a fine country and excellent educational advantages.

PLYMOUTH ROCK.

"And the storm they sang. The stars heard, and the sea: And the sounding shires of the dim woods rang. With the anthem of the Free."—Mrs. HANNAH, "Virginia, of which I am myself a native and resident, was not only the first of the States, but, I believe I may say, the first of the nations of the earth, which assembled its wise men together to form a fundamental constitution."—THOMAS JEFFERSON.

That syenite boulder on the eastern shore of New England, at the venerable town of Plymouth, is, without doubt, the most notable blarney-stone in the universe. The quantity of self-glorification with which it inspires, periodically, "the descendants of the Puritans," does not diminish; although it must be confessed with some reluctance that the quality begins to degenerate. We judge from the specimen evolved on the 2d inst., at the laying of the corner-stone of a Memorial Monument at Plymouth, Richard Warren, President etc. Gov. Banks, and Hon. Anson Burlingame etc. the evolver. The Governor was profoundly impressed with these ideas; that the Union exists—that it is "indissoluble"—and that the Union and the indissolubility were both owing to the Puritans. Of course, therefore, John Smith and Pocahontas are no longer to be considered; but, to say the least, do not the gallant captain deserve some credit for sticking (ominously, perhaps,) in the mud, in one of his efforts to extend the area of freedom? We concede frozen toes to the Pilgrims, but put in the claim of ruined trousers for the chivalrous captain.—And that slaking of the "Phillip of the seas," by the revolutionary orator of Virginia, was it no "great shake," after all? We cannot discover from the Governor's speech that he ever heard of Washington, or Madison, or even of John Adams, who, it was once thought, had something to do with the formation of the Union—though none of them was a Puritan. It was because Adams could not be a Puritan, after a fair trial, that he became a statesman. Take him away from New England's actual contribution to the wisdom which dictated the compromises of the Constitution, and her best, like Plymouth Rock, is split in two. The water part is left, however; by which we mean to say that, in claiming Puritanism, New England can always claim an obstinate, granite and so useful element of our nationality—which maintains about the same proportion to the whole that the Rock bears to the geology of the Continent. Puritanism, of some kind, always prepares the way for reform. Storms often do good by throwing down old buildings, but have never been known, we believe, to put up new ones in their stead. Puritanism is a lever, not a builder; or, to use a favorite Northern style of comparison, it is a prophet in the wilderness—not at all resembling a wind-shaken reed, and utterly eschewing soft raiment—but by no means a founder or organizer. We cannot talk at length, intelligently, about the operations of mind. But there is a great deal of talking to be done; wherefore, men seek something external and phenomenal to which they attribute all excellence or all meanness, after the manner of the lover with his sweetheart, or the later with his enemy. If the Governor see Helen's beauty in the brow of Egypt, it is not to be wondered at that a New Englander can discover all imaginable merit in Puritanism. Phillips is "all the world" to Corydon; to other people she is simply Phillips, a rugged, respectable and useful lass, indeed, but scarcely engaging enough to be the cause of another Iliad. When Plymouth Rock was shored by the ice from the Nova Scotia coast, when it was more an island than it is now, it was a most representative of Puritanism—an engraving aptly punching its way through the world, urged by a sovereignty as irresistible as a power of nature. Now, worn and rounded by the waves, and broken by efforts to remove it from its bed to the front of town halls as an upholder of liberty poles, and as a rostrum for Fourth of July orators, it is an emblem of the manner in which Puritanism is always diminished by the other forces necessary to the constitution of a nationality. In thought it is an element, in New England speech it is a whole. It cannot be denied that Puritanism leads always to freedom, and will always reappear in some form, whenever freedom is to be asserted. But just because it is intense enough a spirit for this service, it is too intense for governmental purposes. Achieving its own freedom, it becomes a persecutor; having no conception of variety, it would destroy all the parts which do not consent to the whole upon some principle of unity which has no more right to be considered central than the foot or hand has to call itself the body.

Mr. Warren said that the Pilgrim Rock was second in sacred associations to Bethlehem itself. Our thought and feeling refuse to go along with the assertion. The proposition is not self-evident and does not carry our conviction. The event of Bethlehem has no second; it stands gloriously alone. There are leading men in New England who place the rock before the manger. Mr. Warren has not attained that height of sectional vanity; one step more is wanting; it can easily be taken when occasion is favorable, and then we shall have in him another apostle of the two prevalent Northern creeds that the human point of view exhausts the Savior's character and person; that he is to be classed with earthly reformers; and that his kingdom, however he may have protested to the contrary, is entirely of this present world.

Mr. Burlingame caps the climax—swearing a terrific oath by "the ever-living Puritan God." This is worthy of remark only as it indicates the feelings of many. So far as its utterer is concerned, it clearly stamps him with meanness. To say nothing of the blasphemy, it shows a utter deficiency of taste, and of that saving reverence which is always found in noble minds. Our idea of God is the test of ourselves. Is he the Lord of the Jews only, and not of the Gentiles also? The same reason which induced an apostle to glory in the scarcity of his baptized converts among a certain people, is operating to make liberal-minded men rejoice to trace the principles of their character to other sources than the Rock of Plymouth. We confess an ample respect for the Rock; but the attempt to make it the sole foundation of the Union is preposterous; to compare its associations with those of Bethlehem, and to allow it to bestow a new appellation upon the Deity, is so much worse, that if there be any other rock in the world from which an American might have been hewn, any other pit from which he might have been dug than that where the foundation of the Memorial Monument is laid, he will trace the origin to them with a pleasure heightened by the fact that the one is yet free from the choke-damp of sectional vanity, and that the other has not been worn smooth by the kisses of believers in the Popery of Puritanism.

A species of the slave-trade exists, under the patronage of England, in the immigration of Chinese and Indian coolies to Jamaica. A tax is imposed on the island to pay the expense of the immigration, and thus the negro cultivators are not only exposed to competition, but compelled also to pay for the means of bringing more competitors into the field. A hard case.

THE REVIVAL IN IRELAND.

The revival in Ireland, says the London Beacon, still progresses with undiminished force, and is attracting an increasing amount of attention from religious men, because of the unmistakable evidence it offers of Divine power being at work; from worldly men, because of the great social and moral changes which it is producing; from scientific men, from its unprecedented psychological effects. It is now an admitted fact, that a power of no human origin, and which cannot be wielded by human agency, is at work both on the minds and bodies of men.

Since our publication last week, Antrim and Derry have been visited by two strangers, whose names we are not at liberty to mention. One of them occupies a high position in his own country, both as a theologian and a philosopher, and took the same dispassionate analyzing view of the revival that he would of any other phenomenon. His testimony is peculiarly valuable. He regards the whole as a Divine work, and would not say that the physical demonstrations indicate any evil agency. These gentlemen mentioned three remarkable instances, in none of which had there been any previous religious impression. A young lady in the upper ranks of life was seated at a piano playing some dance music, when she fell from her seat in a swoon, from which she awoke in an agony of religious conviction. Two Irish priests, walking along the road were similarly affected. A suffering wife, reading the church service, fell back in the reading desk, "smitten," as the people call it. Professor Gibson, of Belfast, was preaching an ordinary sermon in his usual quiet style, when, without any apparent cause, at different periods of the discourse, five persons were affected in this manner. At an other church, during a quiet sermon, and when no previous excitement had existed, two hundred persons were convicted of sin, with more or less of the same attendant phenomena. These are some of the circumstances which came under the notice of these two intelligent inquirers. They are deserving of very attentive consideration, and very important and thorough investigation. We must attribute them to some other cause than the "instability of the Irish character." It must be remembered that the Scotch-Irish, less mercenary in their temper than the English; and whose religious character has been moulded by the sobrieties of a Presbyterianism which has been accused of urging towards Unitarianism. If those startling phenomena are the work of the author of evil, they are to be deprecated, and guarded against in every possible way; if, according to the view taken by our valued correspondent, "W. C.," they are the result of Divine agency, we can only marvel at his work, who "can do as he wills with his own."

DEATH OF MRS. ELMORE.—The following notice has just reached us with special request for immediate publication. The amiable and intelligent subject of it was on a visit to this city, not long since, and we then thought there was reason to hope for her restoration to health.—But He in whose hands are the issues of life and death has ordered otherwise.

ED. ADVOCATE.—Mrs. Elizabeth Elmore, wife of Hon. H. M. Elmore, died on the 12th ult. She was born on the 8th of Feb., 1816; embraced religion and joined the Methodist Episcopal Church at Montgomery, Alabama, during the memorable revival at that place, in the year 1845. For a number of years her health had been very delicate, and for several she was almost a constant sufferer.

To her numerous friends and relatives, it will be a source of much consolation to know that her Bible was her companion; that her trust was in the friend of sinners, and that she was resigned to the will of her Heavenly Father.—And as if to prepare and render her willing to leave the loved ones of earth, she had sweet visions of friends who had preceded her to the spirit land. The approach of death did not alarm her, and she often mentioned it, and such was the composure of her mind, that she designated the apparel for her burial, and selected the hymn, "I would not live away," to be sung at her grave.

May they who loved her here cherish pleasing memories of her virtues, pray for her children, and their deeply afflicted father, that they may rely upon the same Savior and finally all be comforted by the same Grace. JAS. E. SCOTT. Waverly, Aug. 18, 1859.

FOR THE JUVENILES.—We have received from the Secretary a copy of the new Certificate of the Juvenile Missionary Society. The engraving has three departments. In the center is a Sunday School in the act of making its missionary contribution. One small fellow is charging bravely upon the missionary box with his mission; a girl is leading to the same assault an little brother, who holds out his silver with an air which clearly betokens the budding philanthropist; another of the same size, more reluctant, appears to be struggling with the word of exhortation, while he grips his dinner, and holds it within convenient distance of his pocket, thoughts of the top-shod evidently struggling in his mind, with vague conceptions of tithing warts of leathen boys.

In another department, we have an earnest preacher catechizing a class of black children. The artist has introduced a refreshing variety of suspender-wear in this place. One of the pupils has no suspenders; another has one, worn with an eye to the best mechanical advantage; another, more methodical, has two, crossed ornamentally in front. We fear that one of the class is asleep; the others, however, are wide awake, and seem to be receiving the saving truth with hopeful earnestness.

Another department of the engraving represents an Indian congregation hearing with rapt attention the word which is able to save their souls. The idea is—to establish everywhere, in all Sunday Schools, Juvenile Missionary Societies, auxiliary to the Missionary Society of the M. E. Church, South. The payment of Ten Dollars constitutes the donor a member of one such auxiliary, and entitles him to this certificate.—Secretaries of the auxiliaries can obtain the certificates at ten cents each, on application to the Book Agent. The day of missions just begins to dawn; let us begin afresh to educate our children to meet the delightful responsibilities which it will devolve upon them.

"Carnes and Wilson," (Rev. J. C. Wilson and counsel) are compared at great length, and with abundant scriptural quotations, in the Central Advocate, at St. Louis, to those two ancient and excitable brethren, out of whom the devil went into the swine,—and the whole herd ran violently down a steep place into the sea, and perished in the waters." We presume they were sea-devils, and being caught on land, could not be permitted to return home without making some statement in the way of undoing some mischief and taking it along with them.—Therefore, they were sent into the swine, which was unlawful animals in Judea as abolition churl-bites are in Texas. Now, the sort that troubled Bro. Wilson and ourself were Northern devils, and were, of course, sent into the Timber Creek Conference, on the same principle

which sent the others into the herd of swine.—We hope, therefore, that they have done for the Timber Creek Conference something like the same efficient service of extirpation that their ancient comrades did for the hogs. If they have not, all we can say is that they have grossly violated their contract, in favor of the Timber Creek Conference, which, considering their probable natural partiality in that direction, is not altogether impossible.

THE SON OF THE LATE REV. JOHN N. MAFFIT. We copied, says the N. Y. Herald, the other day from the St. Louis Republican a notice of the death of young F. A. Maffit, the youngest son of the late distinguished divine, under circumstances which were satisfied are entirely erroneous. The young man, when but fifteen years of age, evinced a precocity of talent most unusual. He commanded at that early age a stammer running between Galveston and Houston, in Texas; and was subsequently at the battle of Monterey, and has been constantly dependent upon his own resources for his own maintenance. He was a young man of great spirit and unquestionable integrity. The charge alleged against him, of having perpetrated a forgery for a small amount, is inconsistent with every circumstance connected with him. We regret having carelessly copied the paragraph, as it might be construed into an unfriendly allusion to Rev. Mr. Maffit, who has been dead for more than ten years, and of whose family there are but three remaining—Mrs. Lamar, wife of a former President of Texas, and now Minister to Central America; Mrs. Dr. Alexander, of Richmond, Texas; and Lieut. John Maffit, of the United States Navy who equally and gallantly as an officer, and whose reputation as a gentleman, are proverbial in all parts of the country.

Who does not know, that knows anything of Abury, that what ultra views he may have entertained in the early part of his ministry were afterwards abandoned; and that at his own instance an edition of the Discipline was printed for the South with the clauses on slavery omitted. No man ever became more thoroughly convinced of the utter fallacy, inutility, and impracticability of making simple slaveholding a bar to membership on the one hand, or a cause of discipline on the other.—The Pioneer Bishop writes the true history of the Church on the subject of slavery in Abury's day; when it is shown that this noble, pure-hearted man not only recognized the relation of master and slave as one involving no sin, but went even further, and declared that the amelioration of the condition of the slaves, brought about by Christian masters, was better than emancipation itself, we are at a loss to reconcile these reiterated assertions about "mutilation" and "suppressions" with common honesty.—So says a writer in the Advocate and Journal.

FROM THE STAIR TO THE PULPIT.—It must be Satan, says the Nashville Advocate, to lose ground as he does, and is bound to do till Jesus reigns and his kingdom over all prevails. Now and then he gets some poor, cowardly soul of a backslider, who is a poor reprisal for his losses. The Church is constantly taking noble captives from his ranks, and making of them, under God, chosen vessels. At the Nashville Preachers' meeting, two weeks ago, the meeting following, Dr. Parson's dedicatory sermon and services, after the regular sermon, Rev. P. Barth, the German Missionary, gave a very interesting account of the death of his father, and of his own conversion, conversion, and call to the ministry. He also stated that when Dr. Parsons was a stage-actor, he (Barth) and two of his brothers were members of the orchestra that made music for Dr. P. Now they met in quite a different sphere. Dr. Parsons is one of the stationed preachers in Louisville, he (Philip Barth) is Missionary to the Germans in Nashville, one of the brothers is a presiding elder in Indiana, and the third a Methodist class-leader.

REPORT OF THE VISITING COMMITTEE. This institution is the private property of Rev. James Graham, but is under the patronage of the East Texas Conference. The Board of Instruction has consisted of Rev. James Graham, Principal, Mrs. E. A. Graham, Mrs. Martha W. Weathered, and Miss Margaret B. Weathered.

This school has closed its sixth annual session of prosperity, with an increase this year larger than any former year. The examination commenced on Tuesday, the 11th day of July, and continued four consecutive days. The first and second days were principally occupied in the examination of the junior classes. These little ones, when called upon the stage, gave evidence of a brilliant future, should they be continued in this institution. From a healthful development of memory they showed that due attention had been given to the fundamentals of an education, which is so very important at the threshold of the educational career. We admire the ties between the pupils and teachers in this department, and cheerfully recommend it to the confidence of those who, having small children, desire them rightly to commence their education.

The remainder of the time was occupied in the examination of the classes in the higher branches. Exhibitions of great proficiency were manifest in this department, from the great ease with which the young ladies answered the numerous miscellaneous questions which were propounded by the teachers. In the different sciences which they had studied. The examination was conducted upon such principles as to preclude any suspicion that set lessons had been prepared for the occasion. We were much pleased with the fine specimens of composition. We happened to know that these were original. We make mention of this, from the fact that many are not willing to believe that the young ladies of Texas are capable of originating such productions. The music department received its share of attention. Mr. Hobbish, the music teacher, gave quite an interesting concert on Friday night. The audience seemed indeed charmed with the rich effect of both instrumental and vocal music. Mr. Hobbish has long since won for himself a considerable reputation as a teacher in this department.

The people and patrons all seem to be highly pleased with the proficiency of the pupils of this institution in the different departments, and it affords the Committee great pleasure to recommend this school to the friends of education everywhere.

Paris is a beautiful city, situated on sandy soil, and abounds with excellent water. Nature, it seems, has done much for this place: on the south, east, and west there are extensive prairies, and on the north a super-abundance of timber to last many years to come. The Conference should take a great interest in advancing this school, inasmuch as Bro. Graham designs, at a suitable time, to give it to the Church.

The next session will commence on the first Monday in October next.

H. B. HAMILTON, Comtee. E. S. MATTHEW, W. T. MATTHEW, Paris, Texas.

FROM THE INTERIOR.

FIREMEN EDITOR.—If my letter prove a dull uninteresting one, the only good excuse I have to offer the reader is your invitation, so kindly extended, that I should write. What I have to say, at the present, consists of a few remarks I shall make about the people and things seen during the short time I have been in your "Empire State"—visiting it as I do for the first time.

Three or four days at the recent camp meeting, held near Chappell Hill, spent in prowling about the camp and wood, listening to the sermons preached, joining in their hymns of praise, enjoying the society and partaking of the unbounded hospitality of the tent-holders, furnish, in themselves, sufficient ground for all your columns; but I shall note only a few things and pass on.

The spot selected for this primitive style of worship, peculiar, I believe, in our day, to the Methodist Church, borders the edge of one of those rolling prairies that make this region of country so beautiful, and lies in the midst of a grove of oaks; in addition to whose grateful shade, gnashes from underneath the hill, two never-falling springs of the purest water. On this beautiful plot of ground, so well adapted to the purposes to which it is consecrated, has been erected, at considerable expense, some twenty or more well-wooded tents, ranged in the form of a crescent, and in the middle of which stands the general place of worship—a large, open shed, broad and long enough to cover a thousand persons. On last Sunday, I think there must have been quite a number present. The ground underneath the shed was covered with clean straw, over which rough benches were placed for seats, and fronting these was placed the rude altar, from which, four or five times a day, went up united voices of prayer or praise, and was thundered forth the trayers of the Law, or extended the peaceful offerings of the "Gospel of the Son of God."

Well, sir; this sort of camp meetings produced much good, and hope to see them continued. Aside from purely religious considerations, the social benefits growing out of such assemblages are obvious. At such places men meet upon a common level. Money-making, and the common pursuits of every-day life, with its selfishness and cold conventionalities, are thrown aside, and the hand of liberality opens the door to free, enlightened and delightful social intercourse. But, although an unbeliever, I must acknowledge to higher benefits. Accustomed for years to see too much of the mere forms of religion, without its spirit, I had lost nearly all faith in its professors. But these views have been materially changed by what I saw and heard at the camp-ground, and while thrilling under the eloquent and earnest appeals of some rustic orator, or melted to tears by the touching recital, in the "love feast," of some poor woman's trials and sufferings and her humble trust in the Lord, I could not but admire their faith and believe more strongly in the power of a religion that could do so much for its devotees.

The country for miles all around Chappell Hill is under cultivation, and as one rides along looking at the rich fields of living green, mingled with the white and purple of its morning-glory—a picture no brush can paint, no pen describe—or turning to the other hand sees hundreds and thousands of acres of the ripening grain, appearing, as the sun's rays laid that through it, like a field of standing gold—as one looks out upon these vast cotton and corn plantations, he must indeed have a dull eye that does not sparkle and glow at their beauty, and a hard, ungrateful heart that goes not up in thanks to God for his bountiful goodness to man.

Overjoyed at getting letters from home, for which I had been waiting, I mounted the stage at Chappell Hill in the evening, and was soon out among the prairies on the road to Brenham. And what a glorious picture was now spread out before me! I have no language adequate to convey the faintest idea of its beauty. One great mound or swell after another, embracing in their areas hundreds of acres, and rising in the centre to the height of forty or fifty feet, then gently and beautifully tapering off to the base of another, all carpeted with verdure, decked with flowers and dotted with trees and cattle—presented a view surpassing in beauty all others I had ever seen. The sun, shorn of his beams, like a great ball of fire hung in the horizon, just tipping the hills over which was spread a blue haze—the balmy breeze that ever bent a blade of grass was sweeping by, and raptured and almost enraptured, I gazed with increasing delight till all was melted into indistinctness beneath the magic pale ray.

We drove into Brenham, a village fast growing into a town, about 8 o'clock in the evening, where we got a nice supper, preparatory to setting out for a night's ride. But to one who had traveled all day through the heat, and then sits on top of a stage all night, not Eden itself, though he might ride through it, could serve, I think, to interest or enliven him, with all its variety and beauty of its scenery. So much depends our appreciation and enjoyment of the things of this life on the state and condition of the body. Arriving at this pretty little town, I concluded to lay over a day and rest; so some of the hours of which I have spent pleasantly enough in writing this letter, which, if it prove acceptable to your readers, will be to me some additional gratification.

Very truly yours, S. G. E. La Grange, Texas, Aug. 12, 1859.

NEW YORK CORRESPONDENCE.

Pie Nics—Fashionable Resorts Overlooked.—White Sulphur Springs—Salt Pond—Camp Meeting—Erie Conference—Horse Races in England.—Yankee Boat—Joa. Doll.—Phonograph.—Unprecedented Trot—Coily Improvements, &c.

Now is the season of summer trips, pie nics, and camp meetings. New Yorkers every year get more and more in the habit of excursions into the country and on the sea shores. Saratoga, Sharon, Newport, Rockaway, Long Branch, Cape May, are all within a few hours travel.—A little farther off is that grandest sight, Niagara Falls; then, on the same route, the beautiful St. Lawrence, Montreal, Quebec, Lake George—the most beautiful little inland sea—the White Mountains, "Boston" and Bunker Hill, etc., etc. Still farther the traveller visits the White Sulphur, etc., in Old Virginia. All these fashionable resorts are crowded this year with health and pleasure seekers. The same fashionable excursions are met with at all of them—hop, hop, hop, fiddle-de-de and fiddle-de-dum, fast horses and fast women, cards, eating, drinking, smoking, and bathing. A rain storm of a few days makes a general stampede among these fashionable, the city suiting such days far better. The White Sulphur are 2000 feet above the sea, and this, this season, most of the visitors are planters from Texas, Arkansas, Louisiana, Alabama, S. Carolina, and Virginia, and here things are done up in the "Old Virginia" style. Many now visit the "Salt Pond," in the neighborhood of the Virginia Springs, and on the top of the loftiest Alleghenies. It is a beautiful lake, one mile long and three-quarters broad, and very deep and cold. In 48 hours travel we reach there

from our city, and the trip is becoming a common one for New Yorkers.

Every day there are "Pie Nics" from the Military, Firemen, Sunday Schools, &c. They reach some rural spot in the neighborhood, and by thousands spend the day amidst green trees and fields, away from the noisome lanes and dirty streets of our crowded city. We love and enjoy such excursions "mightily." No man knows what a beautiful world he lives in, unless he visits the country. "God made the country, man the city." Who wrote this sentiment; was not Thompson?—(Copper—Ed.) Beautiful thought!

Camp Meetings near large cities are not as popular as they once were. When they can be reached by steamboat at a shilling or two a head, crowds go who are loath to converse or to convert. Many are of the baser sort, like those who strived to trouble Paul. At the recent Camp Meeting on Long Island, there was a good time.

The Erie Conference, just over, adopted some new views for the Gen. Conference, on slavery. This body does not coincide with the Providence or Cincinnati proposed amendment, they make one themselves. The Cincinnati proposition might as well be abandoned, it cannot be adopted; and it is doubted now whether any new article on the subject can pass the Gen. Conference, for want of unanimity of sentiment.

Our sporting characters are in high glee with the news that the American horse "Starkie" beat John Bull's nags at the Goodwood stakes, Eng. What can not the Yankees beat the old gentleman at, only give them a fair chance?—New York's favorite trotting mare is Flora Temple, and this week, on the Eclipse Course, contested with Princess, the celebrated California trotter, and beat her, making the unprecedented swift race of one mile in 2 minutes 22 seconds. 7000 curiosity people were present, sportsmen, pleasure seekers, gamblers, &c.

This is the season when the city accounts are made up. To give you some idea of their amounts, for assessments, only during the last six months, they reached \$1,241,283.70, for widening two short streets, Duane and Reade, near the Park; the former cost \$354,775.70 and the latter \$886,512.00; but both need these improvements for the wholesale trade, now stretching that way, and which formerly was transacted on Pearl and other lower streets.—This kind of business it is calculated will soon stretch as far 'up town' as Canal street, some two miles from its old grounds.

The American Association for the Advancement of Science has just closed its annual session at Springfield. This is the highest learned body in the American nation. Many papers were read; some interesting, scientific, and practically useful. Next year this society convenes at Newport.

The Spiritualists have at last pitched upon "Santo," and they intend to use him for "platform" timber, as well as the politicians.—The other day these ghostly philanthropists, at their National Convention in Massachusetts, incorporated, among their "visions," the abolition of slavery. So on goes this hobby, riding into the green world among dead men and women. Great country, ours. Another plank in the convention was "the emancipation of woman, in order that she may fulfill her mission by becoming the mother of capable offspring." A very fine phrase, but what does it mean? Can you tell?

New York, Aug. 15, 1859.

MINISTERIAL SHOOTING.

"He is a good shot," is the sportsman's expression complimentary for his fellow. But wishing for ministerial shooting skill only in the figurative sense, we would entreat for a hitting of the mark with every sermon. There must be a definite mark, and a steady aim at it, if any mark be hit. And it is well known that a rifle ball will go a farther distance, and with concentrated power unattainable by scattering little globes of lead. Now is it not to be feared (even if the ministerial reader's scrutiny cannot discover the evil in his own efforts) that many preachers fail to melt sermons material into the rifle ball unity; so many points are made (or during the delivery are allowed to make themselves out) scattering in various, however good directions of thought, that there is a defeat of any great one drift, and finally powerful, and week-to-week be remembered effect upon the minds of hearers.

SHORT PREACHING.

Perhaps nine in ten of preachers here have the qualifying "but" appended to their hearers' reference to sermons for being "a little too long," more than for being else. Are there not safe-guards against so great a drawback to the greatest kind of usefulness upon earth? Of course if the preacher's plan be sufficiently brief, and if he do not transcend his plan, the remedy is attained. A like experience will enable the preacher to plan in the study for due brevity in the pulpit. Here may be also the precaution of placing brackets against what might be spared, without sacrificing symmetry, and so the clock hands be heeded without confusion of matter. In course of delivery the preacher must watch against betrayal into undue length by inviting tactics of sudden thought which glance and glitter off to the right or left. Let him hold on to the straight and determine way, sacrificing not unity and point and warmth from the Holy Ghost, but wandering flashes from his own spirit.

APPLICATIO.—Dr. Asbury Morris Rust, of Cincinnati, Ohio, grandson of Bishop Morris, was on a visit to New York in the early part of July. On the 18th he left Albany to get to 5 o'clock in the evening to take the boat for Albany, with the intention of visiting Niagara Falls, and then proceeding home. Since that time he has not been heard from, though every effort has been made to find him.

MR. EDITOR.—Permit me to suggest an idea to the many friends of religion, relative to church contributions. Liberal contributions should be made for the support of your church and her ministry.—Members of the church are too backward in this thing. One will say, "I will wait a while and see what my neighbor puts in that I may know better how much to give." Thinking perhaps he might be a little too liberal. Thus the matter is too often trifled with, and persons who feel but little interest in the church, whose negligence of the members for an excuse to contribute distant. The church can never prosper unless the members take an interest in her pecuniary affairs. I would not have them under any impression that the most important point in church matters, but the one in question is the one to which I wish to direct attention at this time. My mind reverts to the time when the friends of the cause of religion neglected to make liberal contributions, (the neighborhood to which I have reference is the one in which I now live) in fact the members failed and the appointment for station on the circuit was finally abandoned for a time. A few years passed away, with but little preaching. After a while, however, a preacher was sent, and by the liberality of a few individuals the church was again restored

to its former prosperity; improvements in facility have taken place, as consequences, and good hands would come forward and help we might look for still better times. By occasionally making small collections, we are enabled to keep our Sunday School in motion; and this institution is one of the most wonderful organs in society. No one can give a true estimate of its value. The effects may be seen by referring to the neighborhoods where it is kept up.

All who feel a willingness to contribute any thing for the support of the preachers, Sunday Schools, missionary causes, etc., make up in your mind the amount you are willing to give, and come forward at a proper time regardless of what your neighbor may do or say. But not to be seen of men.

HOME WORK.

PARIS, Aug. 19th.—At a protracted meeting held the first week in August, which lasted nine days, and nights, at Starkville, Lamar Co., Texas, 15 souls were happily converted, 27 joined the M. E. Church South on probation, and one by letter. I have been in many revivals in the old States, but never saw a more genuine work in my life, the conversions were the brightest I ever saw. Some of our best citizens found peace in believing. This society has been formed but a few years. It now numbers 60, or 70, active working members.

J. M. MARSHALL.

OWENSVILLE, Aug. 15, 1859.—We closed our meeting at Owensville on last night. The result was that the Church was greatly revived, and twenty or twenty-five were converted.—The cause of Christ is progressing at all points in my work. Brothers Daves, Wharton and Groves did us good service.

JAMES RICE.

Our camp meetings are glorious; never more successful, all things considered.

J. W. WHITNEY.

The following paragraph appears in the Texas Baptist of August 4th. The editor is describing the proceedings at a Methodist meeting in Anderson:

A minister says: "Now we are going to try God," in reference to the conversion of persons in the anxious seat. He read God's word in which He promised to do whatever they asked in prayer believing. He (the minister) professed to believe that word, and then proceeded to test the faithfulness of God to his word, as he said he was authorized to do. He prayed that God would then and there convert those numbers as He had promised. But lo

Child's Corner.

THE WORD OF GOD. The word of God alone is sufficient guidance...

Divinely perfect, ever true, It suffices no decay; And none may outword thereof, Or take its word away.

From God it comes, to God it leads, And by its searching light, Reveals our errors and needs.

The word of man may lead astray; This never mislead; It points to Christ, the living way, And he that runs may read.

EDUCATION.—Do you remember a page of Scripture where it is said that the people were made to understand the meaning of the law...

A gentleman was riding through an Irish county. He met a little boy, and asked— "Do you go to school?"

"Yes, sir, I go every day." "Do you learn anything there?" "Yes, sir, I learn grammar and prayers."

"Do you ever hear anything about heaven?" "No, sir." "Do you know what sin is?" "No, sir."

THE WIFE OF JOHNNY BRIGGS.—I was a little boy, said little John Briggs, and he had a little boy, said little John Briggs.

When the little boy will never make any more foolish speeches, said his mother gravely.

FOUR LITTLE CHILDREN.—Four little children were playing together near some water, when one of them fell in, and would have been drowned.

GODS CHILD.—"Do you feel that you are one of God's children?" asked a lady of a Sunday-schooler.

Now in the time to supply yourself with Fry's, which there is plenty on hand.

Obituaries.

Mrs. Catherine Harrison died at the residence of her husband, R. P. Harrison, in the town of Columbia, Brazos county, on the morning of the 30th ult.

What we previously knew of sister Harrison permits us to pleasure to say, that though we saw her not in her lying hours, and heard no word at her funeral, yet many days had passed since I had met her a Christian ought to be, doing the works of a Christian ought to do—she was in the house of affliction, ministering to the suffering with the tender sympathy and concern.

Sister H. was not a member of the Church at this place, and yet she was in the house of affliction, ministering to the suffering with the tender sympathy and concern.

Mrs. Rebecca Fletcher died at her residence in Harrison county, July 4th, 1859, aged— In the death of this beloved sister we have a striking illustration of the truth, that God's ways are not our ways, nor his thoughts our thoughts.

Mr. Robert Fletcher died at her residence in Harrison county, July 4th, 1859, aged— In the death of this beloved sister we have a striking illustration of the truth, that God's ways are not our ways, nor his thoughts our thoughts.

George Moore.—At a meeting of the St. Paul Lodge, No. 177, held in their room, in Port Sullivan, Milan county, Texas, on the 19th day of July, A. D. 1859, the following resolutions were unanimously adopted.

Resolved, That while we deplore the loss of our esteemed brother, we bow with humble submission to the Eternal will of Him whose ways are inscrutable, whose love is unbounded, and whose power is unlimited.

Resolved, That we bear this testimony to the fame and memory of our deceased brother, that he was an affectionate and devoted husband and father, an honest man, a useful citizen, and a zealous and interesting member of his Lodge.

Resolved, That a copy of these resolutions be spread upon the minutes of the Lodge, and a copy of the same be furnished the family of the deceased.

Resolved, That the Secretary furnish a copy of the same to the Texas Christian Advocate, and the Texas Free Mason, for publication.

Mrs. Jane Moore died, Christian Advocate press copy, 62 years. "This finished, the conflict is past; The heaven-born spirit has fled; Her work is accomplished at last; And now she's united with the dead."

Calderston Advertisements.

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Travel and Transportation.

NOTICE.—After July 1st, Trains on the B. & C. R. will run as follows: Trains will leave Houston at 6 o'clock A. M., on Mondays, Wednesdays, and Fridays.

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