

A NATIONAL REVIVAL.

A greater religious interest now pervades the United States than has existed for many years past. The most encouraging features of the movement are, that it began in the large cities, the most unpromising places, and has especially taken hold of commercial men, the most unpromising class. In New York, nearly if not quite all the churches are aroused, and religious meetings of great interest are held daily. Even the Catholics partake of the common awakening. All classes of citizens are alike revived. The firemen attend the meetings, and have introduced the Bible into some of their engine-houses. In Europe the same spirit prevails. Who knows but that God is bringing up the Church "out of the wilderness" of spiritual formalism, and political distraction, and is about to make her shine forth, "fair as the moon, clear as the sun, and terrible as an army with banners." While we rejoice in the general prosperity of the cause of Christ, in all branches of the Church, we cannot refrain from asserting that this is but the first prevalence in Christendom of that revival of religion called "Methodism," which began more than a hundred years ago, which has been ridiculed alike by infidels, sceptics, impenitent sinners, unconverted disciples, and stereotyped Calvinists, which, in addition to the rapid growth of the Methodist Church, has been the fountain of life and increase to all the churches in Christendom, and which has had a growth and power unequalled since Apostolic days. Will not every Christian in the whole country unite in ardent and persevering prayer that the out-pouring of the Holy Spirit may become general throughout all the world? "Behold now is the accepted time! behold now is the day of salvation!"

Nothing could be a greater blessing to this country, at the present time, than a national revival of religion. It would be the best balm for the wounds, and the best cordial for the cares occasioned by the recent fearful maelstrom, from which the whole country is yet suffering. And, excited as the country now is, by a sectional controversy, which threatens the downfall of the glorious national structure, appeared by the sufferings, blood, tears, and prayers of our venerated revolutionary fathers and mothers, what is more appropriate, what more demanded by duty to God, and country, and posterity, than a general calling upon the name of the Lord of Hosts, for His guidance and help in this our time of national need? And if anything could, by any possibility, reconcile the increasing and fearful feud between our unaturally warring American brethren, and cause them to love and live in peace, notwithstanding their political differences, it would be the baptism of the Holy Spirit poured out upon the whole land. Our fathers and mothers of the olden time, before they took the decisive steps which separated them forever from political connection with the mother country, called upon God for that "wisdom which is from above, which is first pure, then peaceable." If our belligerent statesmen and writers, of both sections of the Union, who lead public opinion, and who, by their votes, speeches, and writings, will be most responsible of all others for what may happen to the destiny of this country, were to seek and obtain, by prayer and supplication, the light and inspiration of the Spirit of God, before taking their final position, the future of the American Republic would be quite different from what it is now likely to be. A national revival is necessary to make this country what it professes to be, a Christian nation—to check the flood of ungodliness, of public and private wickedness, which now grieves the Church of God, and shames the land—to leaven and evangelize public sentiment, to purify our literature, to sanctify our genius, and to conform our commerce to christian principle. It is necessary to bring back the ministry and churches to the simplicity, zeal, and benevolence of Apostolic times—to set them all to preaching the word wherever scattered abroad—and to make every Christian in the land labor with all the power God has given to glorify His name, and save as many souls as possible. Let us begin the work in Texas.

NORTH CAROLINA AND VIRGINIA.

When will the Southern Methodist Church be delivered from petty sectional disputes and bickerings between Annual Conferences, or rather, between belligerent men in different Conferences? Is the peace of the whole Church to be disturbed, from year to year, and from General Conference to General Conference, by mere local differences between individual ministers and members? Must such things continue, and be patiently borne, without redress? And if the difficulties themselves continue, or our Church parties to be made fighting arenas of fire to scatter the evil from one end of the country to the other, thus involving the whole Church, more or less, in the harm which always ensues?

We have heard such questions as the above asked frequently, and they have also risen in our mind, in view of the discussions which have from time to time appeared in the Richmond and North Carolina Advocates, relative to the various disputes between the North Carolina and Virginia Conferences. Ought these sectional difficulties to occupy our Church parties in the way and to the extent allowed by our worthy contemporaries referred to above? Is it not better to refer all these things to the decisions of the General or Annual Conferences, as the case may be? Is any good accomplished by these newspapers' exhibitions of our local difficulties? We are friends to all concerned, and know nothing of the merits of the questions discussed; and this is one cause of our grief at seeing the warfare war warmer and warmer, and fiercer and fiercer. Every member of the Church, every minister, every editor, and every Annual Conference, should remember that they are responsible to God, and to the whole Church, to the full extent of their influence, for the peace of our beloved Zion. We trust our brethren involved in these things will not be offended at these remarks. But we feel constrained to say that we have become alarmed in view of the great harm that is likely to be done, unless these strifes can be made to cease, or at least be shut out of our Church papers. Texas has her difficulties, but she has wisely, as we think, kept them out of the papers. "Brethren, suffer the word of exhortation," from one who is your junior, and who should sit at your feet to learn wisdom.

MASKED BATTERIES.

It is well known that nearly all the members and ministers of the strongest and most useful churches of this country were brought into the Church, and into the practice of a religious life, through the instrumentality of the "revival meetings," which are of every day occurrence, throughout the length and breadth of this land. No man in this country is ignorant of this manner in which many persons, even among the most intelligent, manifest their heightened and inspired feelings in the enthusiastic joy of their "first love." Many of the most eminent men in Church and State, and many of the most elegant ladies who adorn our social life, not only have been converted, but frequently afterwards, have been known to clap their hands, to shout aloud for joy, to laugh and cry together, and in many other ways, according to their temperament, to give vent to their feelings.

This is natural. Overwhelming emotion, of any kind, is manifested in modes equally strong and demonstrative. For instance, observe the shrieks, wringing of hands, and swoons, occasioned by great griefs and bereavements. Who has not witnessed with sympathetic tenderness, the excited shaking of hands, the embraces, the tears, the sobs of joy or grief, in the parting or meeting of dear friends? Many other instances might be mentioned. It is not only natural; it is also scriptural. At the out-pouring of the Holy Spirit on "the day of Pentecost," those not partakers of the blessing said, "these men are filled with new wine." The scriptures, throughout, describe the effects of religious influence, and the religious feeling in terms precisely similar to the terms now employed to describe our "revival meetings."

Notwithstanding these things, there are many who, in a covert way, endeavor to disparage the very meetings in which the power of God is displayed, the religion of the country promoted, and the ungodly and profane reclaimed. Many of our secular newspapers, we are sorry to say, are guilty of this guerrilla warfare upon the religion of Jesus Christ, which is the faith of their readers, and their dearest treasure, hope, and consolation. Not manly enough to attack religion in its means and manifestations at home, they take a distant case, and describe it with illegible horror, as though it were a Mormon or a heathen abomination; when they know well that the same things are common in every country from which they get their bread. They thus seek to spread the virus of infidelity, and scorn for religion, without openly insulting their readers.

As an illustration, we take the following, which we clip from our respected cotemporary, the Galveston News: "RELIGIOUS MANIA.—The Kingston (Canada) News states that revival meetings have recently been held in the country back of that place, attended with favorable results. The unsophisticated members of both sexes attended those meetings under the influence of that kind of excitement usually taken for spiritual regeneration, or 'change of heart.' The fear of the participants in the religious exercises was of so extravagant a character at times that some of them actually shrieked, others stamped, and one is reported to have fairly jumped over the stove in a paroxysm of holy feeling. Among the enthusiasts was a farmer, past the middle age, who was previously remarkable for his quiet demeanor, but who, by frequenting the meetings, became at last a confirmed maniac. Last week the poor man was submitted to an examination by physicians of Kingston, who pronounced his case hopeless. In consequence of the result the meetings were discontinued."

The scene is laid in Canada, and is no doubt from the pen of some enemy of evangelical religion, that class being much larger in Canada than in this country. If not described in the language of ridicule, the meeting would appear precisely similar to those recorded almost every week in this paper, and in which the best citizens of the country participate. Notice the manner in which "spiritual regeneration, or a change of heart," which is professed mania, is described in the land, is here spoken of as mere "excitement." "Some of them actually shrieked!" That is, they shouted, or laughed, and went aloud; a matter witnessed, but only too seldom, in our church in Galveston, and all over the country! A mob or scream at a funeral, if condemned by a Canada paper, would make an excellent morsel for the paragonist of the Age. But a poor man went crazy at the meetings! Of course, if a crazy man should happen to get into a meeting, it would be a disgrace. One tried to knock the Hon. (now Rev.) Sec. of the Interior, who is a confirmed maniac, a speech before the annual Conference at General. He became excited under the eloquent gentleman's speech. Of course, then, eloquent missionary speeches are all wrong! The News is much better on Southern rights than on religion.

PORTRAITS OF WASHINGTON.

In last week's Advocate, under the head of "Personal Items," we noticed the lecture of the venerable Rembrandt Peale before the Historical Society in New York on Washington and his portraits. He is now eighty years old, and is the only living artist that has painted the portrait of Washington from life. The New York Sun gives a fuller account of the lecture. Of Washington he said:

He was six feet one inch high, florid complexion, blue eyes, his limbs rather stony, corpulent, easy, erect and majestic. Purely for my own amusement, says Mr. Peale, without thinking of fame or pecuniary advantages, I painted a portrait of Washington, and I was surprised to find the admiration of his most intimate friends. My father, in 1772, painted the first portrait of Washington ever executed. It was painted in a small room in a New Jersey farm house, where the sitter occupied the side of a bed for a chair. In 1795 I painted an improved copy of this for Mrs. Washington. Of those portraits by my father, the eyes and nose are too small, and the features were slightly imperfect. In a portrait by Payne, a pupil of Sir Joshua Reynolds, the head is too small and narrow; there is some approach, however, to character in it. In 1776, the lecturer sat by his father's chair while he was engaged on a portrait of Washington, and here, as elsewhere, he closely studied him while in conversation with his father, and thus laid the foundation of his own effort, and in 1795 Washington sat expressly for him; he also sat for Stuart, who took it when Washington had a new set of teeth in his mouth, which were too large, and made his face look as though his mouth was full of water, and he was rinsing it. Of this portrait, taken in 1775, ten copies were afterwards painted in Charleston, S. C. Stuart had also, at the request of Mrs. C. Washington, painted another for her, which enjoys a good reputation, but is defective about the eyes. In 1799, Mr. Peale painted his last portrait of Washington, after an acquaintance of 15 years, which was thought to be the best in existence, and gave Washington's friends full satisfaction. He subsequently painted one that satisfied his father, but not himself; he afterwards added the mouth and eyes, and then Judge Marshall told him never to alter it again, that it was a perfect picture.

OUR TRACT SYSTEM.

The New Orleans Christian Advocate says: "We agree with the Southern Christian Advocate that one of the most important questions to be settled now by our Church, is how may we best utilize the people with the issues of our Publishing House—how diffuse a religious literature and labor of Dr. Nast, a most powerful agency in and bringing back the Fatherland to that glorious faith and that sound religious life and experience from which, in the ages since Luther's death, it has so widely wandered. In furnishing our readers a brief sketch of this foreign German work we shall surely give them occasion to say "What hath God wrought?"

GENEVA, SWITZERLAND.

This stronghold of Protestantism in Europe, as it is called, is the residence of Dr. Merle D'Aubigne, the celebrated historian of the Reformation, who, with several other celebrated divines, not long since addressed a remonstrance to American Christians on the sin of slavery. Mrs. Cross makes the following remarks concerning it: "It was late when we reached Geneva, and the lighted lamps were already beginning to glimmer in the water. An early hour next morning had been fixed for our departure, and one could but regret to leave so beautiful a city. In one respect, however, Geneva had given me little satisfaction. I had been prepared by the letters of "Kings" to expect no very strict Sabbath-keeping in this stronghold of Protestantism, but I did suppose that it might at least vie with Catholic countries in this respect. But I saw in the streets more shops open and more apparent disregard of the Sabbath than I had seen in Rome itself. If just a small part of the time that is spent by the worthy divines of this place, in writing remonstrances on slavery, were employed in commentaries on the fourth commandment, it might have a happy effect upon the citizens—then might they see clearly to pluck the mote out of their brother's eye."

This state of things in Geneva has become notorious. How ridiculous for such Christians to attempt to lecture American Christians! Southern slave-holders set a much better example. Their servants keep the Sabbath. They will be much edified, no doubt, by the lectures of these self-righteous Genevans. Shame on any American Christian who can hold up these men as our teachers! The truth is, American abolitionism, in Church and State, is fast becoming what Torism was in the days of the revolution. It is not only Anti-Slavery, but Anti-American. The feelings of even our best and ablest Northern anti-slavery men toward European men and opinions is truly pitiful.

After leaving Geneva, the following incident occurred: "Near this place a troop of school-girls took leave of their companions on the shore and embarked with us. They were making a pleasure excursion during their vacation. The boat being crowded, Mr. C. arose and offered his seat to one of them who happened to be a young girl from Virginia. When she heard the accents of her native tongue she seemed pleasantly surprised, but when she learned that we were from the southern part of the United States, she was horrified. She had been in Geneva, and actually knew some of her friends in the left foot of Christ, and 5000 years in looking into the wound in the right foot of Christ, and 10,000 years in looking into the wound in the left hand of Christ, and 20,000 years in looking into the wound in his side. It is well asked—is this religion?"

We are credibly informed that the world will soon be treated to a new work which will treat strictly on the cause and cure of the "simples." If our friend, the author, does not gather material enough in America we advise him to cross the water."

THE TEXAS BAPTIST.

The Texas Baptist of March 4th contains the following: "The Advocate, of Feb. 10th, 1858, has a column in trying to prove that Roger Williams organized the first Baptist church in America, and concludes with this sentence: 'Any attempt to have a line of successful baptizers in this country through any other source, deserves our commiseration, and should seek for arguments at Rome or Oxford.'"

The Baptist then goes on for nearly a column in reply. Now, will not every reader who is unacquainted with the facts in the case be led to believe that the article in our paper, which is here referred to, was from the pen of the editor of this paper? Was it not the intention of the Baptist to make this impression? He says "The Advocate has over a column in trying to prove" &c. What will the reader think, when we inform him that the article in question was from a Baptist paper, the Southern Baptist? At the head of that article in our paper appeared the following credit: "From the Southern Baptist." The writer of the reply in the Texas Baptist must have seen it. He could not have avoided it. And yet he not only makes an impression upon his readers that we wrote it, but he seeks to make that impression. That is, he seeks to make them believe, and does make them believe, that which is absolutely untrue. What is the belief in the scriptures? The scriptures are true, to truth, to honor, to itself, and to the Advocate, to clear up this ugly matter. If it does not, it is unworthy of common confidence, and ought to be repudiated by the whole Baptist Church in Texas. And this is not the first offence of the kind. Some time since it intimated that the pledges made by the preachers at Waco for the Depository, amounting to about \$7,000, were all "for luncheon," thus calling in question the honesty of the great body of the Methodist ministry of the Texas Conference. Pitiful!

THE KOSSUTH FAMILY IN AMERICA.

Though now in a certain degree retired from public notice, says the Journal of Commerce, we are certain that Kossuths in this country hold a warm interest in the hearts of thousands among us. We are glad, therefore, to know that after many severe trials, incident to their forced exile and sudden change of circumstances, land, and language, they are now in a degree sheltered from the storms that have swept over them. The daughter of the admirable Madame Meslery, the "Nightingale" of the Hungarian war hospitals, have been most generously cared for by Mrs. Cruger, of our city, and under superior teachers have grown up to a sensible and accomplished womanhood, such as would have rejoiced the spirit of their departed mother, who exclaimed on her death-bed that she could now expire in peace, since her children would be in a better condition than she had lived.

THE TEXAS BAPTIST AGAIN.

The Texas Baptist is so much hurt at the general appreciation of our opposition to those shameful sectarian controversies which have disgraced the christian church, and hardened sinners in their unbelief, that it lets off the following: "Those who knew their deeds to be evil are afraid of the light, and the most plausible and fashionable cloak with which they can hide their errors and deformities is, 'no religious controversy.' This is the devil's present policy, a sanctimonious, hypocritical cry against religious discussions, and a desperate effort to keep the people in ignorance of their rights and prejudices with the delusive cry of false charity, which says, 'Let us alone: we are doing well enough.'"

Better learn to keep the eleventh commandment, friend Baptist. It is on this wise: "Mind your own business." You will find this kind of obedience quite comfortable, after awhile. We wish the Baptist Church in Texas peace and prosperity, and therefore, we regret to see its professed organ so desirous to do the sister denominations an injury. Better take our advice. Mark what we tell you. Harm will come of your course, unless you change. Come now, repent, be penitent, and do better. We have no wish to harm you, but those who are constantly seeking to do others injury may expect to "get hurt." Remember the \$7,500 damages given that to pay, and then remember your talk about those "pledges at Waco." Understood!

STRAUSS AND NAST.

The Christian Advocate and Journal very beautifully says: In 1827 two young men finished their studies together at the ancient and renowned University of Tubingen, in Germany. For six years they had chummed, and studied, and formed their plans of life together; and it appeared likely, then, that their lines of life would run parallel or nearly so; that they would both be theologians and probably lecturers and university professors. How widely different are the designs of that Providence who rules over us, from our own plans and arrangements. One of those young men was named David Friedrich Strauss, and the other, William Nast. In eight years from the date of his leaving the university, Strauss had written that famous book, (The Life of Jesus,) in connection with which all that infidelity had done before was trifling; that book of pride and power, of clear, sane, philosophical, and yet worldly and wicked thinking, which formed the culminating effort of German rationalism. And in those eight years Nast had been led through many a lane of sorrow and darkness up to the hour when that memorable awakening occurred, which issued in his thorough conversion to God,

A GOOD EXAMPLE.

We have noticed with much interest from the very beginning the progress of the efforts made to build the new Methodist Church edifice in Waco. Our visit to the last session of the Texas Conference at that place, about the time the house was about being finished, helped to increase our interest. It is a substantial brick church, of good size. It was built almost wholly through the devoted exertions of our friend and brother, Rev. W. W. Downs. He assumed the whole expense of building the church, trusting to the voluntary contributions of the other members, and of the citizens, to assist him. It cost him some \$6,500. We are happy to say that other members and friends came up to his help in the noblest manner, as the people always will when some one has the means and the courage to lead off. Some of the noblest hearted Methodists live about Waco that we have seen any where. We are not informed as to the amount Bro. Downs has paid, over and above contributions from others, but it must have been a considerable sum. But if it is all paid excepting a just pro rata contribution for himself, the house was built by his taking the course he did. All honor to such men! Let us have more of them. Then will our Church enterprise go forward.

BISHOP KAVANAUGH.

The Bishop writes as follows from Columbus, Georgia: "I feel gratified that you have made the purchase of the house for your printing establishment and proposed book depository. It occurs to me, that establishments of this sort will obviate a great many difficulties in regard to our book trade and furnish the people much more abundantly with our valuable publications, which will greatly aid the church in establishing a more enlightened, permanent, and prosperous christianity. The diffusion of Christian truth and a spiritual religion are the ordained elements of heaven, under the Providence of God and the agency of the church, for the recovery of our apostate world to the dominion of Christ, and its own present and eternal well being. May God sanctify your enterprise as a valuable element to these great ends."

"THE SIMPLES."

A correspondent writes: Dear Advocate: just look here. "Preaching at Shipley, near Leeds, Mr. Spurgeon alluded to Dr. Dick's wish that he might spend an eternity in wandering from star to star. 'For me,' exclaimed Mr. Spurgeon, 'let it be my lot to pursue a more glorious star. My choice shall be this: I shall spend 5000 years in looking into the wound in the left foot of Christ, and 5000 years in looking into the wound in the right foot of Christ, and 10,000 years in looking into the wound in the left hand of Christ, and 20,000 years in looking into the wound in his side.' It is well asked—is this religion?"

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FLORENCE NIGHTINGALE.

She is rather high of stature, fair in complexion, and slim in person; her hair is brown, and is worn quite plain; her physiognomy is most pleasing; her eyes, of a bluish tint, speaking volume; and are always sparkling with intelligence; her mouth is well formed, while her lips set in unison, and make known the impressions of her heart; one seems the reflex of the other. Her visage, as regards expression, is very remarkable, and one can almost anticipate by her countenance what she is about to say; alternately with matters of the most grave import, a gentle smile passes radiantly over her countenance, thus proving her evenness of temper; at other times, when wit or pleasantry prevails, the heroine is lost in the happy, good-natured smiles which pervade her face, and you recognize only the charming woman. Her dress is generally of a grayish or black tint; she wears a simple white cap, and often a rough apron.

IMPORTANT TO POSTMASTERS.

The Postmaster General has recently, as we learn from an exchange, decided that if Postmasters do not give publishers of newspapers notice that their papers remain in the post office, without being taken out by subscribers within five weeks, they are liable for pay. We respectfully solicit the attention of Postmasters to this fact. There have been a few instances in which our paper has been sent for pay, and subscribers who had left for other parts and given us no notice of the fact. The amount of labor required of the Postmaster to address a note stating the fact, is very small; and since the department has made them an interested party in the matter, we hope they will attend to their duty in the premises, otherwise we might be forced to avail ourselves of the remedy which the law places at our command. But let them bear in mind, that merely returning the paper to this office, without any mark by which we may know where it comes to us, is no proper official notice, or sufficient to fill the demand of the laws.

RELIGIOUS OPINION IN FRANCE.

We learn from English journals that the French government has set up an Index on its own account, independent of, and at direct variance with the Italian engine, but much more effective. A fanatic of the Roman school, Auguste Martin, had published a book, True and False Catholics, in which he put forth unorthodox doctrine, for which he was ordered to jail for six months, and mulcted 2,000 francs. The false propositions thus condemned by the Paris Tribunal are, first, that the Gallican Church is Gallican schism; second, that the Church has a right to excommunicate heresy; that a massacre of Jews on the eve of the Crusades was well done, and that burning heretics is an act of fervent piety, and strikes wholesome terror; fourth, that Rome is entitled to interfere in the politics of foreign kingdoms; fifth, that the clergy have a right to control all education, and refuse sacrament to such as listen to unauthorized lay professors. The printer of this rubbish was let off with a fine of 1,000 francs.

SPRINGFIELD DISTRICT.

Rev. O. M. Addison writes: "I have just closed the quarterly meeting for Waxahatchie circuit, making the seventh already held in the district the present round. Notwithstanding the unfavorable state of the weather and roads, since Conference, I found the preachers, with a single exception, laboring at their posts. Our brother Yarborough, preacher in charge of this circuit, though at his post, lies on the bed of affliction; in addition to general debility, the effect of sickness last year, he is suffering from a large and aggravated carbuncle on the spine. Apart from the extreme painfulness of this visitation, his case is considered critical, and demands the sympathy and prayers of the church. At his request I make known to you his condition, and earnestly invoke the prayers of the brethren in his behalf."

The undersigned purpose to issue, during the approaching General Conference at Nashville, a Daily Journal, in which the proceedings of the body will be published. Those who desire to subscribe will furnish their names immediately; or, they may give to the delegates their names and the cash. Terms: One Dollar. No paper will be forwarded without the cash in advance. The first number will be issued on Monday, the 3rd of May. STEVENSON & OWEN, Agents.

FRANCE AND ENGLAND.—An ill-feeling has arisen between France and England in consequence of the demand upon the latter for the expulsion or banishment of the foreign refugees who are sheltered in England. The late attempt to assassinate Napoleon has directed attention to the foreign clergies in England. It appears from the latest advices that the British government had made no answer to the demands of France in regard to the refugees. No British ministry would venture to offend public opinion by giving them up.

The most bitter feelings against England are rife throughout the whole of France, and pervade even in court circles to such an extent that Lord Cowley had been compelled to remonstrate, and finally returned to London to consult with Lord Palmerston on the question of England's continuing to shelter the refugees. The condition of France is looked upon as one of warfare or siege. A proposition was recently made in private council, and supported by a large majority, to put down the whole press of France except the *Moniteur*—Count de Morny warmly advocating it, but no decision has been come to. *Gallopier's Messenger* was about making preparations to transplant itself to Brussels.

ILLUSTRATIONS IN MEXICO.—Correspondents at Washington state that an unusual number of those restless and adventurous spirits, known as filibusters are now assembled at the Capital, and that rumors are afloat of a movement to extend the area of freedom in an entirely new direction. The arrival of the Ex-Dictator of Mexico, Comonfort, who has been driven from his country by a successful revolution, seems to have given a new impulse to the spirit of territorial aggrandizement, and many seem disposed to believe that a contingency will soon arise, that will result in the practical incorporation of that country with our own.

It is rumored, says the *Providence*, that Mr. Forsyth advises our government to aid Comonfort to re-establish himself in Mexico. We may add that the general impression is that Comonfort is come to this country for the purpose, principally, of interesting our government, either directly or indirectly, in the same object. The Oregonian mentions rumors to the effect that in New Orleans, volunteers are organizing for this business.

EAST TEXAS is coming up nobly to the help of the Depository enterprise. Rev. Samuel Lynch writes us that he has notes amounting to two hundred and fifty dollars, as follows: John G. Gooch, \$50; A. E. McClure, \$50; G. P. Davis, \$50; J. H. Woodward, \$50; R. M. Watts, \$50. East Texas forever! Brethren and friends of East Texas, the Lord has favored you with rains and good crops, while the West has been afflicted. Come up along side of the West. That is all we ask.

Bro. Lynch writes that at the first Quarterly Meeting for Palestine circuit, the P. E. Rev. N. W. Burks, was present, and they had an interesting session. Could not others of our preachers in the East Texas Conference take hold of this matter? Brethren, you know not what you can do until you try. We must not let the West beat us. We boasted a little at the last Texas Conference, of what the East would do. The East has the means. Let her not be behind. Let us have the whole amount pledged by the General Conference.

CATHOLIC CHURCH IN DENVER.—Bishop Bayley, the Catholic Bishop of New Jersey, has issued a manifesto, bringing the machinery of the Church to bear against the vice of drunkenness. His letter on the subject has been read in all the Churches, in which he calls attention to two classes—the drunkards themselves, and the dealers in liquor. Leaving to the pastors the choice of the particular means to be used, he suggests that each should keep a list of the drunkards and liquor-dealers in his Church. He says: "I am determined to make use of the most severe measures against all who are addicted to this scandalous vice; and if they continue in the practice of it, they must do so at their own peril of the Church, which they have no right to the name of Catholic while they live, nor to Christian burial when they die."

THE REV. R. W. BIGHAM and wife, says the Southern Christian Advocate, passed through Charleston on last Thursday night, on their way to California. They took passage in the Isabel, via Havana, on Friday morning. Bro. Bigham has been spending a few weeks among his relatives in Georgia, and while there married Miss Eliza C. Davies of Milledgeville, sister of the Rev. L. J. Davies, of the Georgia, and of the Rev. William Davies, of the Florida Conference. He now returns to the scene of his labors in California, as he informed us, hopeful of the future of our church, though it has much to contend with in every way. May it increase more and more, in spirituality and usefulness. Those who labor there ought to have the prayers and sympathies of the entire Church.

REV. J. W. DE VILBIS writes us that the greatest difficulty in the way of the circulation of the Advocate in the New Braunfels District, of which he is the Presiding Elder, is the lack of post offices. Three county towns, Kerrville, Kerr county, Fort Mason, Coma county, Pleasanton, Atascosa county, all county towns, are without post offices. He says we could have forty subscribers at Pleasanton, if the place had a post office. Frequent petitions to the Department have been unavailing, and the people are discouraged. Cannot our representatives in Congress help us in this matter?

THE BIBLE SOCIETY Record says: "Dinah West, an aged colored woman of Parsippany, N. J., a servant of the Rev. John Ford, has left the American Bible Society a legacy of \$90. 'Her works do follow her.'"

REV. R. N. DRAKE, Texana Circuit, Texas Conference, we are happy to learn, is succeeding well in his work. Texana is a great circuit. We have many subscribers there, and wish for more. Send them on soon.

A LETTER from Milan, Sabine county, Texas, dated February 27th 1858, says: "I beg leave to inform you that there are many complaints in this portion of Texas in reference to the irregularity of the Texas Christian Advocate; as for my own part, I have not seen one of this month. We are at a loss to know the cause, and concluded to address you on the subject, hoping thereby to be relieved of the suspense. A word from you may remedy the evil."

We can only say that the paper is mailed regularly every Tuesday to Milan, as it is to all other postoffices where we have subscribers. We deeply regret the disappointment to which our friends at Milan and vicinity are subjected. Enton.

DOUBLE THE CIRCULATION of the Texas Christian Advocate! Let this be the aim, the effort, the determination, of every Presiding Elder—of every Stationed Preacher—of every Circuit Preacher—of every Missionary—of every Local Preacher—of every subscriber—of every member of the Church—of every friend of religion and literary culture. The time is short—there is much to do—begin now—try how much you can do each day. Have you done any thing yet? You know how much you could do. Do not wait for your neighbor. Do not be discouraged by failures. "Try, try again." Let us never stop till we put it in every family in Texas.

THE TEXAS CONFERENCES.—An article in another column, says the Southern Christian Advocate, shows that these conferences are doing to help themselves to a Depository, in which we wish them the most complete success. This method of the conferences doing all the local work that the church demands, agrees precisely with views we have been dreaming over for a long time, and which we shall shortly take occasion to lay before the church. We shall be happy to know that this experiment is likely to prove successful, for if it does, it will be a strong argument in behalf of the suggestions we shall make.

DR. F. McDONALD, one of our brethren at Waco, called at our office the other day on his way from New York. He gave a most satisfactory account of his visit to the weekly meeting, in that city at the house of Mrs. Phoebe Palmer, led by the venerable Dr. Bangs, for the promotion of holiness. Many of our brethren from Texas have visited the same meeting, and have given similar accounts. We have one in Galveston, at the house of Brother J. W. Rice, which has accomplished, and is accomplishing, much good.

An arrangement has been made for the delivery, in the Pitt Street Chapel, (Unitarian) of Boston, on successive Sabbath evenings, of a series of six discourses, by clergymen of as many different denominations, setting forth and defending the claims of each denomination thus represented. The first discourse was delivered by the Rev. W. R. Clarke, of the Methodist church, to a crowded audience. The effort was able, and the peculiarities of Methodism were presented doctrinally, ecclesiastically and historically.

REV. J. L. ANSELL wishes to say to all who subscribed, at the last session of the East Texas Conference at Risk, for the Home Circle, Quarterly Review, Nashville Advocate, and Sunday School Visitor, that he paid the money to Rev. S. A. Owen, and wrote himself to the Agents, sending on their names. He fears the periodicals, through some mistake, have not been sent. He will have the money refunded, if they do not come.

IN NEBRASKA TERRITORY the Methodist denomination have already three church edifices dedicated, and fifteen clergymen in the Territory. The O. S. Presbyterians have five clergymen, and three churches in process of erection. The Congregationalists have three organized societies, with pastors, and one church edifice completed, which is at Omaha.

CORRESPONDENTS will please remember that the Editor is not the Agent. Write business letters of every kind to David Ayres, Esq. The Editor, likewise, should have all communications, in any wise connected with his department, sent to him. Those writing on business should date from the postoffice at which they receive their paper.

The Niagara is fitting out with all despatch, to renew the attempt to fly the Ocean Telegraph Cable, and is expected to sail on the 1st of March. Machinists, riggers and carpenters, are industriously engaged. A picked crew of about 25 men has been procured for her.

REV. G. W. COTTINGHAM, who is now traveling throughout the State, and who is a devoted friend and advocate of our Depository enterprise, will receive subscriptions and take notes for that purpose. We trust our friends will encourage us much through him.

The New Orleans Christian Advocate made a mistake, putting "D. Keener," for "D. Kinner," which we took for Dr. Keener. Of course, we "take back" all we said about it last week.

REV. B. D. DASHIELL writes that at the recent quarterly meeting at Columbia, Texas Conference, five persons joined the Church. They had an interesting meeting.

THE AMERICAN PRESBYTERIAN CHURCH in Paris will soon have a stated Pastor. Rev. Mr. Seeley and family sailed from New York week before last in the steamer Havre.

REV. DR. MACLAY, says the Watchman and Reflector, is reported to have accepted the agency of the American and Foreign Bible Society, a work in which, we trust, he will have the home feeling and the success of former years.

THE FOREIGN MISSION BOARD of the Southern Baptist Convention, has decided to establish in Yoruba a school for the training of colored preachers and teachers, both American and native, to labor in Central Africa.

IN MINNESOTA, says the Congregational Herald, there are something over thirty Congregational churches, some of which are nearly one hundred miles west of the Mississippi.

A Baptist General Association was lately organized in Oregon, and it is estimated that there are twenty-eight Baptist Churches with eight hundred and eighty-six members in the Territory.

The Bible Society Record says: "Dinah West, an aged colored woman of Parsippany, N. J., a servant of the Rev. John Ford, has left the American Bible Society a legacy of \$90. 'Her works do follow her.'"

REV. R. N. DRAKE, Texana Circuit, Texas Conference, we are happy to learn, is succeeding well in his work. Texana is a great circuit. We have many subscribers there, and wish for more. Send them on soon.

Vertical text on the right edge of the page, partially cut off.

For the Texas Christian Advocate.

WORTH KNOWING.

A few weeks since as Bro. Cyrus Mangrum of Lavaca County, was driving his wagon through a patch of mustard...

RISE IN THE WORLD.

You should bear constantly in mind that nine-tenths of us are, from the very nature and necessities of the world...

THE ARMS OF LOVE.

The arms of love, which were extended to a Magdalen, a Zachary, yes, to the thief upon the cross...

A DOVE STORY.

A gentleman of this city, who has a dove cot at his residence at the West End, relates the following incident...

DISSATISFACTION WITH OUR WORK.

There is often, a very keen annoyance suffered by sensitive and high-minded people, arising from dissatisfaction with their own work...

CHILDREN'S TEMPER.

Bad temper is often the result of unhappy circumstances, a most of an unhappy organization, it frequently, however, has a physical cause...

JAPAN.

Accounts have been received in England from Japan to the 11th of November. They confirm the report of the approaching visit to Europe of the Emperor of Japan...

HUMOR IN THE PLUIT.

Old Bishop Aylmer, seeing his congregation pretty generally asleep, took his Hebrew Bible from his pocket, and read a chapter...

THE QUEEN A BAD CHURCHWOMAN.

The head of the English Church does not seem to be a very good churchwoman. The London Convention of the English Church...

THE FARMER'S CRED.

One of our exchanges gives the following first advice under the heading of "The Farmer's Creed": We believe in small farms...

GOOD TASTE IN DRESS.

A young lady, in one of the leading circles at Washington, was complimented by a gentleman on the simplicity and good taste of her dress...

SUDDEN DEATH IN A CHURCH.

The funeral of the venerable Jesse Anthony was attended from the North Second Street Methodist Church yesterday forenoon.

RELIGIOUS NEWSPAPERS.

Dr. Hall's Religious News of Health has an article on "The Religious News of Health" in the issue of the 15th of August.

UNHAPPY HOMES.

Small matters are often needlessly made subjects of daily comment and blame; and in the end it comes that home is sometimes anything but the happy place we chose to make it...

THE INFERENCE OF A SMILE.

Who can tell the value of a smile? It costs you nothing, but is beyond price to the erring and reluctant, the sad and cheerless, the lost and forsaken.

FOR SALE.

THREE hundred and twenty acres of land granted to J. P. Fulton, situated in the County of Travis...

Obituaries.

Tribute of Respect.

At a called meeting of San Jacinto Social Degree, in connection with San Jacinto Temple of Honor, No. 3, the undersigned committee, appointed to draft Resolutions...

Obituary.

That he who lives in hope in humble submission to the will of our Heavenly Father, we deeply deplore the loss of our much esteemed sister...

Obituary.

That by her gentle bearing many virtues and unceasing efforts in the cause of humanity, and the promotion of our Order, she has won the regard, and deeply embalmed her memory in the hearts of all its members...

Obituary.

Our Masonic chain is again broken. The will of God is accomplished in the death of Brother W. G. Caldwell, who was called from labor on earth to rest...

Obituary.

Brother DAVID BAY was born in 1812. He has suffered a lingering illness supposed to be consumption. On being advised by his Physician...

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BASTROP FEMALE COLLEGE.

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THE next session of this Institution will commence on MONDAY, the 14th of SEPTEMBER next.

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Travel and Transportation.

IMPORTANT CHANGE.

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Professional Cards.

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