

TEXAS CHRISTIAN ADVOCATE.

PUBLISHED BY A JOINT COMMITTEE OF THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.—J. E. CARNES, EDITOR.

VOL. IV.—NO. 49.

GALVESTON, TEXAS, THURSDAY, JULY 22, 1858.

WHOLE NO. 466.

LETTER FROM MARSHALL.

Literary Societies—Celebration—Origin of May-day Celebrations—Origin of Toast-Balloon Ascension—A "Big Show"—Quarterly Meeting.

Mr. Editor—The young ladies of the Masonic Female Institute have organized two literary societies, called the Hale and the Signory Society, in honor of two distinguished ladies, Sarah J. Hale and Lydia H. Signory. Last Saturday night, May 1st, these societies held their first celebration in the institute. Although it commenced raining before the time of assembling and continued till late in the night, the ladies were not deterred. The seats for the young ladies were arranged in tiers on the platform, the societies sitting separate, on the right and left. All things ready, the exercises were commenced with prayer by Brother T. B. Wilson. Miss Bell Wilson and Mr. A. B. Burns addressed the audience in behalf of the Hale Society, Miss Fanny Van Zant and Mrs. James Turner in behalf of the Signory Society. I heard only the first and part of the second speeches, but have heard them all highly spoken of by competent judges. I can but regret that I lost so much of a rare treat. I will note one circumstance: In the prayer a special blessing was asked for the young ladies, to which a certain young man responded, in an impetuous but soft whisper, amen! The lady of one or two of our gallants, just as the "amen" was pronounced, brought this circumstance to my knowledge. The propriety, if not the wisdom, of such special ejaculations, during solemn devotions, may well be questioned. These societies, properly conducted, I do not but will contribute greatly to the intellectual improvement of the young ladies, and afford them sufficient amusement, freed from the evils of the "fashionable amusements" of the day. How much better, thought I, is this rational exercise, where intellectual power puts the mental faculties in God-like harmonious action, and the soul feeds itself on the music of intelligence; than the soft and sickly waltzes, the "poetry of motion," while they weary the ear of the fantastic too, and fry the brain with "sparkling champagne" and other "delicate beverages." How much better than rehearsing, or hearing rehearsed, from dusty books, "thrilling tragedies" and "laughable farces," in a theatre, or Historion Association, where dull drudgery laughs originality to scorn. How much more becoming the daughters of a democratic, civilized, and christian country, than the druidical custom of skipping and frolicking round a "May-pole," the giddy whirl of a May-day dance, or the British farce of making May queens. Away with such offshoots of heathenism and monarchism!

It may not be inappropriate, in this connection, to give a brief history of these time-honored customs of May-day celebrations, as they are yet observed occasionally in this enlightened country, though of course in a modified form. The first of May was one of the grand quarterly periods of initiation into the mysteries of Druidism in ancient Britain. "The time of annual celebration was May eve, and the ceremonial preparations commenced at midnight on the twenty-ninth of April, and when the initiations were over on May eve, fires were kindled on all the crags and crumblings through the island, which burned all night to introduce the sports of May-day. Round these fires choral dances were performed in honor of the solar patriarch Ha, or the Sun, Men, women, and children, of every village or neighborhood, assembled, all together, or in companies and went to the woods, where, says Stables, they spent all the night in pleasant pastimes. In the morning they returned, bringing with them birch boxes and branches of trees, to dock their assemblies. "But their chiefest jewel they brought from those was the May-pole, which they brought home with great veneration, as thus they had twenty or thirty yokes of oxen, every one having a sweet nosegay of flowers tied to the tip of his horn, and these oxen drew home the pole, which was covered with flowers and herbs, bound round with strings from the top to the bottom, and sometimes it was painted with variable colors, having two or three hundred men, women, and children following it with great devotion. And thus equipped it was reared with handkerchiefs and flags streaming on the top; they spread straw round about it, set up summer half's armor-horn by it, and then fell they to dancing, singing and feasting, and dancing about it, as the heathen people did at the dedication of their idols;" for "it was customary to adorn the Sun by circular dances." "These continued till the luminary had attained its meridian height; and then retiring to the woods, the most disgraceful orgies were perpetrated, and the festival ended with debauchery and intoxication."—Oliver, History of Initiation.

As the light of civilization and christianity spread, these excesses gave way, until its celebration became comparatively an innocent amusement, as electing queens, frolicking and dancing, etc., as now sometimes practised. At present, it is attended with no more harm than other representations of "the heathen did at the dedication of their idols," such as "fashionable exercises," social plays, conversation parties, theatres, drinking "sentiments" (toasts), and just here, as it comes in the way, I will comply with my promise of a paragraph on this "time-honored custom," i. e., drinking healths, alias toasts, alias "sentiments!" Among the ancient heathen there were innumerable festivals in honor of the gods and goddesses. (Hence, perhaps, the origin of complimentary parties.) They danced, and feasted, and drank. In the Gothic celebrations, "it was esteemed disgraceful in any individual to quit these festivals sober. Hence excessive drinking introduced the attendant custom of vows and pledges. Each person present, before he put the cup to his mouth, made some vow to the tutelary deity of the festival, for the purpose of securing his protection. When this had been performed by the whole company, the ceremony of pledging each other, taking the cup, called public on the next in rank to pledge him, and after drinking, placed the cup in his hand. The next inferior personage was drunk to the

LETTER FROM NEW YORK.

Mr. Editor—Yesterday Dr. Jesse T. Peck embarked for California, his future field of christian labor. He is one of our strongest men, universally beloved, and doubtless will be a blessing to the Church wherever he goes. Many think that he has the proper qualifications for a bishop, in those distant and important regions. It is a long journey for our bishops to visit California, and the Conference there, with that of Oregon, will embrace work enough for one Episcopal Superintendent. We think it likely that Dr. Peck may be selected for this important work.

He took most affectionate leave of his brethren at our Preacher's Meeting—the venerable Dr. Pangs in the chair. His parting remarks were full of hearty pity—warm affection—with renewed self-devotion to our beloved Zion, and the avowal of his Master. Dr. Kennedy presented some proper resolutions for the occasion, and Dr. Bangs united in prayer. It was a good time. Dr. Peck is whole-souled, not sectional, has labored with eminent success in Washington City, among us, an able minister of universal Methodism, and we believe will be greatly blessed to the people where he is now sent.

The advice from Utah continues generally of a satisfactory character. Some of the Mormon elders have surrendered themselves for trial while others of "the Church," came into Camp Scott, asking protection and food. For the last few days the weather has been clear, and the heat oppressive. On Monday last a tornado swept over our city, with rain, thunder and lightning. Trees and houses were blown down, and some lives were lost—very unusual things with us. The lofty chimneys of our Methodist Book Concern tumbled over during the terrific blow. One of the most gratifying news items by the last arrivals from Europe, is the conversion of Robert Dale Owen to the christian religion. He is a clever man, and now United States minister at the Court of Naples; but his influence hereafter has ever been weakened by his peculiar and heterodox views of Christianity. He was something of the Fourierite Greeley school. The remains of James Murray, for twenty-seven years buried in this city, have been exhumed and sent to Virginia, his native State. There was an imposing military and civic display on the occasion, and the body on Friday and Saturday lay in state at the City Hall. To-day the remains were placed on board the steamer Jamestown, with suitable and imposing ceremonies, the celebrated Regiment embarking with them for Richmond, but in another steamer—the Ericson. Not less than 5000 persons were assembled to witness the departure. As the steamer proceeded to sea, they were saluted by the guns with minute guns, and volleys of the harbor, on their way.

Our 7th Regiment is doubtless the finest body of citizen soldiers in the land, and the Virginians have made generous arrangements to give them an old fashioned Virginia welcome. The Empire State will be nobly represented in her military on this occasion. The Romanists are trying their old tricks of abolishing the Bible in our Common Schools, and as usual they have excited the fears and opposition of the christian community. It is a law in our State that God's Word should be read in the Public Schools, and the people will demand that the good and pure law shall be enforced. Meetings are being held for this purpose. Business men are much disappointed that there has not been a more general revival of trade, especially as the rates of insurance are so low, and the supply of capital is abundant. The revival of business must now be gradual, and then we hope with more permanent prosperity. Dr. McClintock has gone to Europe again with Dr. Hoag.

LETTER FROM COLUMBUS.

Mr. Editor—I see in your issue of the 3rd inst., a letter from the Rev. A. M. Box, giving an account of the late meeting at this place, and he uses the following language: "Indeed, I have seldom ever seen a better prospect for a general work of God, than we had for four or five days. But, unfortunately, another meeting commenced at the Lutheran Church, during the progress, and at the zenith of ours, which divided the congregation, got the people to talking and the devil to working, and the result was, the work of the Lord was retarded. Harm was no doubt done to the cause of Christ by this unfortunate clash. But, notwithstanding these things, the Lord was on our side, and we had some success."

From the remark above quoted, the idea is conveyed that the meeting at the Lutheran Church, was an opposition one to the meeting that was then in progress. And it is to this point that the writer of this is desirous that people at a distance may know that such was not the case. It is well known here in Columbus, that the meeting at the Lutheran Church was appointed before the Rev. A. M. Box arrived here, and was designed to embrace the 5th Sunday in May, and to be a Union Meeting, to embrace all Christian denominations for the purpose of making a mighty effort for the overthrow of the powers of darkness. And the appointment of said meeting was made known to the Rev. A. M. Box, the preacher in charge of the Columbus Circuit, and he was cordially invited to attend, and participate in the same, which invitation he did not accept, as the time did not suit him, for inasmuch as he could not be here at that time, but that he would appoint a protracted meeting of his own, to embrace the fourth Sunday in May, and the sequel of his meeting he has given. It also appears from his language, that the devil and the people assembled at the Lutheran Church, inasmuch as the Lord was with him. Did he forget that the Lord was an omnipresent being?

Many things might be said respecting both meetings, but fearing that an unchristian feeling might be gotten up, I forbear. H. T. CHAPMAN.

Mr. Newton once said "I know there is such a thing as moral evil, and I know there is remedy for it; and there my knowledge begins and there ends." Georgetown, June 25, 1858.

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Mr. Editor—By the Constitution of Texas, the census is taken every eight years. In 1850 the United States census was recorded, and it is full of curious and instructive statistics. At that time there were 35,183 churches, which could accommodate 14,370,180 persons; their value \$87,446,871, and regular clergymen, 25,542. If local or occasional preachers were added, the number would reach 30,000.

The average value of churches is \$2,357, and the average accommodation 676 persons. There are about five churches to every 3000 of our entire population. In the South, as many people are accommodated with churches as among the Middle States, and only a little less than the New England States. From the census of 1850 there are in Texas, Methodist churches, 173, value \$58,195, accommodation, 34,085; Baptist, 70, value, \$23,000, accommodation, 10,200; Presbyterian, 47, value \$20,070, accommodation, 8,570; Roman Catholic, 13, value, 79,700, accommodation, 6,700; Free, 7, value, \$7,100, accommodation, 1,000; Christian, 5, value, \$150, accommodation, 100; Episcopal, 5, value, \$18,100, accommodation, 1,025; total, 2, value \$255, accommodation, 300; Union churches, 322, value, \$203,300, accommodation, 62,400.

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Maine in our own favored land, stands at the head of the list, having more at school than any other State; Pennsylvania, goes ahead of the United States, and then we crowd all other lands. Portugal, belighted, yet proud, stands in the rear of the remarkable table, and she is followed by despotic Russia.

Among our Southern States, the number of children educated at home by private tutors, is immensely greater, in proportion to the whole, than in other parts of our Union. The annual average of attendance at school is also much larger at the South, than in the Northern States. From facts like these of the census tables, most valuable information can be obtained of the real progress of our happy country in religion, education, and all the blessings of christian civilization. G. P. D.

RELIABILITY, OR PROMISING AND NOT PERFORMING.

Mr. Editor—There are many individuals in society who can never be depended upon. They are "good, easy souls," according to the general understanding, and are ever ready to make promises. But performance with them is quite a different thing, they are uncertain, vacillating, and altogether unreliable. A sad system, this, and one that is apt to get them into many difficulties. Too much importance cannot be attached to reliability. It is a priceless quality. It may be counted upon at all times and seasons, under all circumstances. A pledge is given, a promise is made, and the utmost confidence may be felt in their fulfillment. With too many, however, eye, with the great multitude of mankind, the system is otherwise. Either insincerity characterizes the promise in the first place, or hesitation and change take place soon after, and thus the word is forfeited, the character is soiled, and all future confidence is destroyed. And this applies as well to the little as to great things of life. It is too much the habit with the thoughtless to regard the non-fulfillment of small engagements as of no importance whatever. They will agree to meet this friend or that, at a certain time or place, and then will treat the whole matter with indifference or contempt, utterly regardless of the innocent intent, conveyed in such trifling, as well as the waste of moments, of hours, which to another may be precious. Indeed, individuals who are prompt and punctual in little things, are seldom remiss in great. If they are attentive to the ordinary courtesies of life and society, they will, in the majority of cases, be found truthful, manly, high-minded and honorable. There is, indeed, great virtue in reliability. It shows, dignifies, and elevates the character. A reliable man is always a good citizen, an agreeable companion, prudent counsellor, and a trustworthy friend. He is a man of conscience, and of principle, and his words and deeds are thus influenced and controlled by considerations of the highest and truest description. He may be depended upon as well in the hour of misfortune as the day of prosperity. His advice will be received with respect and confidence—his professions will always be characterized by sincerity and veracity. H. M. BURNES.

LETTER FROM MADISONVILLE CIRCUIT.

Mr. Editor—During my short military as a itinerant, I have never been in the habit of publishing notices of revivals, and should not now trouble you with the following notice, if it had not been requested by the church where the revival occurred; and here let me say, no unworthy motive prompted the brethren to make the request, but simply that the lovers of our Zion might know what God is doing for us in these ends of the earth.

At the regular appointment the third Sunday in June, I met my congregation and preached to them, after which old father Robinson concluded with a soul-stirring exhortation, making a call for mourners: several came forward. The church had for some time been growing for a revival, and now the glad time had come, for this hour until it closed, the meeting continued to increase in interest. Father Robinson and myself carried on the meeting until the Tuesday following its commencement, we then set out for Brother Duncan, a local brother, he came to our assistance, and staid with us to the close, doing all the time the work of a Methodist preacher, in the pulpit, in the altar, and in the families. We then set out Sunday for Brother Glass, at Anderson; he being prevented by sickness could not come. All at this time prayer well worn down. We then set for Brother Powell, family afflictions prevented him from coming to our aid, the meeting still increasing on our hands, some crying day and night for the way of life. We again set out, he then Brother Powell, if possible to come, he then learning our true situation, left every thing at home, and came to us, doing good work, and staid to the close; Brother John Nedy came to our assistance, during the meeting, though living in the immediate neighborhood, he was not able to render much service at the commencement of the meeting, on account of bodily affliction. The Church nobly did her part. The result of the meeting after twelve days hard labor, was thirty conversions, thirty-six accessions to the church, eight new church members to the Advocate, and some help to the Depository. And now Mr. Editor, let me say, that in all my life I never before witnessed such an outpouring of God's Holy Spirit, the glory there belongs alone to God, by whom the great work was wrought. Many hearts of families were converted, and in two instances, father, mother, and children, came in as a family, neither sex or age was exempt from the influence of God's Holy Spirit, from the sweet little girl of ten summers, to the hoary silver of fifty years, found peace in believing in the Lord Jesus Christ. We are looking and praying for more revivals on the work, our present prospects are good, the church in many parts of the work is earnestly engaged. As I go along, I will remember our Advocate, and do my best to send you names and money. If you can call any thing from this, to publish, do so, if you consult to the fire, God bless you in your untiring labors as our Editor.

July 7, 1858.

Mr. Editor—Near one of my appointments in the bounds of the—element, there lived an old man, who was distinguished more especially to the christian religion, and more especially to itinerant Ministers. He never was seen at church, and did not wish his name to attend. His daughter-in-law was a member of our Church, attended nearly every appointment, and she would be certain to invite the preacher to go some with her or to call and see her family. Well, I wanted to call and see the family, but did not wish to come in contact with this old man, and on Tuesday in the month of March, I preached to the people of this neighborhood, and soon after preaching learned that old uncle Joe, who is the hero of this article, intended to have a log rolling in the afternoon.

The kind lady again invited me to go home with her, and I concluded that was my time to pay the family a visit. Accordingly I went, had an introduction to Uncle Joe who readily made me welcome; presently dinner was announced. They placed me at the head of the table, and said "to make a beginning," meaning to ask a blessing. Soon after we had dined, those who had come to the log rolling made ready for the field in which the logs were. The attendance of the home told me to stay at the home with the family, and enjoy myself the best I could; but I told him I wanted to go and pull Uncle Joe down at the handsple. The old man looked at me with some astonishment and said "Well if you do you will have to spread yourself." We then started to the field and when we reached the place, I hid off my coat, and Uncle Joe and myself took several rounds at the handsple; he was pretty strong for an old man, but it is not necessary to say which out-pulled.—What I wish to tell is this, from that time as long as I remained on the circuit, he was my warm, and devoted friend. His home was always my home, and the last time I preached in that neighborhood he was at church and wept bitterly. I gave him a Bible, he promised me to read it, and to be a better man. The inquiry was made by some of my friends to know how I got into the good graces of Uncle Joe. My reply was by plain strength. This is one way to do good. "Cath'ry lead upon the waters; for thou shalt find it after many days" why, many are the ways by which we may influence people to become religious. A single sentence wisely and kindly spoken, has often been the means of conversion. Let us take care to make it evident that we really wish to do good, and not to gratify our pride, and ambition, let it be done in the spirit of one old: "Come thou with us, and we will do thee good for the Lord hath spoken good things concerning Israel," or us. Then we may reasonably hope to prevail with them to go with us, and be blessed all of the Holy Spirit we shall do them real good. Try, think, make the experiment, we know not what good we can do until we try. Should we by the blessing of God convert a sinner from the error of his ways, we will save an immortal soul from eternal death, and hide forever the multitude of his sins. O what a blessing this would be both to him and to us!

"I BELIEVE IN THE FORGIVENESS OF SINS."

It is related of Luther, that under his deep conviction of his sins, he resolved upon light and aid from the landfall and kindly "General Slaughter," who gave him a Bible, and told him that his sins were forgiven, and that failure to comprehend distinctly the way of salvation, the earnest monk was still far from peace. His conscience was agitated in a fearful manner, so some were his afflictions, that his health gave way, and he was brought to the gates of the grave. His anguish and terror, as he lay on the brink of death, he was so fully directed by a vivid apprehension of his own impurity and God's holiness. While he lay in the convent his overburdened with despair, an old monk, a Melancthon relative, entered his cell and won his confidence, so that Luther opened his heart and disclosed all the fears which dispirited him. The old man, with the utmost simplicity, referred him to the Apostle's Creed, and said about this article: "I believe in the forgiveness of sins." These simple words, so artlessly recited, came to Luther like good news from a far country, and shed sweet consolation in his heart. "I believe," he repeated to himself, on his bed of suffering, "I believe in the forgiveness of sins." "Ah," said the monk, "you must not only believe that Luther believed, but also that the devil believe that. It is God's command that we believe that. It is God's command that we believe in the forgiveness of sins." He then added, "How glad art thou, because of his discourse on the Annihilation; the testimony which the Holy Ghost applies to your heart is this, 'Thy sins are forgiven thee.'"

This was a solemn season, and Luther's light shone into the soul of the young monk at Erfurt. He drew him to God in the full assurance of faith, and thenceforth the power of God, which passed all understanding, kept his heart and mind through Jesus Christ. He realized the pardon of sins as a personal blessing, and this is the only thing which can give light, life, and joy. There is no true religion, unless a man is accepted; and the moment he believes he is accepted and saved. Faith, simple faith, is the only requisite. Let my sinners, no matter how vile, only look to Jesus, and let him be their salvation to him, and he shall have pardon, peace, joy, and hope of glory that very day, at the 50th-anniversary. A hundred years of toll, suffering, and holiness, will not make him any more worthy in himself of salvation, or give him any stronger title to it than he had the first moment he fixed a believing eye on the crucified Saviour. At the very beginning of his career, he was not the first to be the object of the mercy of God and set upon the rock, he can adopt as his own the song which the prophet puts into the mouth of the anointed Church: "Lord, I will declare thy name, and make him known; and when I shall have said thy name, I will praise, and not be ashamed; for the Lord Jehovah is my strength and my song; he also is my salvation."

MIND YOUR STEPS.

Weighty words of warning are they, especially to the young men. Setting out on your way, you are bound to be careful of your steps, lest you be caught in a snare, and your life be lost. "Mind your steps," says the Lord. "Mind your steps," says the Lord. "Mind your steps," says the Lord. "Mind your steps," says the Lord. "Mind your steps," says the Lord.

A POWERFUL SERMON.

I felt yours to be a very powerful sermon. I said I to a congregation of a village church in Devonshire, and it was a powerful sermon. "Did you?" he replied; and added, after a pause, "and I, too, have had a powerful sermon." As I looked for an explanation, the clergyman said: "There was an old man, accompanied by his grandchild, among the congregation. How earnest was that man's attention as he stood up and listened to the sermon; and now he is observed both him and his happy-looking child." "I replied. "The sudden death of the best of young men, first dropped down with an only upon his lips, first arrested the thoughts of the aged grandchild; a zealous member of the Temperance Society followed up the first conviction, and the words of his advice, and old Martin became a reformed man. As soon as his brain was clear from the fumes of drink, he learned that he had a son, and to attend the house of God; and now he is among the most regular and devout of attendants on public worship. As I see him leading in his grandchild, and bending his holy head in worship, it is a powerful sermon to me to 'sow beside all waters.'"—Mrs. C. L. Ballou.

A SOFT ANSWER.

If all pastors had the Christian temper and courtesy of John Brown, the well known pastor of Haddington, England, they would know how to answer opposition, and frequent revivals, which are so harmful to themselves and to their people, might be avoided. The following anecdote is worthy of a wide circulation. "When John Brown, D. D. first settled in Haddington, the people of his parish gave him a warm and enthusiastic reception; only one of the members of that large church, an congregation stood out in opposition to him. The Rev. Doctor tried all the means in his power to convert the solitary dissenter to the unity of feeling which pervaded the whole body, but all his efforts to obtain an interview, proved abortive. As Providence directed, however, they happened one day to meet in the street, when the Doctor addressed his hand saying, 'My brother, I understand that you are opposed to my settling at Haddington.' 'Yes, sir,' replied the parsonage. 'Well, and if it be a fair question, on what grounds do you object to me?' 'Because, sir,' quoth he, 'I don't think you are qualified to fill so eminent a post.' 'That is just my opinion,' replied the Dr., 'but what else, in the name of God, will I do up my opinions in opposition to a whole parish?' 'The brother smiled, and their friendship was sealed for ever. How very true and forcible God's Word, by a soft answer turns away wrath.'

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Among our Southern States, the number of children educated at home by private tutors, is immensely greater, in proportion to the whole, than in other parts of our Union. The annual average of attendance at school is also much larger at the South, than in the Northern States. From facts like these of the census tables, most valuable information can be obtained of the real progress of our happy country in religion, education, and all the blessings of christian civilization. G. P. D.

RELIABILITY, OR PROMISING AND NOT PERFORMING.

Mr. Editor—There are many individuals in society who can never be depended upon. They are "good, easy souls," according to the general understanding, and are ever ready to make promises. But performance with them is quite a different thing, they are uncertain, vacillating, and altogether unreliable. A sad system, this, and one that is apt to get them into many difficulties. Too much importance cannot be attached to reliability. It is a priceless quality. It may be counted upon at all times and seasons, under all circumstances. A pledge is given, a promise is made, and the utmost confidence may be felt in their fulfillment. With too many, however, eye, with the great multitude of mankind, the system is otherwise. Either insincerity characterizes the promise in the first place, or hesitation and change take place soon after, and thus the word is forfeited, the character is soiled, and all future confidence is destroyed. And this applies as well to the little as to great things of life. It is too much the habit with the thoughtless to regard the non-fulfillment of small engagements as of no importance whatever. They will agree to meet this friend or that, at a certain time or place, and then will treat the whole matter with indifference or contempt, utterly regardless of the innocent intent, conveyed in such trifling, as well as the waste of moments, of hours, which to another may be precious. Indeed, individuals who are prompt and punctual in little things, are seldom remiss in great. If they are attentive to the ordinary courtesies of life and society, they will, in the majority of cases, be found truthful, manly, high-minded and honorable. There is, indeed, great virtue in reliability. It shows, dignifies, and elevates the character. A reliable man is always a good citizen, an agreeable companion, prudent counsellor, and a trustworthy friend. He is a man of conscience, and of principle, and his words and deeds are thus influenced and controlled by considerations of the highest and truest description. He may be depended upon as well in the hour of misfortune as the day of prosperity. His advice will be received with respect and confidence—his professions will always be characterized by sincerity and veracity. H. M. BURNES.

"I BELIEVE IN THE FORGIVENESS OF SINS."

It is related of Luther, that under his deep conviction of his sins, he resolved upon light and aid from the landfall and kindly "General Slaughter," who gave him a Bible, and told him that his sins were forgiven, and that failure to comprehend distinctly the way of salvation, the earnest monk was still far from peace. His conscience was agitated in a fearful manner, so some were his afflictions, that his health gave way, and he was brought to the gates of the grave. His anguish and terror, as he lay on the brink of death, he was so fully directed by a vivid apprehension of his own impurity and God's holiness. While he lay in the convent his overburdened with despair, an old monk, a Melancthon relative, entered his cell and won his confidence, so that Luther opened his heart and disclosed all the fears which dispirited him. The old man, with the utmost simplicity, referred him to the Apostle's Creed, and said about this article: "I believe in the forgiveness of sins." These simple words, so artlessly recited, came to Luther like good news from a far country, and shed sweet consolation in his heart. "I believe," he repeated to himself, on his bed of suffering, "I believe in the forgiveness of sins." "Ah," said the monk, "you must not only believe that Luther believed, but also that the devil believe that. It is God's command that we believe that. It is God's command that we believe in the forgiveness of sins." He then added, "How glad art thou, because of his discourse on the Annihilation; the testimony which the Holy Ghost applies to your heart is this, 'Thy sins are forgiven thee.'"

MIND YOUR STEPS.

Weighty words of warning are they, especially to the young men. Setting out on your way, you are bound to be careful of your steps, lest you be caught in a snare, and your life be lost. "Mind your steps," says the Lord. "Mind your steps," says the Lord. "Mind your steps," says the Lord. "Mind your steps," says the Lord.

A POWERFUL SERMON.

I felt yours to be a very powerful sermon. I said I to a congregation of a village church in Devonshire, and it was a powerful sermon. "Did you?" he replied; and added, after a pause, "and I, too, have had a powerful sermon." As I looked for an explanation, the clergyman said: "There was an old man, accompanied by his grandchild, among the congregation. How earnest was that man's attention as he stood up and listened to the sermon; and now he is observed both him and his happy-looking child." "I replied. "The sudden death of the best of young men, first dropped down with an only upon his lips, first arrested the thoughts of the aged grandchild; a zealous member of the Temperance Society followed up the first conviction, and the words of his advice, and old Martin became a reformed man. As soon as his brain was clear from the fumes of drink, he learned that he had a son, and to attend the house of God; and now he is among the most regular and devout of attendants on public worship. As I see him leading in his grandchild, and bending his holy head in worship, it is a powerful sermon to me to 'sow beside all waters.'"—Mrs. C. L. Ballou.

A SOFT ANSWER.

If all pastors had the Christian temper and courtesy of John Brown, the well known pastor of Haddington, England, they would know how to answer opposition, and frequent revivals, which are so harmful to themselves and to their people, might be avoided. The following anecdote is worthy of a wide circulation. "When John Brown, D. D. first settled in Haddington, the people of his parish gave him a warm and enthusiastic reception; only one of the members of that large church, an congregation stood out in opposition to him. The Rev. Doctor tried all the means in his power to convert the solitary dissenter to the unity of feeling which pervaded the whole body, but all his efforts to obtain an interview, proved abortive. As Providence directed, however, they happened one day to meet in the street, when the Doctor addressed his hand saying, 'My brother, I understand that you are opposed to my settling at Haddington.' 'Yes, sir,' replied the parsonage. 'Well, and if it be a fair question, on what grounds do you object to me?' 'Because, sir,' quoth he, 'I don't think you are qualified to fill so eminent a post.' 'That is just my opinion,' replied the Dr., 'but what else, in the name of God, will I do up my opinions in opposition to a whole parish?' 'The brother smiled, and their friendship was sealed for ever. How very true and forcible God's Word, by a soft answer turns away wrath.'

TEXAS CHRISTIAN ADVOCATE GALVESTON, TEXAS.

THURSDAY, JULY 23, 1858.

TO THE READERS OF THE ADVOCATE.

At the earliest possible moment after receiving an appointment so unexpected and so distant from our previous field of labor, we take our place as Editors of the Advocate.

Firstly and lastly, then, we intend that the paper shall be a religious journal, an advocate of a hearty, experimental and practical connection to the service of God.

The paper must be doctrinally, but it shall not be sectarian. We hold to all that the Lord Jesus Christ, both in doctrine and in life, has revealed to man.

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GENERAL CONFERENCE PROCEEDINGS.

Our last issue brought us up to May 24th, and to the report upon a resolution to "set off" the Pacific Conference.

Report No. 5 of the Committee on Episcopacy was submitted on Tuesday morning, 20th. It proposed to fix the Bishops' salaries for the next four years as follows: Soule, \$1000; Andrew, \$1000; Paine, \$1000; Pierce, \$1200; Early, \$1000; Kavanaugh, \$1100.

L. Campbell of Mississippi, thought the salaries too high. He was of opinion that the Bishops might work harder for less money. The Conference did not agree with him, however, and voted to raise some of the salaries.

As follows: Soule, \$1200; Andrew, \$1200; Paine, \$1000; Pierce, \$1000; Early, \$1200; Kavanaugh, \$1200.

A motion was made to increase the salary of Bishop Paine to \$1800. The Bishop, being in the chair, refused to put the motion. During the debate on Bishop Pierce's salary, Bishop Paine said: "I beg you to give Bishop Pierce the \$1600 or reduce mine to his."

Bishop Andrew asked no increase. Bishop Soule desired nothing more than the amount called for by the report of the committee. He said—"The appropriation made to me by the report of the committee was fully adequate to my desires and wants."

The correspondence on the outside is interesting. Our New York correspondent is a gentleman well and favorably known in the literary world.

The letter from Marshall is racy and readable. Bro. Angelo's "way to do good" is excellent. There is truth in it which has doubtless been proved, but seldom told in print.

The subject of the distribution of tracts and periodicals in our missionary work was referred to the Annual Conference.

R. Alexander presented a report from the Committee on the American Bible Society.

The first resolution was as follows: Resolved, That we continue to approve the American Bible Society, and cordially co-operate with it in the great work of circulating the Holy Scriptures in our own country and throughout the world.

Rev. Mr. McNeill, Financial Secretary of the Society, addressed the Conference. He said that several unaccountable alterations had been made in the text by the Society.

THE CHURCH PAPERS.

The Nashville Advocate of the 5th has an obituary of Rev. Thomas Strickland, the oldest member of the Holston Conf. pres.

The Memphis Advocate calls upon the members of the church to sustain the Book Concern. "Let the church—the whole church— rally to the support of the Publishing House."

The Richmond Advocate of the 8th has an able article upon the additions made by the late General Conference to our method of training for the ministry.

The same paper has the following prophetic paragraph—addressed to certain members of the church: "A full exposure of Methodism."

The position of the M. E. Church, South, is regarded by the subject of slavery in three respects. First, by the highest tribunal of the Church, the General Conference.

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AMERICAN TRACT SOCIETY AND SLAVERY.

A friend, to whom we are much obliged, has sent us an article from A. T. Oberger, head-editor of the Great Triumph of the South—Abolition in the Tract Society crushed out," etc.

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SCRIPTURE AND SCIENCE.

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NEW PUBLICATIONS.

The Book Concern at Nashville has recently published—"Theophilus Walton; or the Majesty of Truth. A Reply to Theodosius Ernest, by a Member of the Alabama Conference."

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PAISE FEMALE INSTITUTE.

Mr. Emory—"The Visiting Committee" appointed by the Texas Conference at its last annual session to examine the annual examination of the Paize Female Institute.

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REVIVAL OF BELTON CIRCUIT.

Mr. Emory—"We have had another glorious revival on this circuit, at Pleasant Hill, South Texas. The meeting was protracted several weeks."

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THE DEPOSITORY.

The following letter speaks for itself. It is full of confidence. Effort, united effort, in this direction will soon open a wide field in Texas as well as in the other States of the Union.

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THE TEXAS CHRISTIAN ADVOCATE.

THE LAW OF LOVE.

BY R. C. TRENCH.

Pour forth the oil—your bodily forth; It will not fail until...

Make channels for the way of love, Where they may broadly run, And love has overflowing streams...

But if, at any time, we cease Such channels to provide; They dry for lack of rain...

For we must share, if we would keep, That blessing from above; Ceasing to give, we cease to have; Such is the law of love.

Child's Corner.

TO THE YOUNG READERS OF THE ADVOCATE.

Although the Editor is very busy, he finds time to say a word to the readers of this department...

Dear Young Readers—We reached Galveston on Saturday. The next morning we found our way to the Methodist Sabbath School...

But one of the best ways to show our thankfulness for any blessing is to use it properly. You may thank God in words for your parents...

Remember, then, if you please, that our first duty to you is always, without exception, without delay, without grudging, without fear...

THE SHADOWS OF CHILDREN.

Nothing seems to weigh down their innocent spirits; joy seems to fall to their lot, but the shadows it casts upon their life path...

THE TOOTHACHE.

"My dear friend," said H—, "I can cure your toothache in five minutes. And if you cannot, I'll instantly," said he, "have you any alum?"

BE GENTLE AT HOME.

There are few families we imagine any where, in which the least allowance of turning the scales to impartiality, a husband, father or brother will speak harsh words to those he loves best...

LETTER FROM THE TEXAS CHRISTIAN ADVOCATE.

FOR THE TEXAS CHRISTIAN ADVOCATE.

Mr. Editor:—On my return from Nashville, Tennessee, I found Brother Davidson here holding his Quarterly Meeting for this Station...

JOHN W. PHILLIPS, Sequin, July 9, 1858.

THE HORSE-TAMER'S SYSTEM EXPLAINED.

At Asley's Amphitheater, in London, Mr. William Colver, the equestrian, undertook to exhibit Professor Rayer's system of breaking, subduing, and training unmanageable and vicious horses...

TRIBUTE OF RESPECT.

At a stated Communication of Jerusalem Lodge, No. 150, of Free and Accepted Masons, May 27th, A. D. 1858, the following resolutions and resolutions were unanimously adopted...

ORATORY.

In looking over the new Old Paper a day or two since, says the New York Mercury, we stumbled over a speech delivered by Henry Clay, before the Legislature of the New York State and National Law School...

PLAIN PREACHING.

Dr. John M. Mason, while preaching on the text, "Whosoever will be first, let him be last," referred to the apostles given by the impudent for refusing to accept the gift of eternal life...

MORMONISM.

Thurlow Weed, in an article in the Albany Evening Journal says: Within our recollection, the first Mormon who came to New York was a dark-skinned, but to their faces they looked so brilliant and lustrous as the walls of a fairy palace...

FACTS FOR MARRIED PEOPLE.

We copy the following from an exchange, which we commend to young married people: The last word is the most dangerous of moral incontinence. It is hands some no more light to get it than they would struggle for the possession of a lighted bombshell...

OBITUARIES.

Charles Leonides—On the 6th of June, of typhoid fever, son of Anthony and Sarah C. Muckler, aged five years. This was a remarkable boy, who was early taught to pray, by a pious mother, in which he took delight. He always appeared to be delighted with the thoughts of God, and would ask how he would go to God who would come after him and many similar questions...

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We copy the following from an exchange, which we commend to young married people: The last word is the most dangerous of moral incontinence. It is hands some no more light to get it than they would struggle for the possession of a lighted bombshell...

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Printed every Thursday, for the TEXAS Annual Conference of the Methodist Episcopal Church, South.

By GEORGE GORDON.