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THE TEXAS ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.--J. E. CARNES, EDITOR.

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INTER-CHURCH RELATIONS. NUMBER SEVEN.

It is my intention to connect the Campbellites, or what they style the Christian church, with this discussion, and to do this for the purpose of offering to them some kind of expostulations, intended for good.

Connection with this religious organization soon inspires the new disciple with great zeal. It is that sort of zeal which inspires great confidence and high appreciation of one's own religious opinions, and is gratified in antagonistic religious discussion.

These contentions are not for the faith which works by love and in a language which does not improve the religion of love. How much better would it be, if such men would drop all dogmatical debate and struggle for better relations toward God; then they would feel more brotherly in their relations with men.

Can baptism be the condition of religion and is a man to rely upon baptism as the condition of his personal regeneration? If this were admitted, would not the commission dispense with faith, or would not the admission unavoidably involve faith as an earlier and higher condition?

Let the sinner dispense with his antagonism with God, let him dispense with all cold indifference towards God and religion, let him be anxious in spirit to please the Almighty, let him turn from his sins and lay his all at the feet of mercy in that faith which says he can save, he will save, and he will save me now.

DR. HARRISH ON THE STUDY OF THEOLOGY. Permit me to submit a few observations on the method which I would advise you to pursue in the investigation of each particular topic.

Let me speak freely. I think I know a cure for young and self-conceited aspirants in theology. They are to be cured, then, in my judgment, even as when one strains milk through a colander, and the whey is poured off.

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Father, my Lord and my God." The inexperienced cannot be a competent witness in this matter. Those who profess experience, if factually and deceived, cannot be competent, but if not deceived, they are competent, and their judgment reliable.

A man without experience is an incompetent witness in experimental electricity, and could be rendered competent by experience, and by experience only. May I not transfer this illustration to religion and religious men.

When and by whom were the books of the Old Testament first collected and arranged? By Ezra, about four hundred and fifty years before Christ. The books of Moses were kept with the Ark of the Covenant.

What are the most prominent translations of the Bible that have been made? The Septuagint, the Vulgate, the Donay and the English or King James' Bible.

When and by whom was this translation made? At Alexandria, in Egypt, about two hundred years before Christ.

When and by whom was this translation made? By Jerome, about the year A. D. 400. It was highly correct and became very accurate by many changes.

What is an English translation of the Vulgate, with notes, and in what language? The English Bible that is approved by the Roman Catholic Church.

When was it published? In the year 1610. Why does it differ so much from our English Bible? Because it was made, not from the original Hebrew, but from the Vulgate, which was from the Septuagint, and was very imperfect.

When was it translated during the reign of James I., King of England? In the year 1607 the work was commenced, and was finished in about three years, and published in 1711.

By whom was the translation made? Fifty-seven of the most learned men of the kingdom were appointed to do it.

What are the books of the Bible divided into? They are divided into six classes, to each of which a certain portion of the Bible was given to translate, not from the Septuagint nor from the Latin, but directly from the original Hebrew and Greek.

How will our English translation compare with other versions of the Bible? It is said by competent judges to be the best. What was the earliest division of the Bible? That which is supposed to have been made by Ezra. The books of the Old Testament were divided into three classes: The Law, the Prophets, and the Writings or Psalms.

What books are embraced in these three divisions? The Law included the first five books. The Prophets were divided into the Law, the Prophets, Ecclesiastes, and the Song of Solomon. The Writings included all the remaining books.

When and by whom were the chapters divided into verses? By Robert Stephens, in the year 1651. It is said that he performed the greater part of the laborious task which bore back on a journey from Paris to Lyons.

ALL the Christian graces revolve around love, the sun, and draw their light and beauty from the reflection of its golden orb.

THE SCRIPTURES AND THE FATHERS.--Luther's "Table Talk" contains this striking exposition: "When God's word is by the Fathers expounded, construed and glossed, then, in my judgment, it is even as when one strains milk through a colander, and the whey is poured off."

JOY IN CHRIST. The best and most excellent things God hath made single--one sun in the firmament, one tree in the Paradise, one water that is next the prison door, except running water, without any bread; and this shall be his diet till he die.

He does not only forever in his own person, but he is forever the life, portion, and blessedness of his people. Because he lives they live; they shall appear with him, they shall be like unto him.

THE LORD'S PRAYER--ITS SIMPLICITY. To express great and noble thoughts in simple and easy language, is a high excellence of literary style. In this, as in other respects, the literature of the Bible is unequalled.

It is desirable that we be able to express our thoughts and our desires simply and truly, when we are before God. We should not be content with words, but only their honest meaning. Let us study this prayer. So best may we learn to address Him in language free from all gaudy adorning, and all fanciful analogy.

A GOOD PASTOR. 1. Ability to feed the flock. This is the first and chief duty of the spiritual shepherd. No flock can thrive unless skilfully and regularly fed.

2. Do you get more good to your own soul, and more good to others, by staying away? If not, can you be sensible wisely? 3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping clear of the snare?

4. Will a death bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you will regret your neglect of prayer-meetings? 5. Does your own faith in God, or the faith of others, depend upon you?

6. Are you a fellow-member in the Church of Christ? 7. Is not your own family injured by your neglect? What will your children think of praying with you, and of the prayers which you neglect? 8. Is there no reason to fear that unconverted sinners may be both hindered, and led to think lightly of the subject by you, and the prayer-meetings?

9. Can you have a proper concern for the property of the church, the spread of Christ's cause, and the conversion of sinners, if you never meet with the members of the church? 10. And are you sure that you fulfill your duty as a church member, while you neglect prayer-meetings? 11. Is neglect of duty no sin, and is there no probability of your being called to account for it?

12. Is there no selfishness, or pride, or worldliness, at the root of your neglect? If so, ought such things to be encouraged? 13. Women, too, have showed equal devotedness to heaven, and have shed equal blood for their names, and have shown equal courage and fidelity in defending the flock in an important element. Without any dogs and without any sheep, the shepherd must be watched over with tender solicitude.

14. The feeble and sickly must also share the sympathy and care of the shepherd. Such will be found in every flock, and the shepherd must be quick to discern the symptoms of disease, and his hand prompt to administer the proper remedy.

15. The flock must be well cared for; the wanderer must be followed even upon the mountain and in the wilderness. The rod and the staff must be wielded for correction and for guidance when the voice of warning and instruction falls.

16. Courage and fidelity in defending the flock is an important element. Without any dogs and without any sheep, the shepherd must be watched over with tender solicitude.

17. He is an "example to the flock." He ought before and leadeth them. They not only hear and obey his voice, but they follow his steps. He must, therefore, take heed to his life, and know that he is leading them into the green pastures and beside the still waters.

AMERICA A MISSIONARY NATION. The Boston Atlas gives the following synopsis of Dr. Fisher's address before the Jubilee Missionary meeting in Boston some time ago: "President Fisher took the ground, and with equal ability and insight, that America is the destined nation to convert the world."

THE CRUISE.--A correspondent of the New York Christian Advocate tells the following: "Bishop Waugh was on a humble and good ship, and also that they had achieved more than any other of all other nations. This assertion is but the repetition of historical fact, no other nation has the wonderful activity of America. In whatever direction it acts, it is sure to achieve more than others. For more than fifty years it has showed an impressive desire, its energy and passion, to carry forward this great enterprise."

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MAKE THE BEST OF EVERYTHING. An important lesson to learn, and the earlier in life it is learned the better, is "to make the best of everything." As the old adage says, "there is no use in crying over spilled milk."

Misfortunes that have already happened cannot be prevented, and therefore, the wise man, instead of wasting his time in regrets, will set himself to work to recover his losses. The mistakes and follies of the past may teach us to be more cautious for the future; but they should never be allowed to paralyze our energies, or surrender us to weak regrets.

THE STATE INSANE ASYLUM. The State Insane Asylum at Austin is now ready to receive patients. From a circular of the Superintendent we copy the following for the information of the people: To remove the remotest occasion of inconvenience and additional expense, and very pretext of complaint or disappointment, it has been deemed advisable by the Board of Managers to District the State, (that all may avail themselves of equal advantages, making the Southern division of thirty-three the established standard; and as sixty patients is the highest number that can be accommodated under any circumstances, it is therefore evident that not more than two places can at any time be justly claimed by each District, while those of one year's standing and under, it will be seen by reference to section 14, Oldham & White Digest, page 919, have an invariable right of preference over chronic cases, and the latter over private patients.

Trusting, then, to Divine assistance, and assured that diligent attention and care shall never be neglected nor omitted on our part. I am respectfully your obedient servant. B. GRAHAM, M. D., Medical Officer and Sup't.

LIFE IN JAPAN.--A HOTEL ON THE OTHER SIDE OF THE WORLD.--A correspondent, who went out in the United States steamer Niagara, in company with the Japanese Embassy, writes as follows of hotel life in Batavia, island of Java: Now, about Batavia and the hotel at which I am stopping. How many in New York believe that on the opposite side of the globe, 10,000 miles nearer the sun, hotels to compare with the Oriental magnificence of New York hotels can be found? But such is the fact.

Every thing we see is so entirely different from what I have seen or ever imagined before, it is hard to tell where or how to begin. In all the imaginary wilds of speculative fancy, I had never dreamed of anything so magnificent or to compare with Batavia. The place approaches nearest to it in the East Indies, or, in fact, in any part of the world, is Calcutta, and that by many is considered as the most magnificent of the hotels in Batavia, island of Java: Now, about Batavia and the hotel at which I am stopping. How many in New York believe that on the opposite side of the globe, 10,000 miles nearer the sun, hotels to compare with the Oriental magnificence of New York hotels can be found? But such is the fact.

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REMEDY FOR COLIC.--A correspondent sends us, saying that he has taken it, and advised it in a number of cases, and that it is a most valuable and has never known it to fail of giving relief, in from fifteen to twenty minutes. The remedy is: One or two heaped teaspoonfuls of common table salt, in a glass of cold water. If this fails to give relief in ten or fifteen minutes, repeat the dose. The only sensible effect produced is a cessation of pain, and a little unusual thirst.

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The Christian Advocate.

GALVESTON, TEXAS.

TRINITY DAY, APRIL 18, 1861.

To the Preachers of the Texas, East Texas, and Rio Grande Conferences.

DEAR BRETHREN:—I have now to say a few words to you respecting the work of the Christian Advocate.

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THE BORDER QUESTION.

Some of the strongest abolitionists in the Northern Church are men of policy.

One of their objects has been to introduce a distinction between mercenary and allowable slaveholding; or rather, to express it more plainly, they have not been so anxious that the Border Conference should get rid of slaveholders, as that those Conferences should allow "the Church" to legislate in her general council upon the subject, so as to place herself in a public opinion at the North and in England.

It is altogether possible that "the Church" would, practically, leave the question of slavery to the Border Conferences, if those Conferences would permit themselves to become parties to a platforming sort of legislation. The Church is willing to let the Border act one way, if the Border will let her talk another way.

But the Border is for the whole North at all hazards, and in this exhibits another instance of Southern candor in opposition to Northern ingenuity. By this statement we do not intend to accuse the North of mendacity; but merely to express the opinion that a low grade of politics has gotten the upper hand in that quarter.

Party tactics and combinations have run away with faith in old-fashioned plainness and clearness of speech. Everything must have a double meaning, and so capable of one interpretation here and another there.—This, we say, has crept into the Northern Church, and is doing great damage to her councils. We hope its tendency may be seen in time to effect a salutary reform.

Down South as far as Staunton, Bishop Scott became so infected with Southern "enthusiasm" as to declare that the Northern Discipline would have only one meaning on the subject of slavery. Of course, the New York Advocate is "afflicted" by the Bishop's position.

The point of attack upon his answers to the Baltimore Conference is characteristic: they are "imprudent." It is a terrible thing for a Northern Bishop to be "imprudent" in these days, when "the times" have made it his business to elaborate his replies to plain questions with all the elaborate apparatus of a heathen oracle, and to wrap a forked conclusion for the initiated with a sufficient quantity of unifying rigmorale for the vulgar.

The same Advocate, we must do it the justice to admit, is sufficiently plain spoken to say: "The battle must be fought over again; and if the border maintains its present attitude and temper, the Church must be divided." But it cannot contemplate even this question of principle without asking, "Where shall the cleavage be?" Between the right and the wrong of course; how can such a champion of right in the abstract prevail upon itself to exhibit the doubt which its question implies? It soon recovers its bravery, however, in the declaration that "the question of slavery cannot be committed to the (Border) Conferences, under the circumstances." This, we say, is brave; but the qualifying policy succeeds in the next sentence: "The Church may confide in the administration, but she will settle the principle." This is the platform on which, as it supposes, "the battle must be fought over again." But the practical issue will be plain: the Border will contend that slaveholding without a view to emancipation—slaveholding as it exists in this country, is not a sin, and that, therefore, there is no need of a word in the Discipline on the subject.

In keeping with its other views, the New York Advocate opposes the call of a General Conference in 1862. Delay is the motto.—Doubtless this is supported by the men of policy to be wiser, and everybody else can see that it is weakness. The slavery question, as a question, is sure of a final triumph. Whether Border States or Border Conferences shall unite, organically, with the South in the conflict, is a matter which concerns nobody so much as themselves. The issue is upon them; their own interests are seriously involved; and they have a perfect right to decide their own destiny. If they should decide to come South at once, they could do so successfully. Process of time would make this more difficult, but would not destroy some other and, perhaps, more congenial alternative. One thing is certain: neither Church nor State is safe or justifiable in receiving reluctant, half-protesting additions. The question in either case is not so much one of enlargement as of harmony.

THE POOR OF THE FLOCK.

An old Methodist, an old Texan, and an old subscriber to the Advocate, writes: "Not one of our preachers for the last few years have done us the justice to visit the poor. Still he is called a preacher. Some of the brothers and sisters never get the chance even to tell him how. He never goes to their home to see them; and if he stays all night in the neighborhood, he has one or two select places to stay. Some say, he thinks I am too poor to come to see me or my family. I tell you, there is too little visiting done by the preachers. Visit the poor as well as the rich. It helps them to love God by making them love the man of God. It anticipates them to duty; to attend Church, as well as to help support the preacher; and there will always be a drag when God's work is just half done. The Advocate would have a better circulation, if they would do their duty—visit more."

It is easy to say that this is a specimen of the common complaint, and to pass it over as unworthy of notice. But it touches a point of vital importance. Hitherto, our Church has prospered because we preached the gospel to the poor—taking it not merely to the neighborhood where they lived, but into their families as well. Here, we say, was the secret of our power, and here it is still. The Master will be with us only so long as we imitate him in seeking those who are always neglected by fashion and formality.

If a preacher is a man of culture and taste, he is liable to peculiar temptations to neglect the poor, the illiterate, and the unfashionable of his flock. Yet he is the very man to do the most good among this class of people—the very man whose neglect at this point will be most keenly felt. We think it was William Jay who, when he was grown old in the ministry, announced to his large congregation that he should be compelled to cease his pastoral visitations, except to the poor and the sick. If any are neglected, let it be those who are well to do in the world; and do not suppose that the complaints of neglect on the part of the poor, spring from ignorance and prejudice; they have their origin in the better feelings of human nature, although they may not always be expressed in the most faultless style, or at the most appropriate times. To evangelize a community, begin with the poor, and to keep it in a thriving religious state, continue to be devoted in your efforts for the good of the poor. They are always in the majority, and the greatest good of the greatest number requires that the preacher keep in sympathy with them. The progress of the Church is from the poor to the rich, rather than from the rich to the poor. Sometimes, we hope that all the poor will speedily begin to be "meek," and to inherit the earth, according to the promise, that they may have no reason to complain of neglect, and no excuse for not taking the Advocate.

DOUBLE BAYOU.

Left Galveston wharf Saturday evening at 4 o'clock, by the Liberty steambot; reached Chambers, otherwise Anahuac, about 9 o'clock at night; found hospitable quarters at the residence of Gen. Chambers; started next morning for the East Fork of Double Bayou, about 9 miles distant, and, on arriving at a pretty patch of timber facing a handsome prairie, near the residences of Bro. Long, several of the Jacksons, Mrs. Fields and Mr. Andrews, came upon a neat new country church, surrounded by a healthy and pleasant looking grove of oaks, and, as we understood, to hear a dedication sermon.—We soon found that there was a considerable sprinkling of Methodist preachers on the ground: Young, Presiding Elder; Cummins, Pastor; Adams, of Liberty, and Barnett, of Lynchburg. The dedication sermon being an easy job, owing to the fact that no collection was needed—these stouter brethren turned the pleasant task over to the weak brother from Galveston; also, hoping that preaching in the country air would do him good, they permitted him to "exercise" again at half past three o'clock—by way of preparation for the Elder at night.

Not every body knows that, within five or six hours sail of Galveston, by schooner, there is such a country as the year and about 20 miles Bayou. The land is not of the richest, yet productive; the prairies covered with fine natural pasturage, and large forests of considerable variety of growth. A special feature of the country is its adaptation to fruit raising.—Bro. Long, at whose house we were so kindly entertained, has a large orchard, chiefly of the peach and plum, which promises an abundant crop of the first quality of fruit. He planted trees of one year old before last, from which he gathered fruit last year; this year they are literally loaded. Mr. Andrews, of the firm of Andrews & Grover, Galveston, is also giving attention to fruit raising, on a considerable scale, with fine prospects of success. The fig, the peach, the plum, the grape, and the strawberry, will do finely; as to the pear and apple, experiments are not far enough advanced to justify a conclusion. By the way, we were surprised to see that our little old Virginia friend, the "blackberry," was accustomed to grow to the size of an ordinary full-grown peach tree in the Double Bayou country.

Among other encouraging things, our friends of the East Fork have a fine school of some thirty scholars, under the direction of Mr. Norman, in whose capacity and energy they manifest the highest confidence. He has, we think, in full measure that great element of success—a love for the noble employment in which he is engaged.

We were so much pleased with our trip that we shall repeat the enterprise, Providence permitting, in fruit time.

MRS. CAROLINE L. LEWIS.

Rev. J. M. Watson, Pastor of Ryland Chapel, (Methodist), of this city, hands us the following unadorned tribute to one in whom it may truly be said "a thousand claims to reverence cloled," as woman, mother, wife and friend. Both sides of her character were so excellent that her friends knew not which to admire most—her dignity or her effability; her intelligence or her modesty; her rare power of making home all that its name implies, or her benevolence and charity, which were not confined within that sacred circle. Her qualities were as beautiful as its position; as complete a combination as was ever perfect in their individuality. Christian principle and affection were the inspiration of each, and the centre of all. It is sweet to imagine how delightful the exceeding joy of heaven must be to such, but terrible to contemplate the vacancies they leave upon earth. The death of God's people is, however, a part of their service in his cause on earth; and this, like all the rest, although so much more mysterious and afflictive than many others, is but another cloud whose tears will be turned to fruits in the coming harvest.

The Advocate of the 11th inst., contains a letter from Bishop Anderson, in which he mentions his arrival in Galveston, and pleasant entertainment in the family of Bro. Allen Lewis. The same paper contains the melancholy announcement that she, who was smiling in the halls of the grave; and that weeping friends had assembled to pay the last tribute of affection to one whom they had known only to love.

Caroline L. Lewis was a native of the State of Maine. She was born January 8th, 1821. Though raised in affluence, she was convinced of the insufficiency of worldly goods to satisfy the cravings of the immortal soul; and recognized the justice of the claims of God upon her. At an early age she surrendered her heart to God, made a profession of faith in Christ, and became a member of the Baptist Church.

In September, 1844, she was united in marriage to him who now mourns her loss; and that same year she was actively engaged at the navy and near Boston, where, as a member of the Methodist Church, and remained a worthy member till God called her from the Church Militant to the Church Triumphant in Heaven. To her Pastor, who conversed with her, she uttered precious words of confidence, declaring that Christ was then present, and that her only hope of salvation was through him.

As a Christian, sister Lewis was sincere and devoted, though unobtrusive and retiring. The writer has met her in class, and always found her pursuing the even tenor of her christian way. Of a happy, cheerful and powerful disposition, she was ever ready to sympathize with her, she uttered precious words of confidence, declaring that Christ was then present, and that her only hope of salvation was through him.

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TO THE TEMPLERS OF HONOR AND TEMPERANCE.

Worshipful Brethren.—Having just returned from Arkansas to resume my labors in the Temperance enterprise, I assume the liberty of addressing you through this medium, in the spirit of love.

Never since the commencement of the Temperance Reform have there been so many reasons for faithful and energetic labor as now. To relax our efforts during the present crisis in the history of our country, would be to relinquish all hope of future success; for the design of the Temple of Honor from the commencement has been, and is now, to obtain a permanency of character, in an Institution of Temperance and Morality.

It cannot be denied that there is quite too much apathy in the public mind on the subject of Temperance; and many speculations are indulged as to the cause of it. Every true patriot and christian laments and deprecates the continuance of the abominable liquor traffic, and we have no reason to fear that very much of the want of public confidence and interest in regard to this matter, is owing to the fact that Temperance men themselves are not sufficiently aggressive in their war of extermination—a war that knows but two alternatives—victory or death!

All great results are achieved by individual effort. Organizations and societies do not supersede the necessity of individual effort; and failure will always ensue unless the members—each member composing such society—put forth their best energies to secure the desired end. How can it be otherwise with any society, religious, literary, moral or political, when a majority of its friends become indifferent to its interests. All history proves that a society of any kind must suffer defeat unless a majority, at least, of its members contribute something to the common welfare of the cause they espouse. "The gods help those who help themselves," is a faithful saying, and worthy of all acceptance.

What then remains for us to do in order to certain victory? Faithful, uncompromising, individual effort. A public sentiment has already been created in favor of the Temple of Honor; human slaughter-houses and grog-shops are growing into disrepute; and a few years will place the liquor traffic among the plagues known to the laws of the land.

Our cause is not an obsolete relic in Texas—had the Temple of Honor and Temperance occupied a more enviable position than in the days of its infancy, when men were attracted by its novelty, and its was perhaps characterized by greater outward prosperity.

Friends and brethren, the vows of fidelity are upon you! Be faithful, as God is faithful, and in due season you shall reap if you faint not.

W. H. GILLAM, Galveston, Texas, April 18, 1861.



