

THE BRIGHT SABBATHS when the smiling sun  
And loved ones said in gentle tones, "Let's to  
[God's house repair.  
And I have left the warm fireside, where winds  
[were wandering free,  
Which swept along the frozen path that leads  
[across the sea;  
And walked with friends, warm-hearted friends,  
[Our hopes and aims were high,  
And we were venturing to the courts of Him who  
[made the sky.

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# TEXAS WESLEYAN BANNER.

PUBLISHED BY A JOINT COMMITTEE OF MINISTERS OF THE TEXAS AND EAST TEXAS CONFERENCES, FOR THE M. E. CHURCH, SOUTH: CHAUNCEY RICHARDSON, Editor—J. W. FIELDS, Corresponding Editor

VOL. II. HOUSTON, TEXAS, WEDNESDAY, MAY 22, 1850. NO. 6.

For the T. W. Banner.  
I was glad when they said unto me—Let us go  
into the house of the Lord. Psalm 122. 1.  
Some things I have of the bright past, laid up  
[in memory's urn,  
To which my thoughts in joy or grief, oft times  
[delighted turn;  
The bright Sabbaths when the smiling sun  
[shone on the landscapes fair,  
And loved ones said in gentle tones, "Let's to  
[God's house repair.  
And I have left the warm fireside, where winds  
[were wandering free,  
Which swept along the frozen path that leads  
[across the sea;  
And walked with friends, warm-hearted friends,  
[Our hopes and aims were high,  
And we were venturing to the courts of Him who  
[made the sky.  
Ere we arrived the feathered snow was falling  
[at our feet,  
Yet we were blest with pleasant thoughts, and  
[meditations sweet;  
We minded not the cold white snow, or sharp  
[and wintry air;  
For well we knew, though few might know, our  
[Savior would be there.  
Each other with fond looks of love, the hills  
[did greet,  
And warm desires awhile arose, in silences from  
[each seat,  
Then hymns burst forth from joyful lips, and  
[then a fervent prayer  
Went up to God, for blessings on each soul  
[assembled there.  
The preacher rose, and Gospel truths proceeded  
[from his tongue,  
And on his words we for an hour in wrapt atten-  
[tion hung,  
And blessings came to longing hearts, as dew and  
[summer showers  
Re fresh the newly springing grass, and beautify  
[the flowers.  
I've heard the blessed Gospel sound, within the  
[cathedral walls,  
Within the grand and stately dome, and in the  
[lowly wood;  
And every where to hearts prepared, more sweet  
[than food it seems,  
More welcome to the thirsty soul, than cooling  
[liquid streams,  
Such joys as these, alas, now among the things  
[of this world,  
Held by disease no more, I go to the loved house  
[of prayer;  
But there are streams that bless me there, which  
[I can't still,  
And glide along my weary way, like summer's  
[gentle rills.  
ELIZABETH H.

For themselves and their children. Little  
Charles was silent and thoughtful some mo-  
ments, which the mother perceiving, said: "My  
son, cannot you give something out of your lit-  
tle purse to Mr. T.?" "Yes; I have been  
thinking that if you would do without that pret-  
ty fan to pay God's minister, I ought to give him  
this piece of money that I was going to buy that  
top with."  
So Charles and his mother laid by their mo-  
ney, to be given to the steward when called for.  
"Go thou and do likewise."  
Lest we should not duly appreciate the labor  
of such as give themselves to the ministry of the  
word, let us consider what those laborers are, and  
how much we are benefited by them. He who  
would be a useful and acceptable preacher, must  
enrich his mind with knowledge of various kinds.  
The Bible must be stamped on his memory, that  
he may be enabled readily to bring from its  
"treasury things new and old." All this can-  
not be done without diligent application and  
untiring industry.  
Of times while we are peacefully reposing  
and anticipating the enjoyments of the coming  
Sabbath, the pious minister, whose heart is in  
his work, with aching head and throbbing heart,  
is preparing for us an intellectual feast. Mole-  
cular physical exercise prepares the system for  
quiet rest, but mental too often causes  
weariness, and perhaps the midnight moon  
looks into his chamber before he feels the influ-  
ence of  
"And Nature's sweet restorer, balmy sleep."  
The morning finds him but partially refresh-  
ed, yet he rises at the accustomed hour, and  
prays for wisdom to wield the sword of the  
Spirit.  
The appointed time arrives, and he stands  
before the assembly. Hundreds seem to hang  
upon his lips which seem to drop honey, cheer-  
ing and refreshing many a heart. He deals out  
the threatenings of the Almighty threatener, and  
sins are awakened from their dangerous  
slumber. He points the sinner's soul to the  
Great Physician, and cheers the weary pilgrim  
on his way; and while he speaks of the love of  
God for perishing sinners, the present glory of  
the once suffering Redeemer, and the future tri-  
umphs of His kingdom, they who love the Savior  
are filled with "joy unspeakable, and full of  
glory."  
He exclaims at length perhaps nearly ex-  
hausted; but through his lips blessings have de-  
scended on the congregation. Memory treas-  
ures his words of instruction and consolation,  
and many a soul is directed and cheered by  
them, even after his voice is hushed in the sil-  
ent grave. Truly may the language of the  
prophet be applied to faithful ministers of the  
Gospel, when he makes the beautiful exclamation  
recorded in the fifty-second chapter of  
Isaiah, and seventh verse.  
What heart is so cold as to forget to thank  
the giver of all good things for sending  
them among us? What hand so palsied by  
avarice that it fails to drop into the treasury  
of the church that which is his due?  
They who make preaching the business of  
their lives, must relinquish all expectation of  
obtaining the wealth of this world, and unless  
they inherit something from their parents, can-  
not even hope to become possessed of what is  
called an independence. No greater sacrifice  
should be required of them, and it is our  
duty to supply those laborers, self-denying  
servants of God and man, with that which will  
make them comfortable.  
It has been thoughtlessly said, that itinerant  
preachers ought not to marry, because the fam-  
ilies of such are too often subjected to priva-  
tion and suffering. Instead, however, of com-  
ing to this conclusion, all should exert them-  
selves to have this state of things changed.  
Can any of us look on a pious minister and say  
that we wish him always to be a wanderer in  
this world, with no home to call his own, no gen-  
tle wife to bless him with her love, no affectionate  
children to cheer the evening of his life, when  
increasing infirmities require those tender at-  
tentions which filial love knows so well how to  
bestow? Methinks I hear a thousand warm  
hearts answer: No. As we love the cause of  
God, we will not rest until well furnished, and  
well supplied parsonages are established all over  
the country.  
Let us now direct our attention to a class of  
ministers who claim our warmest regards.—  
There are a few now pensioners on the church  
who decided, in years gone by, to deny them-  
selves the comforts of wedded life, because they  
believed they would thus be more capable of  
being good. They saw their brethren who had  
families retiring from active service for want of  
adequate support, and felt that circumstances  
offered to them the alternatives of leaving, or  
remaining single. They chose the latter, and now  
their waning strength has disqualified them for  
further service, and the minds of some perhaps,  
are enfeebled by great mental labor. The head  
of the church permits them to linger here a few  
years, that we may evince our love to Him by  
caring for His faithful servants. He has given  
them in His house a name and a place better  
than of sons and of daughters." We should  
therefore honor them, and by our affectionate  
treatment, convince them that they are not con-  
sidered a burden by any one. Never, never,  
should any word out preacher be uttered with  
coldness or neglect. For He who sent them  
forth to labor in His harvest, will resent such  
treatment as offered to Himself.  
Methinks if supernatural powers, whether  
with or without families, are permitted to re-  
main in uncomfortable circumstances, we should  
fear that the displeasure of the Almighty would  
rest upon us.

This may be considered a digression, but some  
do not reflect that a considerable fund is requir-  
ed for the support of such as have exhausted  
all their powers in preaching the Gospel, and I  
am endeavoring to present the subject in all its  
aspects. It is apparent that the money paid  
into the treasury of the church is insufficient to  
support its ministers, the necessities of whom  
must be understood before this subject will re-  
ceive deserved attention.  
One cause of remissness in paying the preach-  
ers, is the proneness of the part of most people  
to expect them to press the importance of every  
duty on their consideration; and the preach-  
ers naturally feel a backwardness in urging  
them to the performance of this particular one.  
But these teachers of good things should reflect  
that they may incur the displeasure of their  
Lord, if they neglect to warn their hearers of  
the condemnation they may incur, by withhold-  
ing what is due to His cause. But stewards,  
and even lay members and friends of religion,  
should by example and persuasion do all in their  
power to induce their friends and acquaintances  
to pay according to their ability, and thus spare  
our ministers this (to them) unpleasant duty.  
ELIZABETH H.

For the T. W. Banner.  
A REASONABLE MAN TO THE UNREA-  
SONABLE—A DISCOURSE.  
[Concluded.]  
Before all things have irreligious parents no  
cause to raise their children virtuously; but on  
the contrary, they have cause to raise them vir-  
tuously. I must acknowledge that irreligious pa-  
rents some times have the praiseworthy attri-  
bute to love their children in some measure,  
and moreover, to care for their temporal happi-  
ness; but if the principle of self-love be their  
first and last motive, and if the greater advan-  
tage gives them the most unobtainable virtues  
of virtue, then they can hardly, if we assume  
that they are otherwise of a sound mind  
give them another doctrine than that which they  
view as the basis of their own, and therefore,  
also their children's happiness, namely: to be  
virtuous so long as they cannot with greater ad-  
vantage be base and vicious. And if it should  
occur to me to inquire why irreligious parents  
should have their children virtuously trained,  
what could they answer?  
Is it not the human soul has in nothing  
else the preference over the brute, but that he  
sometimes is the most cunning? Well, then, ye  
parents, if your children were nothing but the  
material product of the animal kingdom, if you  
had the honor to be the minor part of the cause  
of their existence, would you still at the sacri-  
fice of your health, with so direct love, with  
the sacrifice of your last strength, through so  
many years, and during so many sleepless  
nights, care for them with anxiety and pain,  
and even throw your life in jeopardy for their  
preservation? Would you on account of their  
and base simplicity take upon you all the troubles  
of a careful education, if your children would  
at last be only given a prey to worms? No,  
nature is incapable of all that to which the heart  
of a believing woman would bring her sacrifice  
with joy and gladness.

It is further said that examples have such great  
influence in the training of youth! Very well!  
but who should serve as a good example, when  
parents do not look upon each other from a re-  
ligious view; when they delude the most rever-  
ential sons of love and faithfulness to a humor  
of sensuality? Perchance those who have  
chosen together from no other cause, but the  
hap hazard of desire, and standing in the lowest  
grade of culture, must be ashamed of themselves  
when they devote from their kind, and become  
men. No, these are not the men who encour-  
age to virtue by good example, but on the con-  
trary, they are those who destroy for the  
youthful heart the very last spark of humanity.  
I will here be silent of those who, too proud  
to find their high destiny in religion, despise  
themselves to the brute, who place the holiest  
and most deliberate feelings of a mother's heart  
in the ranks of instinct, and acknowledge that  
which the most devoted love lays on the altar  
of humanity, only as the gifts of blind nature.  
With sincerest pity let us turn away from the  
senselessness of those who, to make man virtu-  
ous, first deprive him of all his worth, and in  
such a manner despise him, that a more than an-  
imal education would be the most foolishness, and  
virtue senseless folly. And if they after all this,  
still maintain that education is the basis of vir-  
tue, then we, fully convinced that there is no  
virtuous education possible without religion,  
and therefore every virtuous education can only  
be a religious one, will accept of this; and no  
different or contradictory virtue shall confound  
us, because we can distinguish the true educa-  
tion founded on religion from every other.  
And if it even be true that that which has  
been implanted in the youthful heart, has not  
died out in old age, it does not follow that it was  
virtue which continued to live in the old gentle-  
man. It may just as easily be apprehended that  
the civil laws and civil education, do not only  
not weaken the necessity of religion, but by the  
necessity of their own existence, prove that the  
virtue of the world does not rest on religion,  
and the laws have their significance principally  
for those who derive the holiness of their lives  
from the inclination of their nature and not from  
reason. And granted that one religion only is  
the true one, and virtue emanates from all reli-  
gions; it does therefore not follow that error  
may be the basis of virtue, but that all religions,  
in as far as they partake of this one true reli-  
gion, have, according to the amount of their  
truth, the power to make man virtuous.

If then it is proved that there is no true vir-  
tue without religion, no virtue which has any  
solidity without judges and penalties; and if  
virtue, according to general consent be abso-  
lutely necessary, then is religion absolutely nec-  
essary.

ADDRESS  
OF  
MISS MARY M. MASSEY, ON THE PRESENTATION  
of a Bible to the Sons of Temperance, at  
Richmond, on the 20th of April,  
A. D. 1850.

SONS OF TEMPERANCE:  
I appear before you as the chosen repre-  
sentative of the ladies of Richmond and vicinity,  
to give evidence of the lively interest which they  
feel in the success of the noble cause, in which  
you are engaged, and for the promotion of which  
you are banded together. Through by the prin-  
ciples of your organization, we are debarred the  
privilege of meeting in your assemblies, and partici-  
pating in your proceedings; though our ears  
hear not the magic words; neither do our eyes  
behold the mystic ceremonies, to which, fancy  
leads so deep an interest, yet of this we will  
not complain, for the beneficial effects of your  
secret operations, are seen and felt by us all.  
We have shared in the inestimable blessings  
which your order has poured out in such rich  
abundance upon our alcohol-cursed earth.

The effects of your order have not been idle  
boasting; menacing exploits when nothing was  
intended, and nothing effected. From every  
State in the Union, news of the success of your  
order comes sweeping on, bearing joy and glad-  
ness to every philanthropic heart.  
The blessings of your order to perish come  
upon you, and you cause the widow's heart to  
sing for joy. The man raised from the depths  
of degradation, rescued from a drunkard's death,  
and a drunkard's grave, blesses you; the wife  
delivered from a burthened anguish, looks upon  
her sobered husband with a smile of joy and  
blesses you; the child, that had known worse  
than an orphan's fate, now cleanly clad and  
happily fed, with buoyant heart and smiling  
face, calls for Heaven's blessing upon you. The  
aged mother, whose gray hairs have almost  
been brought down with sorrow to the grave;  
looks upon her son, rescued by you from error's  
path, and as she gazes upon the crest form of  
the loved one, from her inmost soul, she blesses  
you. Go on then, Sons of Temperance, the ef-  
fects of your order are to stay the mighty euf-  
tate that like the hydro-headed monster, has become  
the most formidable enemy of our race. Let  
your watchword be action! action! action! Let  
this year cry at home and abroad, till the mil-  
lions be banished from the earth; till the last  
pore insubstantial shall burst his shackles, and  
stand forth a freeman; till every vale and moun-  
tain top shall be eloquent with exulting sym-  
phonies of redemption from intemperance. There  
is yet much to be done. The drunkard is still  
seen to reel in our streets, there are still merr-  
y men, who, for the sake of a revolting gold,  
will manufacture and deal out the wine of wrath,  
the broken wife, by the pint, the quart or the gal-  
lon; who will sell poverty and rage, by the  
jag-full, to poor, innocent, hungry, starving  
children. From upon this traffic, upon the  
Legislators who legalize it, and upon the men  
who engage in it; seek its entire overthrow,  
and not satisfied until you have accomplished  
your noble purpose. For your encouragement,  
I bear in mind that every philanthropic heart  
beats in unison with yours. As a token of the  
esteem entertained for your order, by the ladies  
of Richmond and its vicinity, I, in their  
name, and on their behalf, present you this  
beautiful copy of the Holy Scriptures—cherish  
it as a demonstration of our ardent desire for  
the success of your order. In it you will find  
inducted the three great principles set forth  
in your motto, Love, Purity, and Fidelity.—  
Regard its precepts, follow its teachings, and it  
will guide you safely to that Heaven above, in-  
to which, we are assured no drunkard can en-  
ter.

ADDRESS  
OF  
REV. SAMUEL JOHNSON, ON RECEIVING THE BI-  
BLE, presented by Miss Mary M. Massey,  
in behalf of the Ladies of Rich-  
mond and vicinity, on  
the 20th of April,  
A. D. 1850.  
RESPECTED MISS, AND LADIES:  
This demonstration of the interest you feel  
for the success of our order, is cheering beyond  
the power of my feeble ability to express. In  
the trials and tribulations—the afflictions and ills  
of life, man would faint by the way, if not sus-  
tained by the timely aid of woman, and espe-  
cially in the prosecution of benevolent projects  
and purposes, man would fail to accomplish  
anything of much importance, unaided by the  
sympathies and co-operation of the fair sex.  
In the mightiest revolutions on earth, woman  
not infrequently, has borne a conspicuous part,  
controlling even those who have confessedly the  
rulers of kingdoms. But in the humbler walks  
of life, and where the finer sympathies of her  
nature are called into action, woman moves  
more directly within her appropriate orbit, and  
as a star of milder beam, and more beautiful  
lustre, she revolves around the couch of suffer-  
ing humanity, dispensing blessings maintained  
and unattainable from any other quarter.

The object of our order, is to redeem the  
world from dissipation—drunkenness—to re-  
store peace, comfort, happiness and competence  
to thousands of miserable firebrands, where the  
wintry winds of poverty, want, hunger, disor-  
der and moral degradation are daily inmates,  
in this work of benevolence, we are cheered and  
animated to proceed, by the interest you have  
in it manifested for our success. In the ac-  
complishment of our liberties in this free and  
happy country, costing no small amount of  
blood and treasure, it is said of our God-moth-  
ers, by those who know them best, that they  
offered more toward the consummation of civil  
and religious rights, than did the heroes who  
sought our battles. This declaration, (had we  
time) could be sustained by a reference to the  
most authentic history of that period. No won-  
der then, in this mighty revolution in favor of  
moral reform and teetotal abstinence, when  
such is to be accomplished by the power of  
moral suasion, in this war against the greatest  
enemy of our race, that woman stands as a  
faithful sentinel on our borders, rendering timely  
and efficient aid, and cheering us on every ad-  
vance, against the common enemy of our phys-  
ical and moral liberties.  
But how shall I, as the organ of brethren,  
express their unfeigned thanks for this token of  
your approbation?  
The beautiful Bible you have this day pre-  
sented to me in the name of all the ladies of this  
community, is the word of God—language fails  
me, properly, to describe the intrinsic value of  
this inestimable present. Of all the miracles,  
wrought on earth, for the rescue of fallen man,  
there is none greater than the miracle of Di-  
vine revelation. What would this world be  
without a Bible? Who can describe a world  
without a Sun? Creation clothes itself in  
veils of deepest mourning—in clouds of dar-  
kest mantle. The stars are veiled from mortal  
sight, they sink back in their deep and rayless  
sockets, like the eyes of beauty quenched in  
death. The taper of human life beams feebly,  
and throws around but a faint halo of half vis-  
ible illumination, disclosing only dark and heavy  
shadows around like the walls of an impos-  
sible sepulchre, when the buried millions of  
earth await their change; which is in a du-  
bious existence, to an unknown, untried, eho-  
lous annihilation or suspension of being; nor  
have they time to wait for sad experience teach-  
es them daily, that they stand like contending  
armies, whose ranks grow thinner and thin-  
ner under the perpetual blaze and storm of bat-  
tle; a battle when, all on both sides are slain,  
and not one is left to perform the funeral obse-  
quies, or howl a lamentation. Amidst such a  
millions, all are unhappily enveloped in moral  
gloom, none know of an hereafter with certainty.  
The nations grope their way fearfully—blindly  
in thick darkness. But suddenly a ray of light  
shoots athwart the midnight darkness of the  
moral sky—descends from heaven like the first  
born light of a newly created morning, disclos-  
ing all that is necessary to be known on earth.  
Revelation after revelation follow, each other  
in quick succession down from the Empyrean;  
they remain with man, throwing their splendor  
all around; disclosing a world to come; an  
eternity of happiness beyond this vale of tears.  
The Bible appears as a pure flame of celestial  
fire ever burning, yet unsummed. Then fol-  
lowed in its train, as the thousand lesser stars  
follow the evening star; the arts, sciences and  
literature. You have well remarked that the  
Bible changes not, it continues still the same,  
it changes not in spirit, nor in moral precept,  
no rent is made in the majestic drapery of its  
inspiration. It is still the glorious thing which  
martyrs hugged to their bosoms, when commit-  
ted to the flames, or thrown to wild beasts by  
persecuting tyrants.

Ladies, it is your guarantee for the enjoy-  
ment of your rights and privileges—the proper  
elevation of your position in society. Of this  
we have abundant testimony in the melancholy  
history of all those nations destitute of the Bi-  
ble.  
The Bible may be called the star of temper-  
ance. Already has it risen over the turbid  
waters of dissipation; the feeble mariners of  
earth have caught its ray over the heaving bil-  
lows, and its pure splendor may guide their  
frail bark into a haven of ever-lasting repose.  
We read in its sublimely moral precepts, "Look  
not upon the wine when it is red, when it giv-  
eth its color in the cup, for at last, it biteth like  
a serpent, it stingeth like an adder."  
Respected Miss, in the name of our division,  
I thank you, and through you, the ladies of  
Richmond and vicinity, for this token of your  
approbation. And in view of this demonstra-  
tion of your favor, and with this sacred volume  
in my hand, may I not pledge my brethren to  
renewed efforts in the glorious work of moral  
reform?  
Pledge, brethren, pledge, the ladies want to  
cheer you.  
Re-echo still the pledge, while a taper lingers  
near you.  
And may each Son of Temperance, stand as  
firmly by his pledge, as though the recording  
angel in Heaven's chancery, had inscribed his  
name on pages more durable than brass or iron,  
not to be obliterated throughout eternity.

For the T. W. Banner.  
CAMERON, April 20th, 1850.  
Mr. Editor:—  
Enclosed you will find the addresses delivered  
on the 18th inst., on the occasion of the pre-  
sentation of a Banner and Bible, by the Ladies  
of Cameron, to the Cameron Division, No. 25,  
of the Sons of Temperance. We read them, by or-  
der of our Division, sincerely hoping that you

will publish them, and in doing so confer a great  
favor upon your obedient servants.  
Yours, respectfully,  
JOHN A. HANCOCK,  
G. E. BUCKLEY,  
W. W. OSBORN, Committee.

AN EXTRACT  
From the minutes of Cameron Division, No. 56,  
Sons of Temperance.

A vote of thanks was unanimously passed by  
the Division to Miss Margaret Chalmers, and  
Miss Margaret V. Ross, for their beautiful and  
appropriate addresses, which they delivered on  
the presentation of the Banner and Bible, to the  
Sons of Temperance, and a copy of the same be  
requested for publication.  
A vote of thanks was tendered to the ladies of  
Cameron, for the beautiful Banner and Bible  
which they procured and presented to this Di-  
vision.

A vote of thanks was tendered by the Divi-  
sion to brothers Duffau and Hancock, for the  
elegant manner in which their stations were  
filled in receiving the Banner and Bible, present-  
ed by Miss Chalmers, and Miss Ross, students  
of the Milan Liberal Institute, which is under  
the control of John A. Hancock, Esq.

A vote of thanks was tendered brother Buck-  
holts, for his able and eloquent address on the  
delivery of which, the house was frequently  
made to resound with the loud cheers and plaudits  
of the Audience.

A vote of thanks was unanimously tendered  
to the Judge of the Court and members of the  
Bar, for the cordial manner in which they partici-  
pated with the Division, in the proceedings of  
the day.

A vote of thanks was passed to the musicians,  
for the elegant music with which the procession  
was entertained.

A vote of thanks was passed to the Hon. G.  
E. Barney, for his handsome manner in which  
he filled the station of Marshal of the day.  
On motion, it was

Resolved, That the above, together with the  
addresses delivered on the day of our celebra-  
tion be sent to the Texas Wesleyan Banner, and  
State Gazette, requesting them to publish the  
same.

ADDRESS  
OF MISS MARGARET CHALMERS, ON THE PRESENTA-  
TION of a Banner, to Cameron Division, No. 56,  
S. T. :  
SONS OF TEMPERANCE:—  
It is with the liveliest emotions of pleasure  
and delight, that I accept the distinguished hon-  
or of presenting to you this banner, in the name  
of the ladies of Cameron, as a living memorial  
of the respect and admiration which we have  
for your benevolent institution; and in tender-  
ing to you this beautiful banner, as a token of  
that deep interest and confidence which we are  
ever ready and willing to manifest for your  
success and prosperity, I feel an overwhelming  
sense of the want of language appropriate to the  
occasion. However, I feel well assured that you  
will not fail to appreciate such a token and  
compliment, from those who only claim a  
hands devotion to your cause. No circum-  
stances could have filled our hearts with more  
joy, than we now feel, in having an opportunity  
to express to you our gratitude for the high ex-  
ertions and noble effort, which you have employ-  
ed in alleviating the pains and misfortunes of  
many of our unfortunate fellow-beings. A prac-  
tical development and manifestation of the prin-  
ciples of your noble Order inspires us with feel-  
ings which no language is sufficiently powerful  
to convey, and the mind, when under the influ-  
ence of the distinguished blessings designed by  
your heavenly cause is expanded, and the selfish  
spirit may drink on for ever, yet when ages  
upon ages shall have gone their ample rounds,  
still new beauties and brighter glories will flash  
upon the minds of those who walk beneath the  
lovely banner, when floating triumphantly upon  
the gentle breeze of heaven, bearing upon their  
bright folds for a motto those principles dear to  
every Son of Temperance: Love, Purity and Fi-  
delity. The rapid and onward progress of our  
wonderful institution has exerted a mighty,  
powerful, all-controlling influence over society,  
and produced a reformation during the last few  
years unparalleled in the former history of our  
country; and you may be well assured that we  
will always feel happy to give a helping hand  
to carry on this noble work; for we believe that  
you, Sons of Temperance, have it more com-  
pletely within your power to attain perfection  
in this great moral reformation than any  
other institution that has ever called into action  
successfully the powers of man. Success then  
we say to you, Sons of Temperance; success in  
your kind and benevolent efforts for the good of  
our country.

And now, I tender to you this beautiful ban-  
ner, in the name of the Ladies of Cameron, who,  
both desire and ask that it may never be desert-  
ed or dishonored by a single member in violating  
the pledge which he has taken. Receive the  
banner, then, and may it ever wave proudly  
over the heads of those enlisted in its glorious  
cause; guard and defend it till our household  
be free from the ravages of intemperance; and  
may that Divine Providence which has hitherto  
crowned your efforts with success and enabled  
you by its smiles and favors to achieve so  
much honor and glory in the cause of humanity,  
bless and prosper, and still continue its vigilance,  
and vouchsafe to you every blessing essential to  
your happiness and prosperity.

REPLY  
OF FRANCES T. PERRY, IN ANSWER TO  
MISS MARGARET CHALMERS:—  
As the representative of Cameron Division of  
the Order of the Sons of Temperance, I receive

with profound pleasure this beautiful banner from your hands, presented to us in behalf of the ladies of Cameron, expressive of their concurrence in our efforts to advance the moral condition of our species.

This beautiful banner, bearing the motto upon which our Order is based—Love, Purity and Fidelity: Love for our brethren in sickness and in health; Purity of intention in our intercourse with mankind; and Fidelity to the solemn and binding obligations voluntarily taken by each Son of Temperance, will be proudly cherished by every member of our Order; and as we march beneath its lovely folds, each heart will respond with gratitude to our fair countrywomen for the encouragement this day extended to us.

Sons of Temperance: receive this banner as the offering of the Ladies of Cameron, and ever cherish in your hearts the emotions so beautifully devised upon it: may it ever proudly wave in our halls, and be nobly borne in our van until the causes which produced our organization shall have ceased to exist in our land.

Accept, for the ladies of Cameron, the heartfelt thanks of every member of Cameron Division of the Order of the Sons of Temperance, and believe me, that the support they have this day so kindly extended to us, will be ever held in grateful remembrance by those whose highest honor shall be to deserve alike your smiles and your encouragement.

TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON:

WEDNESDAY, MAY 23, 1850.

The proceeds of this paper will be equally divided between the Texas and Eastern Texas Conferences, and devoted to the spread of the Gospel.

In the issue for this week, we give our readers a letter from the Editor, and the reported proceedings of the General Conference, the first and second days of the session, being the first and second days of May.

We have further received the reports up to the 15th instant: also, the "Address of the Bishops," but too late for insertion in this week's paper.

For a few weeks one column will be filled to a great extent, with General Conference news; which will, consequently, be a little crowded out some of the numerous communications on hand—hope our correspondents will wait patiently—their pieces shall appear in due time.

THE GORHAM CASE.

In our paper two weeks since, we gave an account of an ecclesiastical difficulty in England, between the Rev. Mr. Gorham and Dr. Phillips, Bishop of Exeter. We then stated that the highest tribunal appointed to adjudicate such cases had decided that, not withstanding Mr. Gorham's rejection of the baptismal regeneration, he should be admitted into the clergy of the Established Church. As this decision was requested in by His Grace, the Archbishop of Canterbury, it was thought Mr. Gorham had nothing further to fear. Dr. Phillips, however, is a gentleman of great spirits, tenacious of his Episcopal prerogatives. He does not intend to obey the mandates of the Queen in council. He is determined it shall not be carried out. The following extract of a letter recently addressed by him to the Archbishop of Canterbury, evinces his great abhorrence of heresy, and his determination to exclude heretical teachers at all hazards from his diocese:

"I am, Sir, I have one most painful duty to perform. I have to protest not only against the judgment pronounced in the recent case, but also against the regular consequences of that judgment. I have to protest against your Grace's giving assent to him till he is recalled to do, either in person, or by some other exercising your authority. I have to protest, and I do hereby solemnly protest, before the church of England, before the Holy Catholic Church, before Him who is its Divine Head, against your giving assent to the exercise of souls, within my diocese, to a clergyman who professes himself to hold the heresies which Mr. Gorham holds. I protest that any one who gives assent to him till he is recalled, is a favorer and supporter of those heresies. I protest, in conclusion, that I cannot, without sin—sins, by God's grace, I will not—hold communion with him, be he who he may, who shall so abuse the high communion which he bears."

"I am, my Lord Archbishop, with that due reverence and obedience which I have pledged to you, and with earnest prayer that such 'reverence and obedience' to you may never be forbidden by my duty to our common Master, your Grace's affectionate friend for nearly thirty years, and your now allied servant, H. EXETER."

This case excites a great deal of interest, and bids fair to increase the difficulties already existing in the established church.

SCHEM IN THE ENGLISH METHODIST CHURCH.—Our readers have probably frequently seen notices during the past few months, of a great schism in the Wesleyan body in England. We have thought a brief notice of the origin and progress of this agitation would not be uninteresting. The enemies of Methodism on both sides of the Atlantic, have seen in this agitation, evidence that the whole Wesleyan organization would be revolutionized, while the church organs have assured their readers, that no great evil need be apprehended.

For several years past, anonymous publications called Fly-sheets, had at different intervals, been thrown into circulation among the Methodists in England. These sheets, with-

out any responsible name as editor or publisher, have contained grievous charges against some of the leading members of the British Conference. They complain that abuses have crept into the body, through the connivance and management of some of the most influential men. These abuses were classified as follows: "Locution," "Centralization," and "Secularization." Under the head of locution, they complain that Dr. Alder, Dr. Bouting, Mr. Beecham, Mr. Mason, and other officers in the Book Room, and Missionary Society, have been for a long time in those offices—they ought to itinerate. Under the head of centralization, they object to having so many of the institutions of the body located in the city of London, and that men stationed there compose the principal committees of the Conference. By secularization, they refer to the fact that so many of the Rev. members of the Conference have left the pulpit to serve as Missionary Secretaries, book editors and agents, tutors and governors of schools. These several charges were variously enlarged, and commented upon. Great liberty was taken with the names and character of venerable men whom the whole connexion is lighted to honor, and the whole world looked upon as honorable Christian gentlemen. They called "the stationing committee the slaughter-house of ministerial character," where character is assassinated, and years elapse before the man knows the Bowie-knife has been plunged into it."

During the first year these anonymous sheets became so personal and vituperative in their assaults, that the whole body demanded their discontinuance. The opinion became fixed throughout the community, that the Rev. Dr. Everett, a talented and popular preacher, was the author of these pernicious sheets; and that other members of the Conference, whose names were whispered in confidential circles, aided him in their publication.

In 1835, the British Conference passed a law requiring any assenting member to answer categorically any questions the President of the Conference might propound. Under this regulation, several ministers were arraigned at the bar of the Conference and arraigned. Three of the number, Rev. Messrs. Erath, Daniel, and Griffith, utterly refused to give the Conference any satisfaction. After a patient trial they were expelled, nominally for contempt of Conference, really, for publishing the scurrilous Fly-sheets. Neither friend nor foe doubts their being engaged in these publications.

Their punishment was just, but unjustly inflicted. They deserved expulsion, but the law by which they were expelled, is an odious one, universally repudiated on this side of the Atlantic. The expelled ministers appealed from the decision of the Conference to the people, and started immediately upon a tour of agitation. The enemies of Methodism predicted that the whole body would become exiled to its very center, if not shaken from its foundation. Several months have now elapsed, and so far their predictions have been amply fulfilled, as the surface has scarcely been ruffled.

One of the issues presented, was in reference to the Missionary funds. The agitators advised the people to withhold their contributions from a society charged with favoritism and corruption. The result is the Missionary collections exceed those of last year, by the handsome sum of thirty-five thousand dollars.

Another issue proposed by the friends of the established church was the raising of a fund of six thousand pounds for the benefit of Mr. Everett had once been agent for the Children's Fund, for the benefit of the children of itinerant preachers. By his expulsion these children were now deprived of the benefit of this fund. It was thought this fact would create such a sympathy that it would be easy to raise the required sum. After doing all that human effort could do, they raised 2700 pounds.

Another issue proposed was the meeting of a convention of delegates from all the circuits. This assembly of six or eight hundred representatives, was to over-awe the Conference, and propose such reforms and changes in Methodist policy as the exigency of the times might require. This convention recently met. Only one old member appeared. Seventy-one of them were from the city of London itself, in which the meeting was held. Not one of those who appeared had been appointed properly to represent a circuit, but each one had gone on his own responsibility. The convention, such as it was, met, and with their action will put an eternal quietus upon the excitement. It will do this by directing public attention and sympathy from the expelled ministers, to the new issues now proposed in the shape of changes in Methodist polity. These changes are so unimportant in themselves, that we are confident the community cannot be interested to any great extent: so that the excitement must necessarily die out.

The first change they propose is the election of class leaders by the whole church. At present the preacher in charge appoints on the recommendation of the class or of the leader's meeting. Practically the result is the same in both cases, for in nine cases out of ten, the preacher appoints the very individual whom the class would elect. Surely the community will not be greatly excited on this question.

Another change which they propose is the

appointment of laymen as treasurers of their Missionary Society. In our own church a layman fills this office, and we doubt not but that our British brethren will appoint laymen to the same offices if they can find suitable men.

They further propose that the Conference should abandon all legislative functions. We do not know what construction to put upon this. If we rightly understand this subject, the Methodists believe that no man, or set of men, has a right to legislate for the church. Our Lord Jesus Christ is the only legislator. If they wish the Conference to make no regulations for their own government, they would hamper the operation of the whole connexion, and deprive it of that elastic power of adaptation by which it might meet any unforeseen contingency, or enter any new door of usefulness. The Methodist theory of organization is this: It is our duty to aid in spreading Scriptural holiness over the world. In doing this, the pastorate is a permanent and indispensable office. The mode of their appointment, and the rules for their government, are to be determined by circumstances. It is their duty to administer the sacrament of the church to proper subjects, and to reject unbelievers and Apostates. All this is to be done under the pre-existing laws of Christ, in such a manner as will best subserve the interests of the Gospel. While they claim no right to legislate for the church, they do claim the privilege of entering into such arrangements as may be necessary for their own systematic and harmonious operations, and of calling into requisition any subordinate agents as exhorters, church leaders, &c., to assist them in their work. They can further invoke the aid of associated ladies, of men such as the Bible, Missionary, Tract and Sunday School Societies. They can use the press in publications of newspapers and religious books, schools and colleges may be necessary. If so, they establish and conduct them. These instrumentalities may lose their useful character, and become not only useless, but hindrances. Whenever they do, the pastorate must abandon them and adhere only to such as tend to the furtherance of the Gospel of Christ. This simple theory accounts for the success of Methodism. The Methodists have possessed an itinerant ministry, imbued with the spirit of the Gospel, who have, untrammelled by restrictive canons, labored upon the broad principles, that it was their duty to do all they could to inculcate Scriptural truth and enforce Scriptural discipline.

We are satisfied that the above is the view which the Methodists generally take of the church legislation. We shall be disappointed if the articles of these self-constituted representatives of Methodism, profess any great excitement.

The Wesleyan body in England will pursue the even tenor of its way, without feeling the loss of this session about which such an ado has been made by the anti-Methodist journals of England and America.

EDITOR'S TABLE.

The "Southern Methodist Pulpit" for May, contains a sermon on the primary inspiration of the Christian Scriptures, from the pen of Rev. J. Perry, P. E. of Harrodsburg District, Ky. Conf. also a likeness and pen and ink sketch of the Rev. Joseph Cross, A. M.

1850-The Ladies Repository, edited by Rev. B. F. Terry, D. D., for May, comes pouring forth its unweary excellence in that profuse style, which makes each issue a welcome monthly visitor.

Editorial Correspondence.

St. Louis, May 1st, 1850.

Very Dear Brother: Myself and company took passage for St. Louis, on the steamer St. Louis, on the 23d ult. It would do you good, it would delight your eyes to see this noble and mammoth steamer, the largest ever built in the West, or that ever floated on the waters of the West or South! In point of mod and finish, and in all her arrangements, this steamer exceeds any other that ever ploughed the turbid waters of the mighty Mississippi. She presents a fair index of the gigantic enterprise and growing wealth of the great West. She was built under the immediate supervision of Capt. Geo. Taylor, her commander and part owner, and, including her cabin furniture, cost between \$50 and \$85,000. The associate owners with the commander, are all citizens of St. Louis.

The following are her dimensions: Length of keel, 282 feet; entire length on deck, 317 feet; 38 feet floor; 39 feet beam; depth of hold, 9 feet. Her custom-house measurement is 1937 tons; but it is confidently believed, that she will carry 2000 tons of freight!

Her machinery consists of five forty-inch boilers, thirty-two feet long; in addition to which, she is supplied with a small boiler, raised between decks, to generate steam for the freight-raiser, ("nigger,") and to work the "doctor," which is a most remarkable feature about the boat. Her cylinders are 31 inches in diameter, and ten feet stroke. Her shafts, of cast-iron, are supplied with three flanges each, with sockets for 21 wheel-arms, and weigh 17,750 lbs. each. Her water-wheels are 43 feet in diameter; buckets, 3 feet face.

In addition to four large bilge pumps, two of which are twelve inches in diameter, capable in case of an accident, of throwing out a tremendous quantity of water. She is equally well provided against fire; having on board, a large fire engine, with four attachments of hose, capable at a moment's warning, of throwing a large volume of water the distance of two hundred feet. Both the bilge pumps and engine are worked by the doctor, the steam for which is generated by the small boiler between decks, which is always kept in readiness, both in and out of port.

Between decks, and forward of the boilers, is constructed a large cabin for the deck hands and firemen, which is furnished with every convenience for comfort. This is a new feature in steamboat architecture. Between decks also in the after part of the boat, a servants hall and nursery is constructed, communicating with the ladies' cabin by a flight of steps. This hall is both comfortably and elegantly finished, and affords great comfort and security for small children.

The cabin of the St. Louis is the most spacious, if not the most magnificent I ever saw. It is 244 feet long, 16 feet wide, 13 feet high, and is elegantly furnished and fitted throughout. It is divided into three distinct departments—the social hall in front, 45 feet long, the gentlemen's cabin and the ladies' cabin, each separated by folding doors. The social hall contains the clerk's office and sleeping apartments of the officers; the gentlemen's cabin contains forty-two large state rooms, the ladies' cabin sixteen commodious and splendidly furnished rooms. The floors of the cabins are covered with fine Brussels carpet, those of the state rooms with a plain variety. The cabin is lighted by six superb chandeliers, and when viewed from any part of the boat, has the appearance of an immense and splendidly furnished drawing-room.

Take the St. Louis, all in all, she is without doubt the most commodious and magnificent boat ever known to these waters, and is justly the pride of the great West.

This is her first trip up the river, and probably does not furnish a fair test of her capabilities as she has been eight days performing the trip, having been delayed by fog, and other causes more than forty hours.

There were on board 11 cabin passengers; 13 children; 19 servants; 600 deck passengers and 100 boat hands; making in all, 836 souls. There were 64 mules and horses and 700 tons of freight. The receipts of the boat for the trip amount to \$7,721.

There were nine deaths during the trip; two in the ladies cabin, one of them an aged lady, who had been long afflicted with a chronic complaint. The other lady was the wife of a teacher connected with the Presbyterian Mission in the Choctaw nation. She left an affectionate husband and two small children to mourn their irreparable loss.—The other deaths occurred on the lower deck, and considering the crowded condition of the deck passengers, it is remarkable that no more died.

Among the cabin passengers were fourteen Methodists, one Baptist and two Roman clergymen. There was much kindly feeling and sociality evinced by the whole of the cabin passengers.

On Sabbath we had two services, one conducted by Rev. Dr. Drake, of Natchez, Miss; the other, by Rev. Mr. Williams, of Mobile, Ala; the sermons of both these gentlemen commanded the attention and approval of an intelligent audience.

The river, from New Orleans till the mouth of the Ohio, was in a high stage; more than one-half of the plantations between these two points were either in water, or in part, under water. This pleasing prospect on the river for a distance of 1,000 miles, must suffer immensely this season, as there is now no hope of hundreds of plantations being cultivated this year. Indeed the plantations upon this river present a most appalling scene of devastation. In some instances there is no leaving the house, except in boats. Thousands of cattle have perished. This overflow will probably include many of the planters to remove to Texas, where it is hoped a more prosperous sun will shine upon them. The St. Louis reached this city this evening. I remain on board till morning; when I shall take a look at the city, and inform you at an early period of whatever I may see or hear of interest.

Most respectfully yours, C. RICHARDSON.

Rec. C. Richardson,

Dear Sir:—I send you for publication, in the T. W. Banner, the enclosed sermon by special request of the quarterly meeting Conference of Smith mission. My absence from home, hath caused the delay.

JOSEPH M'DOUGAL, Sec'y of Smith Co. Mission.

Apr. 15th, 1850.

REWARDS OF OBEDIENCE.

Preached at cross-roads Chapel, Smith co., Texas, June 24th 1849, and afterwards written from memory by request, for publication.

J. W. FIELDS.

Blessed are they that do his commandments; that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii 14.

The book of Revelation is full of dark and incomprehensible prophecies; probably

national, as well as moral and spiritual events, some of which may have passed, and many more may yet have to come, and notwithstanding the volumes that have been written, exposing and explaining the contents of this book, (some indeed asserting it to be just as plain as any other book in the Bible) yet, still I confess it remains, after all the lights I have had, to a great extent, a mystery to my mind, and I have humbly concluded to wait till the great key of time shall unlock, to my narrow capacity, the great events here spoken of, and then, when we see "eye to eye," we also shall know perfectly, many things which we know but "in part," in this lower world.

But notwithstanding the mysteriousness and incomprehensibility, of the greater portion of this book, yet there are some plain texts in it—texts which may be used to as much practical benefit, as any others in the sacred volume. The text before us, I consider of the latter character, and have consequently selected it for this day's discourse, hoping to make some practical application of it, that may be instructive and useful to this congregation.

I shall endeavor, by the help of God and your prayers, to apply the text in the following manner: First, the commandments defined; secondly, how to keep them, and thirdly, the rewards of keeping them.

I. The commandments defined:

There are three different kinds of law given by the "Law Giver" to man, viz., the law of innocence, under which, Adam was placed, and lived until his transgression and fall. The moral law or ten commandments, written by the fingers of God, upon the tablets of stone, and delivered by Him, through His servant, Moses, to the Israelites. This law became necessary after the law of innocence was broken, for the government and punishment of the disobedient, and no part of this law has ever been repealed or disannulled. There were various statutes enacted from time to time during the government of Theocracy, which circumstances locally called for; but this decalogue stood as the immutable, immutable, unchangeable, and unchangeable condition. Patriarchs, Kings, Priests and Prophets, were all afraid to touch it.—Even the wicked kings of earth troubled before the hardest subject, who professed to be governed by its precepts. And Jesus Christ, the world's great teacher—yes, the Law-Giver, and the law fulfiller, informed the world, "that he came not to destroy, but to fulfill this law," and it is no small evidence of the truth of the Bible, that for four thousand years, this law has remained unchanged. Where is the civil code in health or Christian nations that has remained half or even one fourth, yet, on lands that this time? And even when civil constitutions and laws have been of long standing, it has been the world, "that he came not to destroy, but to fulfill this law," and it is no small evidence of the truth of the Bible, that for four thousand years, this law has remained unchanged. Where is the civil code in health or Christian nations that has remained half or even one fourth, yet, on lands that this time? 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Revisals: 8. On Sabbath Schools; 9. On the claims of the American Bible Society; 10. On Temperance; 11. To ascertain the expenses of the Bishops and Delegates to the Conference, and the best method of defraying the same.

Resolved, That the delegates from each annual Conference appoint from their own number one member upon all committees that may be constituted of one member from each annual Conference.

The question was put upon each item of the first resolution separately, and the whole adopted.

On motion of J. Early, the editors of the Methodist papers were appointed a committee to employ a reporter, and superintendent of the publication of the proceedings of the General Conference.

On motion of J. Early, the Presiding Elder of the St. Louis District, and the stationed preachers of the city, were appointed a committee on Public Worship.

Conference fixed upon half past eight in the morning as the hour of meeting, and half past twelve, p. m., as the hour for adjournment.

On motion of J. Early, the President was requested to vacate the chair for half an hour, to give the delegates an opportunity of conferring together and appointing the proposed standing committees.

The half hour having expired, the Bishop resumed the chair, when the several resolutions being called, reported the following:

Committee on Episcopacy—Messrs. B. T. Crouch, of Ky.; M. Patton, of Mo.; Thomas M. Hinkle, of Tenn.; W. L. McAlister, of Indian Mission Conference; W. McKahan, of Memphis; W. P. Rateliff, of Arkansas; B. M. Drake, of Mississippi; R. Crawford, of East Texas; C. Richardson, of East Texas; S. W. Spoor, of Louisiana; W. Murray, of Alabama; James Atkins, of Holston; Thomas C. Smith, of Virginia; H. G. Leigh, of North Carolina; W. M. Wightman, of South Carolina, and S. Anthony, of Georgia.

Committee on Bishops—Messrs. W. H. Anderson, of Kentucky; J. Lambus, of Mo.; E. W. Schott, of Louisiana; T. H. Capers, of St. Louis; J. B. McFarlin, of Tenn.; W. L. McAlister, of Indian Mission; M. J. Blackwell, of Memphis; J. E. Taylor, of Arkansas; J. L. G. Johnson, of East Texas; R. Alexander, of Texas; J. N. H. Hill, of Louisiana; T. D. Norman, of Alabama; C. D. Smith, of Holston; L. M. Lee, of Virginia; Wm. Cross, of North Carolina, and N. Tall, of South Carolina.

Committee on Book Concern—Messrs. G. W. Blunt, of Kentucky; A. Monroe, of Mo.; E. Stevenson, of Louisiana; J. Boyle, of St. Louis; A. L. P. Green, of Tennessee; N. M. Talbot, of Indian Mission; D. J. Allen, of Memphis; A. Hunter, of Arkansas; W. Whinn, of Mississippi; R. Crawford, of East Texas; R. Alexander, of Texas; W. E. Doty, of Holston; W. A. Smith, of Virginia; P. Rogers, of North Carolina; C. Batts, of South Carolina, and George F. Pierce, of Georgia.

Committee on Ordinaries—J. C. Harrison, of Kentucky; W. G. Caples, of Missouri; A. H. Redford, of Louisiana; T. H. Capers, of St. Louis; P. E. Batts, of Tennessee; N. M. Talbot, of Indian Mission; G. W. D. Harris, of Memphis; A. Hunter, of Arkansas; G. M. Rogers, of Mississippi; R. Crawford, of East Texas; C. Richardson, of Texas; R. Handley, of Louisiana; G. Garrett, of Alabama; Wm. Hicks, of Holston; J. H. Davis, of Virginia; C. F. Dennis, of North Carolina; A. C. Walker, of South Carolina, and J. W. Glenn, of Georgia.

Committee on Missions—S. A. Latta, of Kentucky; W. Patton, of Missouri; E. Stevenson, of Louisiana; J. K. Lacy, of St. Louis; E. Wadsworth, of Tennessee; N. M. Talbot, of Indian Mission; W. McFerrin, of Memphis; W. Moore, of Arkansas; L. Campbell, of Mississippi; W. C. Lewis, of East Texas; C. Richardson, of Texas; W. E. Doty, of Louisiana; E. Calloway, of Alabama; W. H. Rodgers, of Holston; A. Dibbell, of Virginia; D. B. Nicholson, of North Carolina; J. Steacy, of South Carolina, and J. E. Evans, of Georgia.

Bishop Andrew gave notice, that at an early day, the Supervisors would present their address to the Conference.

J. Early, of Virginia, moved that the rules of the last General Conference, held at Petersburg, Va., be now read; which motion was adopted.

The Secretary then read the rules; whereupon, on motion, it was Resolved, That said rule be adopted for the government of this Conference.

W. A. Smith, of Virginia, moved that copies of the rules, and also the standing committees, be printed for the use of the members of the Conference. The motion was amended by adding, and also the place of residence of each of the delegates. As so amended, the motion was agreed to.

On motion of W. A. Smith, the blank was filled by adding "two hundred."

It was agreed, that the Conference Bar, for members of the Conference only, shall be all that portion of the church west of the second pillar from the entrance.

L. M. Lee, of Virginia, from the committee on publication, informed the Conference that said committee had made arrangements to publish the official proceedings of the Conference in the Daily Missouri Republican.

In order to give the several committees an opportunity to organize and prepare business for the Conference, On motion, the Conference adjourned until to-morrow morning, at half past 8 o'clock.

On Sabbath morning, about fifteen men were present at the love-feast; all of whom felt it was good to be here. The establishment of a Female weekly prayer-meeting, taken in consideration with the large congregations attendant upon the public ministry of the word, leads us to

expect soon to receive a refreshing shower from the presence of the American Bible Society. Thos. F. Cook, Fort La Vaca, Texas, May 15th, 1850.

and the water comes only after great efforts. It is so with prayer; every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray; for the water in the well gets low.

Belold the hallowed emblem flowing, Pure water o'er the infant brow; Behold the little wonderer glowing, As the strange gift bedews it now.

These drops my brow was once receiving; Thus was I offered by the love Of gentlest parents, when believing They gave their child to God above.

Keep me, O Father, let me never Forget how closely I am thine; O may it be my soul's endeavor, Living and dying to be thine!

Yet is't not sign or seal can merit Bliss so divine as that I crave; Lord, lead a sinful child inherit Favor, through Him who died to save!

Howard and Bunyan.

In other respects, and apart from the accidents of the case, the prison at Bedford was a fitting scene for the inauguration of his philanthropic career. His walls were already glorified by the long captivity of Bunyan. Seldom does such a combination occur. From that obscure and petty prison proceeded, but by a long interval of time, with her present population, works of man—Bunyan's pilgrim's Progress, and Howard's labor of charity and love. Here that eminent Puritan—a man whom Milton and Cromwell would have loved and honored—was confined for twelve long years, after the restoration of the Stuart dynasty—1686—72—for the high crime and misdemeanor of denying the right divinity of kings and hierarchs to govern wrong; and here, he not only conceived, but also wrote, his famous allegory, that true and genuine book—which has perhaps done more for the spread of real piety and religious sentiment in this country, than any other uninspired production—supplanting himself the while, by his industry in the art of making tags and purses; which he, in common with his fellow captives, was permitted to sell to visitors. Himself a Puritan of the grand and genuine Miltonic stamp, Howard would certainly feel a deep respect and veneration for this prison on Bunyan's account; and here his own efforts and investigations were to begin.

The Hillerites. I will give you some account of the "Hillerites." They derive their name from Simon Hiller, who is the founder of the sect. He is a man possessing some natural talent but almost entirely destitute of education. It is very common for him to harangue the people for four hours at a time. He is an im-mensionist, he denies the divinity of Christ, which he holds that the Devil suffered in making the atonement. I am credibly informed that he, and consequently his followers, oppose family worship, on the ground that from its frequency it becomes uninteresting and irksome, and therefore unprofitable. This man draws together immensely larger congregations than any other man in his country. Great numbers have been added to this sect within the last six months. Preachers are very numerous among them; they preach loudly and loudly against ministers receiving salaries and against temperance societies. They visit grog shops and drink freely. In conversation with one of these preachers recently, I asked him if he and his people believed that Christ had no existence previous to his incarnation? After a short pause, he said: "Yes, I suppose you a larnd man, I don't know what that means, you've got a huckle berry over my parsinoun." I asked him what he thought Christ meant by the expression, "I am the root and the offspring of David." He replied: "Why he was the root of the answer being a correct one. Another one made the following remark in a sermon recently: "Christ it 'peared like, spit on the ground, and urde a kind a paste, and tinted the eyes of the blind man, and told him to go 'nd wash in the Pool of Sillem, and it 'peared like, if he hadn't went and washed in the Pool of Sillem, he would never have saw."

A few weeks ago, in my absence, some of the members of my church went on Sabbath day to hear one of these men, who was to preach at his own house. After the company had waited in vain for the appearance of the preacher, his wife was asked if there was to be preaching? Said she, "there is an appointment for preachers, but there's a fox chase in the neighborhood this mornin' and Mr. (the preacher) has gone to it; if he gets back in time, he'll preach." My informant then left. But we understood the preacher returned from the fox chase at a late hour Sabbath morning and preached in his hunting garb and long beard, what he called the Gospel of Christ.

It is certainly difficult to make those understand correctly, who have no experience in the matter, what the state of society is. From such a picture as I have here drawn, some may conclude that all is darkness and discouragement. It is truly discouraging; but let no one suppose we have no good among us. We have quite a number of intelligent families scattered through the county. And it is but just to say, that we have some acceptable ministers in the several evangelical denominations; but I am persuaded that great numbers of preachers are actually worse than none.—Home Missionary.

WE DO NOT PRAY ENOUGH. Felix Neff once made the following comparison: "When a pump is frequently used, but little pains are necessary to have water; the water pours out it the first stroke, because it is high. But if the pump has not been used for a long time, the water gets low; and when you want it, you must pump it a long while

quite dull. The rates of wages have fallen very low, indicating a general depression in commerce. In reference to the stories circulated here, that many Texian emigrants had made immense fortunes, these writers say that if they had been successful, they would have returned long since. Instead of possessing thousands of dollars, many of them have not even obtained means to return to their homes. Notwithstanding the discouraging accounts, we find that thousands and tens of thousands of emigrants are preparing to start for California from the Northern and Western States.

A severe tornado swept over the town of Marion, (Alabama) on the 29th ult., several houses were injured and many trees, fences, &c., blown down.

Twelve deaths of cholera occurred on the steamer St. Louis lately on her trip from New Orleans to Memphis. This vessel was crowded with emigrants on their way to St. Louis, to go by the Missouri route to California. No less than six hundred passengers were on board.

Removal of Free Negroes from Virginia.—A Bill has lately passed the Virginia House of Representatives, appropriating \$300,000 per annum for the colonization of free negroes from that State in Africa. The law passed the Senate with an amendment which imposes upon every male free negro in the State between the ages of 21 and 50, an annual tax of one dollar. The money arising from this source is to be appropriated like the \$300,000 unless the Legislature otherwise directs.

GENERAL INTELLIGENCE. The steamer Galveston arrived at Galveston on the 19th inst., and brought dates from New Orleans to the 17th inst.

COMMERCIAL. N. Orleans, Thursday night, May 19. COTTON.—The market has been dull again, and the sales to-day scarcely reached 500 bales. Prices are easier, though without any decided decline.

Liverpool Classification. Inferior 103 a 104 Ordinary 114 115 Middling 124 125 Good Middling 134 135 Making Fair 147 a 152 Fair 153 a 154 Good and Fair 163 a 164 Good and Fine nominal.

The Casuarina.—Referring to the report of the Commission Committee, the Washington correspondent of the Charleston Courier writes on the 8th: It is said that there are seven Southern Senators opposed to the admission of California with her present population. The opposition is unexpected, but does not hinder the passage of the compromise in the Senate. Should a few of the Southern members of the House prove to be in like manner impracticable, the prospect of a speedy adjustment of the vexed question is hardly as good as it has been.

Seguin Female School. The undersigned having permanently located in the town of Seguin, will commence school on the 13th inst. She is prepared to give instruction in the useful and ornamental branches of female education.

TERMS OF TUITION, PER SESSION OF FIVE MONTHS: Primary branches in advance—\$9.00, otherwise 11.00. Higher " " " 12.50, otherwise 15.00. Advanced mathematics, and French or Spanish, \$17.00, in advance, otherwise 20.00. Music on the Piano or Guitar 20.00, in advance, otherwise 25.00. Vocal music gratis.

Board and lodging per month: \$25.00 without " " 16.00 " " with " " week 7.50 " " " " day 1.25. Dinner, 2.00. Breakfast or supper, 50. Lodging per night, 50. Horses, riding, per month, 15.00 " " " " week, 5.00 " " " " day, 75.

Children at special table half price. Servants will be engaged at remarkably low prices. Address Mrs. J. B. KELLY & BREVSTER. TEXAS U. S. MAIL LINE OF STAGES. HOUSTON AND SAN ANTONIO. ON and after Monday the 5th of Nov. 1849 the regular Line of Stages will leave Houston every other day for Austin, and on Thursdays and Saturdays, will leave Austin for San Antonio.

Retardings leave San Antonio twice a week, viz: Tuesdays and Saturdays, and will connect with the Stages leaving Austin every other day for Houston. Through each way in five and a half days. FARES: \$29.00 and 18 cts per pound for all extra baggage over 30 pounds. BROWN & TAYLOR, Proprietors. Houston, Nov. 27, 1849—4t

A SPLENDID ASSORTMENT OF NEW GOODS. JUST received and selected by the undersigned at the New York and Boston markets, the following articles, to-wit: Boots and shoes and Hats of all kinds; Saddlery, hardware and cutlery, etc. etc. Also, a fine assortment of Dress Goods; French, Indian, Italian, German, and English silk and fancy Goods; artificial flowers, plumes and notions of the newest styles; Bonnets and Ribbons of all descriptions; black silk laces and edgings; Jackson's lawstings and edgings; fringed laces, fancy dress buttons, gimp and trims; satins of all colors; silks rich figured, changeable, brocade, small plaid, and stripes, satin bed-tine, plain twilled; rich Foulard Italian goods, linine, gros de Alpique; Chamois, etc. Particular attention will be paid to the shipping of cotton and other produce; and liberal advances made on consignments of cotton to his agents.

W. HOUSE, Houston, Oct. 14th, 1849. E. A. SHEPHERD, Houston, Texas. Dealer in every description of merchandise (except liquors) kept by any house in Texas, and common at the old stand occupied by him for the last ten years, would be happy to meet all his old friends, and to make new ones, with the assurance that they may, at all times, meet as good an assortment of merchandise, either at wholesale, or retail, as at any house in the place, and at the most favorable prices.

JOHN W. DURANT, Attorney at Law—Office, Washington, Texas. ROBERTS & CO. DEALERS IN DRUGS AND MEDICINES, PAINTS & OILS, GROCERIES. Keep constantly on hand, all kinds of Patent Medicines, Vegetable Medicines, Quack's "Mellin's, &c. Main Street, Houston.

Fancy and Single DRY GOODS, Wholesale & Retail. MERCHANTS, Dealers and the Public, are respectfully informed that I have just received a large and well selected stock of Dry Goods, including Boots and Shoes, Shirts, Hats, and every article of the kind, which I will sell for cash as low as can be bought of any establishment in the United States. S. MANDELBAUM, Corner of Main and Franklin Streets. Houston, Sept. 23, 1849.

THE NEW YORK LIFE FIRE MARINE AND INLAND STATE STOCK INSURANCE COMPANY, No. 17 Wall Street. CAPITAL OF 5,000,000 DOLLARS. MARTIN K. SABELL, AGENT, HOUSTON, TEXAS. Open Policies for Insurance on Shipments of Cotton, Sugar, &c. From any navigable point on the Brazos, Colorado, or Trinity Rivers.

ADAMS, FREDERICH & CO., SUCCESSORS OF RICE, ADAMS & CO. COMMISSION MERCHANTS, AND GENERAL AGENTS. Galveston, Texas. All shipments to them are covered by Insurance under their own policies from ports and places within the State of Texas.

VALUATION FOR INSURANCE: Cotton " " \$ 50 per bale. Sugar " " " 50 " hhd. Molasses " " " 8 " bbl. Other Produce: Invoice Cast additional 10 per cent. Liberal advances made on consignments.

L. J. LATHAM, WHOLESALE AND RETAIL DEALER IN Dry Goods, Groceries, Boots, Shoes, Hardware, &c. &c. Main St., Houston, Texas. Nov. 7, 1849. J. D. GIDDINGS, Attorney at Law, Brenham, Texas.

HAT MANUFACTORY, (SIGN OF "THE BIG HAT") MAIN STREET, HOUSTON, TEXAS. THE undersigned respectfully informs the citizens of Texas, that he has on hand a general assortment of hats, and is prepared to make to order, at short notice, Hats of every description, at low prices, and warranted.

C. A. TURLEY. THE undersigned having permanently located in the town of Seguin, will commence school on the 13th inst. She is prepared to give instruction in the useful and ornamental branches of female education.

TERMS OF TUITION, PER SESSION OF FIVE MONTHS: Primary branches in advance—\$9.00, otherwise 11.00. Higher " " " 12.50, otherwise 15.00. Advanced mathematics, and French or Spanish, \$17.00, in advance, otherwise 20.00. Music on the Piano or Guitar 20.00, in advance, otherwise 25.00. Vocal music gratis.

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