

lying down, to make your home among its roses; pass through the garden of this world's best joys. Small flowers in passing, but do not tarry. Jesus calls you to his banquet-house—there you will feed upon the flowers on the mountains of spices. Oh! it will become a child of God to be fond of an earthly banquet, when you are looking to sitting down so soon with Jesus; it will become you to be much taken up with dresses and show, when you are so soon to see the face that was crowned with thorns. Brethren, if you are ever so much taken up with any enjoyment, that it takes away your love for prayer or for your Bible, or that it would frighten you to hear the cry, "The bridegroom cometh;" and you would say, Is he come already; then you are abusing this world. Oh! sit loose to this world's joy! "The time is short."—*McChesney.*

TEXAS WESLEYAN BANNER

CHAUNCEY RICHARDSON, Editor.

HOUSTON:

WEDNESDAY, JULY 3, 1850.

The proceeds of this paper will be equally divided among all the Annual Conventions, to be applied in spreading the Gospel, and in aiding distressed and superannuated preachers, and the widows and orphans of those who have died in the work.

RUTHERSVILLE COLLEGE

The Summer session of Rutersville College will commence on Monday the 15th of July. Students will find ample accommodations with Col. Thomas at the college bearing house. W. M. HALSEY, Rutersville, June 20th, 1850.

THE INEFFICIENCY OF THE MILLS.

We have just received the Northern Standard, Clarksville, of June 1st—the Star State Patriot, Marshall, of June 13th—the Red-Land Herald, San Antonio, of June 8th—and the Texas Presbyterian, Huntsville, of June 22d. Such readiness in the mails is excessively annoying to editors and their subscribers, and fearfully entails the power of the press in Texas.

The third number in the series of communications on Heaven, from our Galveston correspondent, expected for this issue, has not been received.

THE CHURCH OF ENGLAND.

The April number of the Westminster Review, contains an article of twenty-nine pages, on the Church of England. It is entitled "An attentive perusal; but in its personal we were startled by the boldness and severity of the manner in which the writer lectures the church—the compass and gravity of the charges which he prefers against it, and the glowing heterodoxy with which he proposes to improve it.

Not having room for the entire article, in our columns, we have thought that a brief abstract of it would be acceptable to our readers. This we will attempt.

Give the English laymen something like truth, by which he may guide himself and live, and he will inhabit the fields with license of unbridled talk, and even look with reverent admiration on positions liberal as written about his simple creed. He looks no farther into theology than the denunciations of the Parish Clergyman. He has no taste for verbal gymnastics, and fine distinctions, if he sees them at all, give him the headache. He looks on the clerical eagerness about doctrines, as he does on his wife's gossip and voluminous correspondences—as inherent in the genius of the class. But you must not ask him to take a part; his business-like habits are apt to be the graces; and his plain understanding rules out all the fine distinctions of the creeds. He leaves these things to ecclesiastics, and with a free indulgence to bigotry and schism. Fully and narrowly heartedness in one point are counterbalanced by the wisdom and clarity of another; the Calvinism of a Simon by the Arminianism of a Malby; the sacramental doctrine of Pusey, by the ethical theology of Arnold.

The established church claims the credit of being reasonably open to various opinions. The decisions in the articles may be stringent, the pretensions of the ordination service arrogant, and the impositions of the creed unfeeling; but while they are not pressed into any visible form of ecclesiastical action, the persons of a few mild and charitable Bishops suffice to counteract their effect, and to persuade men, fresh from the very sound of her anathemas, that they belong to the most liberal of churches.

For sometime past, however, the host of variety has been exchanged for pretensions to unity. The Puseyite talks in high strains of the catholic consent, as if he were not contradicted by the Bible Society preacher in the next parish church. The Evangelical glorifies the Lutheran Reformation, which his Tractarian neighbor denounces as an apostasy. Both parties affect to be ignorant that the church of England is the product of compromise, and, in its scheme of doctrine and usage, has been voted into its form of existence by the accidents of party and the confused action and reaction of opinion. Differences of opinion wide as those which rent Christendom asunder in the sixteenth century, co-exist in the national church; but co-exist only till one class is strong enough to expel the other, or the nation provoked enough to silence both. It is now conspicuous,

that the scope for various thought within the English ecclesiastical pale, is an involuntary merit. It is no result of a wise tolerance, but is openly treated as the vice of lax discipline.

The Bishop of Exeter leaves us in no doubt as to what the church would be if he might have the weeding of it; and could the past, as well as the present, be cited before courts under his inspiration, it is curious to think how her history and libraries, no less than her pulpits would be thinned. The noblest lights of her literature would be put out.

The question which the ecclesiastical parties of the day are now trying among themselves is, whether a stupid uniformity, impossible to genius and repulsive to scrupulous integrity, shall be forced upon the State-religion. Momentous as that question is, it wakes up others far more ominous. The litigation in the Gotham case is on too large a scale, and in too curious a court, not to attract regards from those directed to theological affairs. We are much mistaken if the result has not been general among the educated laity, of utter disgust at the emptiness, and lifelessness of the tenets said to constitute the religion of the English nation. Every Englishman has an interest in the church, which is entrusted with the highest culture of the people, and for that end has been endowed with resources unexampled among Protestant spiritual corporations; which monopolizes the crown and the Universities; which distributes over the land an organized body of 12,000 priests, whose primacy is the highest of subjects, while her curates are in contact with the lowest.

In reading through the recent arguments of counsel on baptismal regeneration and penitential grace, we could not help asking ourselves—How will this whole scheme of doctrine look, when gazed at from an historic distance—like that from which we regard the banishment of Anaxagoras, or the trial of Socrates? When classed among the systems of human thought upon divine things, and thrown into the series in which are reviewed the myths of Plato, the edicts of Antonians, the heresies of Spinoza, and the moral theories of Kant, what figure will this religion of the English in the nineteenth century present?

It is a mistake to suppose that theories about the future may be left to be corrected by the future. On the contrary, there is no heavier burden upon the present than false visions and untraced fates. Ideal though they be, they are a heavier burden than unequal taxes and excessive toll. They depress the springs of hope, mar the simplicity of speech, set a police watch around the movements of thought, and chain of the natural joyousness of good hearts. Already the very supposition of which we speak exercises a powerful tyranny, and is constantly demanding more. In every direction there is sound of a disposition, not only to retain, but to extend the presence of church economy and deprecate upon public institutions and private life. The whole controversy between the National School Society, and the Educational Committee of Privy Council about the management of Parochial Schools, furnishes strong evidence of this fact. The National School Society professes against the Education Committee of Council the complaint, that they "have in their corporate capacity no definite creed, but even age indiscriminately various and conflicting forms of belief." The State, then, leaning through the Committee of Council, does wrong—a wrong to the church—in "encouraging various and conflicting forms of belief." The "encouragement," however, consists simply in letting them alone; in setting no impediment into the orthodoxy of the voluntary schools to which it renders aid; in not forcing Jewish infants to learn the Sermon on the Mount; Presbyterian teachers to inculcate episcopal succession; Socialists to profess the Athanasian creed, and Quakers to take the eucharist. The crime of the government—the injury it inflicts upon the church—is in allowing these heretics to teach any thing at all; they should be wholly ignored; made to pay for the instruction of their neighbors' children—perhaps their own—in what is abominable in their eyes; but be left to their native darkness, until they repent of the error of their ways. Poor injured church! Was there ever a harder case? How can she discharge her commission on these terms?—They are nothing less than an Egyptian cruelty, demanding bricks and witholding straw. Is she not intrusted with the sacraments, without which there is no salvation? And can she dispense these, and indulge her mercy for emperilled souls, if deeded parents are allowed to exercise vain self-will, and train their children in the fatal errors of an unprincipled intelligence? How can she be faithful, if sectaries, whom she is bound to treat as aliens and pity as apostates, are to be admitted as subjects equal under the law? The ecclesiastical party, represented by the National School Society, would be thankful for a discriminating earthquake, that should swallow up all dissenters, and rid the church of all difficulty, by rounding off the nation into the old ecclesiastical integrity, without any ravelled edges of dissent. If the State is bound to help only the true church, is it not bound to hinder the false ones? Why must the dissenter's pocket on behalf of God's truth, and leave his person free to propagate a lie? We cannot see any reason on "church prin-

ciples" for squeamishness upon this matter. Eternal consequences must over-ride all the lesser humanities. You make no scruple about shooting a score of mutineers to prevent the disorganization of an army; why then hesitate to burn up a small sect, to stop the perdition of a people? To believe in the necessity of baptism, we are told, is "fundamentally vital to salvation;" and hence all education must flow from this doctrine, and the State is bound to have it taught to the people. Then, why not provide a State font at every market-cross, and baptize under inspection of the police? Why not enact penalties against the "pretended holy orders" of dissenters, by which a spacious and inefficient imitation of the divine charism is palmed off upon simple people? These consequences of the "strictly church principles" are most obvious, and if the penal laws are not revived, it is not for the want of a desire therefor. The requisite logic is ready at a moment's notice, and only slumbers within the theory till the dawn of some reactionary crisis favors its waking into activity.

It appears to be shocking in the eyes of our spiritual guides that any one but themselves should look into doctrines which they inculcate—discuss them—do any thing with them but believe them. Holy hands are lifted up in horror when such mysteries are approached by the gaze of a layman's uncommissioned mind; and a divine patent is claimed, not only for dispensing, but for discerning sacred truth. This sacerdotal arrogance might be permitted to have its way, and spend itself against the energy of the age, if it were the outpouring of some private sect. The visions of Swedenborg, the pretensions of Ponghkeepsie Seers, and the Mormon inspirations of Joe Smith the prophet, may be left without remonstrance to try their strength upon the averages of the age, or on the permanent tendencies to scholastic illusion. And if any number of Oxford graduates, whose heads have been turned with ecclesiology, are convinced that they hold the power of the keys, and if, by the combined force of bad arguments and good works, they can induce country gentlemen and suburban shopkeepers to employ them at their own charges, in opening and shutting the kingdom of heaven, no one could reasonably complain. But when this sort of profession occupies the parish church and claims the parish school, when it lives upon the farmer's tithes, and goes upon chapter-steps, and thives with bishop's rents, its proud repulse to lay investigation becomes ridiculous. A glance into the past will show that the alienation of the English nation from the church system is not wonderful, or to be bewailed as a sign of degeneration. That system, if we assume the tractarian point of view, was made up before the end of the 4th century. It was taken the evangelical early in the 13th. No change has found admission since. Let any one cast his eye, over the course of knowledge and the history of civilization during last three centuries, and say whether the imagination formed to themselves of the constitution of this University, at the commencement of this time, could possibly remain equally creditable at the end. It is vain to say that revelation abides steadfast amid change; the dogmatic system of the church is not a revelation, but a human elaboration of the contents, materials, and even accretions of revelation; and its soundness and durability as a structure depend not simply on the substance of the living rock within it, but not less on the selection, the combination, the proportion of the parts; for all which the architectonic intellect of man is alone responsible. The essence of the religion of Christendom is eternal; but the dogmatic scheme constituted by applying it forward and backward in time from the last hour of chaos to the day of doom, and along all radii in space from "the spirits in prison" to the seventh heaven, must take the risks of human theory, and be open to the enlargement of human experience.

LIVES OF THE SAINTS.

The above is the title of a series of publications issued from the Tractarian press of Oxford, with the evident design to review in England Monastic Institutions, or to re-awaken the English admiration for ascetic disciplines, or as the Westminster Review says, to induce converted bankers to quit Lombard street, for a life of contemplation, to induce cotton-spinners to recite the psalter every day, and bring Sir Robert Peel down to the house in a hair shirt. These books are said to be in the highest degree melancholy, and even-tempered, whether a married man or woman, can be saved! If the whole community were to turn monks and nuns, founding hospitals should be vastly increased, to correspond with the increasing demand therefor.

SCHLEIERMACHER, AND KANT.

Schleiermacher and Kant, are names that have become household words in Germany, and have been regarded as among the chief of her ethical philosophers. Their systems of ethics, though in part eclectic, like a fusion of courthian brass from all other systems, are strictly antipodal.—"The latter," says the North British Review, "making virtue consist in self-government, the former in self-development; the latter making free-will all in all, the former ascribes every thing to organization; the latter making virtue a struggle, the former a harmony; the latter connecting it with the

kingdom of politics, the former with the kingdom of nature; in other words, Kant holds by the Roman idea, Schleiermacher by the Greek; and the one is more akin to the law of the Old Testament, the other to the love of the New. They form, in fact, the utmost extremes of the great ocean of moral speculation, on different sides of its expanse; and an interesting essay might be written to show how the whole tide, in different ages, has rolled backwards and forwards between them."

METHODIST INSTITUTIONS IN NEW ENGLAND.

The Editor of the Herald and Journal has been afflicted with an attack of lung fever, and on his partial recovery therefrom, he took an excursion to Middletown, the seat of the Wesleyan University, where he found a most cordial reception and every comfort so grateful to an invalid, in the family of President Olin, where he wrote an interesting letter to his paper, in which, in addition to allusions to his recent sickness, tip to Middletown, the picturesque scenery of that city, the faculties of the faculty of the University, their deep piety, missionary zeal, and their harmonious association together; he writes as follows, of President Olin, and of the literary institutions of New England. In this extract will be found some facts suggestive of the duty of Southern Methodists in sustaining their institutions:—

You will learn with pleasure that Dr. Olin has returned to his post with improved health. He looks somewhat embellished by his long confinement (of nearly a hundred days) at New York, but I can perceive an almost daily improvement; he has been under no treatment during his last attack, a treatment that more than any other seems to have reached his case, and his friends are quite hopeful that he may be restored to comparative effectiveness, though substantial health may be beyond all hope in a case of such prolonged infirmity as his. He is now able to attend fully his duties in the college. The Divine office is that the prayer of faith shall save the sick, and the Lord shall raise him up." Does the church believe the promise, and claim it in respect to her lapses and public concerns? Why then are so many of them laid aside from the most urgent posts of duty?

New and cheering prospects have dawned upon our university. After financial embarrassments from its very origin, it has at last so far secured its endowment as to pay its current expenses, by its regular income.—The two New York and the Providence and New England Conferences have all about secured their appropriation of the endowment, and the Maine Conference (or rather, at present, Conference) has steadily paid the full interest of its pledge. The manner in which Maine has maintained its financial integrity is almost singularly honorable. In these days of the multitude of public bodies in such affairs, the President of the University has referred to the fact with modest pride. The interest, he says, has been paid with the utmost precision for years, though the Maine brethren have not yet found it convenient to commence raising the principal. We hope Maine will never forfeit its good credit. The personal generosity of large-hearted brethren in New York city, Rhode Island and Boston has done very much towards the freed security of the institution. Bostonians took the lead in this munificent effort; it would appear in spite of our readers if we could state some facts on the subject, which, however, we are not at liberty to do.

We have often remarked in the columns of the Banner, that it has pleased God to bless in a special manner our literary institutions. It may be doubted whether any other department of our demagogical interest has been more manifestly crowned with his graces. Revivals of religion have attended our academic institutions all along their history, and the evidences of their usefulness, both moral and literary, are to be found all over our Conferences, and indeed all over the nation. It was remarked to me the other day, by a sober-minded man who has observed closely our affairs for thirty years, that if our clergy are not such as Wilburham, Kent's Hill, &c., were now to be annihilated, their successors already realized would be a noble indomitable force for the good and expense thus far put forth for them. The Wesleyan University has from its origin been a sanctuary as well as a school for our young men. The Divine Spirit has descended upon it at frequent intervals, and I am able to state a fact about its present religious condition, which, I have no doubt, will gladden the hearts of all its friends. A blessed revival has prevailed in the Methodist church here during the winter, under the labors of Rev. Mr. Sewdler; its influence has been felt in the college, and of a hundred and twelve students, not a fifth remain unconverted. This proportion of professed Christians among such an amount of young men will be considered altogether extraordinary. The result is a moral tone and a facility of government quite unusual in such communities of youth. As I have looked out from day to day on the noble site of the college and recalled the numerous examples of youthful ability and usefulness which have gone forth from it into all parts of our work since my acquaintance with it, I have felt astonished that more of our prosperous men do not feel ambitious to share in its usefulness by investing in it their charities. Why, amidst a church growing continually like ours in numbers and riches, should such a mighty agency of good be allowed to languish? Wealth does indeed look enviable when we think of it, and we may achieve through such an instrumentality. He that invests in such an institution a few thousand dollars, provides for himself a perpetual power of usefulness. His treasures, distributed by the usual course of expenditure and inheritance, are soon dissipated or less their direct and appreciable utility, but in such fixed and philanthropic investments they abide on from generation to generation, blessing the world while he sleeps in the grave; there is thus secured a sort of perpetual activity, if I may so speak, like unto an indefinitely continued life, and in many instances good men have thus lived after their decease a more strenuous and productive life on the earth, than they did before their departure. And let it be remembered that the recompense of such a usefulness activity are as continued as the usefulness itself. Think of this, men of God, who have been prospered in his providence. Look

around you at the necessities institutions of the church, and if you love the Lord Jesus Christ, who first loved you and gave himself for you, testify your love by the liberal use of your property in his cause. Will not the remembrance that you have so used it be more refreshing in your last hour than the prospect of its uncertainty, if not pernicious fate if left behind you, according to the usual custom of this godless world, out of which you profess to have been redeemed by your conversion?

Religious Intelligence.

CORRESPONDENCE OF THE CHRISTIAN ADVOCATE JOURNAL.

Arrival of the Missionaries of the M. E. Church, South.

The middle of April brought the mammoth new steamer Tennessee into our harbor docked from New York, per Cap: Horn and Panama. She had on board about seven hundred persons, among whom were Rev. Dr. J. Boies, superintendent, and Rev. Messrs. Winn and Pullack, associates of the Pacific missions of the M. E. Church, South; together with the estimable families of the two first named gentlemen. The fauna of Dr. B.'s amiability and intellectual power has not been confined to the sunny clime of the South, but has extended over the Union.—The Rev. Mr. Taylor invited him to occupy the M. E. Church pulpit last Sabbath morning, and the sermon did honor both to his head and heart. Great cordiality and good feeling prevailed between the Methodist ministers of this city and these Southern missionaries, and I am disposed to think that the department of all will tend to increase it. Dr. B. is too much of a Christian gentleman to even feel disposed to interfere with the operations of the talented, popular, and amiable missionaries which the M. E. Church has in this field, and I suppose that his efforts will be especially directed to those places where there are no Methodist Churches or Societies.

EXTRACT FROM THE EUROPEAN CORRESPONDENCE OF THE CHRISTIAN ADVOCATE AND JOURNAL.

The new prince which the month of May introduced to our British world, having been born on the birthday of the Duke of Wellington, is to be called Arthur, after that illustrious ancestor. To this the public have no kind of objection, quite otherwise, for beyond all comparison, the Duke is the man whom all classes look upon as the foremost. But few, if any, would wish that Prince Arthur should rival Duke Arthur in the number of his battles, or the fame of his arms. Very well to war, peacefully, the name of a great general, but we should not like to see any call to cover that name a second time with the glory of a hundred victories.

The Bishop of Exeter dies hard; having appealed to the Court of Queen's Bench, and been defeated there by a very elaborate decision, he now carries the battle into the Court of Common Pleas. Here, again, he asserts that not the Queen in Council, but the upper house of convocation, is the proper tribunal for his case. The judgment in the court has not been delivered; but no one seems to have any idea that it will be in his favor; yet our English law is so illogically inconsistent that we never know when or how a case may be turned right round and present a new face.

In Scotland the matters of the church appear in a very unsatisfactory condition. The Archbishop of Glasgow wrote a pamphlet, in which he recommended his clergy to resist the new law for placing ecclesiastical on the same level as other subjects. The government seized several copies of the pamphlet, and cited the Archbishop to appear the next day in a tribunal. Monsignor Franzoni did not bring this position, and I suppose, not hoping for a civil triumph, took his self suddenly to flight, and left the court without a criminal, the church without a head, the pope without a representative. This has considerably heightened the popular feeling against the priests and their ways in Piedmont.

One of the most stirring incidents connected with the late religious meetings has transpired in the Congregational Union. Though zealously objecting, in theory, to the Connexional principle, the Congregationalists have found it necessary to lean close together than their theoretical plan would indicate. They have formed several provincial unions, and one great Union for England and Wales. Among the measures of a really *Connexional* character which this union has undertaken, was the establishment of periodicals—the *Christian Witness* and the *Christian's Penny Magazine*. For these the editor chosen was Dr. John Campbell, minister of the Tabernacle, near City Road, built by Whitefield. Dr. Campbell has been for some years a man of mark. "Jethro, the Martyr of Eronnang," a work on missions, and several other productions, had made him a name of considerable resonance. A man of about five feet ten, having a head clustering with rebellious black hair, eyebrows as shaggy, and eyes as rosy, as the genius of bluster and bustle could put on, a strong set of features, covered with a rough, swarthy skin, a broad chest, a mussy arm, a swinging, hasty gate, and such a cast of the head as seems to tell you that if you are a mind to contend, you will meet your match. Altogether, Dr. Campbell is just a specimen of that kind of Scotchman who grates upon the frame of an operative, and the habits of a scholar, the feelings of a self-esteemed potentate, and a universal censor. He opened his editorial career with unprecedented eclat.—His aims were vast, his energy exhaustless, his pen exorbitant, and his whole operation victorious beyond comparison. But all things have their faults. Even Dr. Campbell could not please everybody; and one reason why he did not please every body, was that everybody did not please him. No, whoever, whether individual or community, happened not to please the redoubtable editor, soon fell under a shower of sledge-hammers that made all their bones ache. Church, Methodist, Evangelical Alliance, great men and little men, good men and bad men, and men not remarkable either way, all were placed in turn on the editorial anvil, and the pitch of the great hammer was all taxed to belabor them. This, of course, provoked remonstrances from many quarters. The Congregational Union, after a short time, had to put on the title-page of their organs, "For the general contents the editor alone is responsible." With this explanation the doctor felt, perhaps, all the rest, and, as occasion served, he dealt his

blows manfully. Latterly he has come closer to his own denomination. Some of his brethren, and some of their periodicals, came in for hard knocks. The doctor had started a weekly newspaper called the *British Banner*. This furnished even a freer medium for censorship, and, on the whole, he made not a small number of his own brethren vastly uneasy.—At this year's meeting of the Congregational Union, it was proposed by Mr. Andrew Reed, of Norwich, (son to Dr. Reed, who once visited America, and wrote thereupon,) that the magazine under the conduct of Dr. Campbell should cease to be recognized as an organ of the Union. This was done with gusto, with fit tribute to the Doctor's talent; but it was done, and there could be no mistake of its meaning. The Doctor felt it, he spoke largely, he needed no buttresses, he was able enough to stand alone, he would not allow them to retain the property of the magazines, and altogether he was more confident than amiable. The matter, however, ended in steps being taken to dissolve the formal connexion between the Doctor's magazines and the name of the Congregational Union.

ROME.

We clip the following interesting intelligence from the Paris correspondence of the *Christian Advocate and Journal*:—

NEWS FROM ROME—ANOTHER PRISONER ESCAPED—PROGRESS OF THE QUESTION OF SEPARATION OF CHURCH AND STATE.

The Journal of Rome of April 1st contains the condemnation of Father Charles Gamba to perpetual reclusion in the penitentiary of Corchala, with the loss of all his benefices, as responsible for the injurious language with respect to the Sovereign Pontiff contained in the Journal *Pesisto*, of which he was the director, and it adds, "The condemned person was detained in the castle of St. Angelo, where he was treated with all the respect due to his sacerdotal character; but this he has abused, and on the 27th of last month, he deserted the watchfulness of his keepers, and escaped."

On the 30th of March a correspondent of the *Concordia* writes from Rome: "A bravo I bravo I shall I see! Such is the exclamation with which is welcomed every where the news of the escape of M. Gamba. The absolutists are furious; they are moving heaven and earth to find out by what means this prelate, whom they fear so much, has escaped."

As soon as his evasion was known, all the Roman authorities were in motion. The republicans have been arrested, and will be judged by a court-martial. All the prisoners in the castle have been examined.

Ever since Gregory XVI. Monsignor Gamba's liberal sentiments have been well known. When Pius IX. assumed the tiara he gave a strong impulsion to liberal opinions by founding the *Costituzione*.

At that epoch, he was firmly constitutionalist. After the departure of the Pope, he set on foot a new journal, the *Pesisto*, the first number of which were edited in the same tendency. Monsignor Gamba could not believe that the Pope would interest the preservation of his temporal throne to foreign bayonets. The fact of his doing so led to a change in the politics of the *Pesisto*, which then declared itself frankly republican.

Monsignor Gamba is a scholar. As a theologian, he could contend with all the sacerdotal caste. He treated the question of the separation of the temporal and spiritual powers with remarkable eloquence and erudition. He cited the Greek, Latin fathers, the councils, and all the most respectable authorities in ecclesiastical law, from B. Regino to B. Cardinal XIV., and from B. Cardinal XIV. to Cardinal Soglia, covering with confusion the Roman patriots and their organ the *Costituzione*.

"Liberty for all the world, especially for our adversaries!"

DEATH OF REV. RICHARD REECE.

The English papers announce the death of the venerable Rev. Richard Reece, Wesleyan minister, in the 85th year of his age. He died on the 27th of April. Many will remember the visit of this gentleman to the United States. He was the oldest preacher in the Wesleyan Church, and was the first representative from that body to the Methodist Episcopal Church in the United States. *Com. Adr.*

THE PURITANS.

According to Bancroft, the first Puritan settlers of New England are the parents of one third of the population of the United States. In the first fifteen years—the time when most of the immigration from England took place—there came over 21,000 persons. Their descendants in 1840 were estimated at 4,000,000. Each family has multiplied on the average a thousand souls.

He that sees ever so accurately into the motives of other people's actions, may possibly be, in a great measure, ignorant of his own.

From the Red Land Herald.

THE CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF TEXAS.

The first Annual Convention of the P. E. Church in the State, assembled on May 31st (Monday day) in Christ's Church, Houston, after morning prayer and an appropriate sermon by the Rev. Mr. Deussen of Matagorda, the convention organized, but as Bishop Freeman had not reached the city in consequence of high waters, it was resolved to adjourn until he could reach town. On the 11th inst., the Bishop having arrived the convention again met, when after appropriate prayers, the Bishop took the chair and proceeded to business.

Six clergymen, were present from the parishes of Galveston, Houston, Matagorda, Brazoria, Washington, and San Augustine; by representatives arrived from three parishes, presented their certificates and took their seats in the convention. After some preliminary business, the Bishop delivered a well digested and interesting address to the convention, giving a full account of his visitations through the state, where he had held divine service—how many he had admitted to the Holy communion by the rite of confirmation, and who points were considered important to be occupied immediately—as presenting the most encouraging prospects of success to the self-departing hour of the cross.

THE LITTLE HAND.

We wandered sadly round the room— We missed the voice's play, That warbled through our hours of gloom, And charmed the cloud away.

We missed the footstep loved and light— The tiny tottering hand— The quick arch smile so wildly bright— The brow with beauty bland!

We wandered sadly round the room— No relic could we find, No toy of hers, to soothe our gloom— She left not one behind!

But look! there is a misty trace, Faint, undefined and broken, Of fingers on the mirror's face— A dear, though simple token.

A cherub hand!— the child we loved Had left its impress there, When first by young ambition moved, She climbed the easy chair.

She saw her own sweet self, and tried To touch what seemed to be So near, so beautiful and cried— "Why! there's another me!"

Dear hand! though from the mirror's face Thy form did soon depart, I wore its welcome tender trace, Long after in my heart!

MISCELLANY.

INTERESTING INCIDENT.—In the following narrative, which we copy from the Independent, there is so much of apparent fiction that some readers may suppose it to be only a pleasant story, written for amusement. We happen, however, to know the parties, and have been acquainted with the writer about from his childhood. He is the son of one of the first missionaries who went to this country to the Sandwich Islands, and when about nine years old was sent to the United States to be educated and to make choice of a profession. He has attained both; and after a residence here of some fifteen years, he has recently accepted of a mission, now far advanced in life. He is a young man of great moral worth, a valued member of the Congregational church and an excellent practical printer, a profession which he intends to pursue in his native island.

A SCENE IN HAWAII. The residence of a Mr. ... was situated on the island of ... who had been a missionary to the Sandwich Islands. He had been educated in the United States and had returned to his native island to pursue a profession. He had attained both; and after a residence here of some fifteen years, he has recently accepted of a mission, now far advanced in life. He is a young man of great moral worth, a valued member of the Congregational church and an excellent practical printer, a profession which he intends to pursue in his native island.

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A CURIOUS AND WICKED LABEL. In the month of January last, a young lady named Caroline Green, residing at No. 23 Thompson street, applied to an Italian artist named Giuseppe Gerosa, whose studio is in Hornet street, near Broadway, for the purpose of having her portrait painted. The terms and style of the picture were agreed upon, after which she sat for the artist to delineate her features, and when the picture was nearly completed, Miss G. took exception to certain matters of style and manner in which the job was being completed, and refused to take it if not executed according to agreement. This annoyed the artist, who at once remodelled the original likeness into a ridiculous and obscene picture, placing a pip in its mouth, and otherwise shamefully disgracing it, after which he hung it on an outside in the rear yard, where it was publicly exposed to the view of a large number of ladies and gentlemen who attended dancing school in the building attached to the artist's premises, and, as the complainant now charges, with the intention on his part to bring her to disgrace and making her appear ridiculous in the eyes of her friends.— The insulting artist was arrested and committed to prison, in default of \$500 bail.

THE BABY-JUMPER BEAT. Some yank Yankee in Boston, has invented and brought out a grand concern for nursing infants. You put your squawling into the machine, and, by a series of straps, cogs, and wheels, a rattling and spasmodic splurging of the infant's arms and legs, the machine rolls gently over the floor, while a species of hand organ music is emitted, rattling ten-penny whistles and a dozen baby's rattles. If this fails to amuse the little "sugar lump," you may turn a screw and set in motion a manipulator, something like a human hand, which "by-by's" the "mudder's bok of diamond," tickles and pats it until it roars with laughter or goes to sleep. We believe the inventor intends to make sundry additions to his baby-jumper, whereby it may dress and un-

dress the youngster, feed it, wash it, etc. If these Yankees keep on a spell longer, the men may shut up shop and go a fishing, while the women lie back in white kids and play ornaments on the accordion or piano. This equals the patent "closer," and knocks the telescope for seeing through a brick, clean into the 4th of July.

THE MINISTRY OF ANGELS. And is there care in Heaven, and is there love In heavenly spirits to these creatures base, That may compassion of their evils move? There is,—else much more wretched were the case Of man than beast. But, oh! the exceeding grace Of highest God that loves his creatures so, And all his works with mercy doth embrace, That blessed angels he sends to and fro To serve our wicked men, to serve his wicked foe.

COMMERCE OF THE WESTERN RIVERS. By a document lately ordered to be printed by the Senate we find that the net value of the commerce of the Ohio and Mississippi rivers and their tributaries for the year 1849, is estimated at \$25,233,820 and the value of vessels employed therein is estimated at \$18,081,500.

FEMALE MEDICAL COLLEGE. The Legislature of Pennsylvania has chartered a College for the medical education of females, to be located in Philadelphia, and it is believed it will be opened soon in October next. It is understood that Elizabeth Blackwell, M. D., who is now continuing her studies in Paris, is talked of for the Chair of Surgery. What is the world coming to?

ENGLAND AND AUSTRIA. A London letter of the 8th ult., in the National Intelliencer, says: There is something out of joint between England and Austria, both politically and commercially. Lord Penzance is about to leave Vienna, having been recalled by his government, and England will in future be represented by a chargé d'affaires. There is also a rumor that a considerable body of British merchants have agreed suddenly to break off all accounts with Austria.

REMARKABLE CURE OF SCROFULA. Sufferer, ... has been cured of scrofula by the use of Sarsaparilla. The sufferer was afflicted with the disease for several years, and had been treated by various means without success. After using Sarsaparilla for a few weeks, he experienced a marked improvement, and after continuing its use for several months, he was completely cured.

A NEW SCHOOL. Mr. F. Gray respectfully takes this method of announcing to the citizens of Houston, that on Monday the 11th inst. at the colored church in the year of the Methodist Episcopal Church, he will open a school for the instruction of small children. The house is well situated, somewhat remote from the bustle and business part of the city, very large and well furnished with comfortable benches and desks for writing, and with all these advantages, there is a beautiful green yard, enclosed by a high fence, for the children, in time of intermission or recreation to play in without running into the streets. Those who feel disposed to favor this school with their patronage, are assured that their tuition will be paid to the advancement of their children in their studies.

GROESBECK, COOKE & CO., Dealers in Groceries, Dry Goods, Boots, Shoes, Hats, Saddlery, Clothing, and all kind of Goods generally used by Hunters. N. B.—Advances made on Cotton, which will be shipped for sale to any market which may be desired. Importers also of Drugs, Medicines, Chemicals, Glassware, Perfumery, Paints, Oils, etc., etc.

E. W. TAYLOR, Forwarding & Commission Merchant, HOUSTON—TEXAS. Nov. 5, 1849. G. M.

J. N. MASSEY, General Commission, Receiving and Forwarding Merchant, Richmond, Texas. nov-20

Wm. Hendley & Co., Central Wharf, Galveston, AGENTS of the Texas and New York line of packets, and general shipping and commission merchants. All shipments to their address covered by insurance from shipping points in Texas (except Houston) and cash advances at all times upon same. Galveston, May 10th 1850. 1 y

JOHN P. KELSEY, Commission, Receiving and Forwarding Merchant, AND DEALER IN LIVE STOCK, VIZ.: SPANISH HORSES, BREEDING MARES, MULES, SHEEP, &c., At Rio Grande City—Texas.

Sands' Sarsaparilla IN QUART BOTTLES, For Purifying the Blood, And for the cure of Scrofula, Rheumatism, Stomach, Ulcers, Dyspepsia, Salt Rheum, Fever Sores, Liver Complaint, Consumption, Bronchitis, Female Complaints, Loss of Appetite, Debility, &c., &c.

The largest caannon known, was cast in 1685, at Hindostan. It is of cast metal, supposed to be partly gold. It is 15ft. long, 15 in circumference, and its bore being 28 inches in diameter, it will carry a ball of 2,600 pounds.

HOUSTON IRON FOUNDRY. THE undersigned respectfully inform the public generally, and the citizens of Jackson, Lavaca, Fayette and Bastrop Counties in particular, that he has opened a forwarding and Commission House, at the above named town, and has imported from New Orleans, and New York a general assortment of Dry Goods, Groceries and Hardware, suitable to the Country and Season, which he will dispose of on the most reasonable terms.

MUCH DESIRED PUBLICATION!! SERMONS FROM THE PULPIT, BY REV. H. E. BASCOM, D. D., LL. D. In one volume, duodecimo, of 500 pages, with a fine likeness of the author, will be issued from the press of Messrs. Mott & Griswold, Louisville, Ky., early in January next.

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BLACKWOOD'S MAGAZINE, AND THE BRITISH QUARTERLY REVIEWS. PREMIUMS TO NEW SUBSCRIBERS! Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "the end is not yet," the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground between the party, dissipated, and necessarily imperfect reviews of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian of a future day. The American publishers, therefore, deem it proper to call renewed attention to these periodicals, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

THE LONDON QUARTERLY REVIEW, THE EDINBURGH REVIEW, THE NORTH BRITISH REVIEW, THE WESTMINSTER REVIEW, AND BLACKWOOD'S EDINBURGH MAGAZINE. In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—blackwood, and the "London Quarterly" are Tory; the "Edinburgh Review," Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the late great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge. It was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Doctor Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster" though edited under that title, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews, formerly published and reprinted under separate titles. It has the reputation of being the best combination, uniting in one work the best features of both as heretofore issued.

THE above periodicals are reprinted in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are furnished at the same price as the originals. Blackwood's Magazine being an exact copy of the Edinburgh edition. TERMS: For any one of the four Reviews, \$2.00 per annum. For any two do 3.00 " For any three do 4.00 " For all the four Reviews, 5.00 " For Blackwood's Magazine, 5.00 " For Blackwood and three Reviews, 7.00 " For Blackwood and the four Reviews, 9.00 " Pigments in all orders to be made in advance. PREMIUMS: Consisting of six volumes of the following valuable works, viz. BENTLEY'S MISCELLANY, THE METROPOLITAN MAGAZINE, BLACKWOOD'S MAGAZINE, LONDON QUARTERLY REVIEW, EDINBURGH QUARTERLY REVIEW, WESTMINSTER REVIEW. Any person subscribing to Blackwood, or to one of the Reviews, at \$2.00 a year, or to any two of the Periodicals at \$3.00, will receive gratis, one volume of any of the premiums above named.

A subscriber to any three of the periodicals, at \$7 a year, or to the four Reviews, at \$8, will receive two premium volumes as above. A subscriber to Blackwood and the Reviews, at \$9 a year, or to the four Reviews and Blackwood, at \$10, will receive three premium volumes. Consistent Premium volumes will be furnished when practically in payment of the subscription, unless the subscribers are requested to order as many different works for premiums as they may require.

CLUBBING. Four copies of any or all of the above works will be sent to one address on payment of the regular subscription for three—the fourth copy being gratis. No premiums will be given when the above allowance is made to clubs, nor will premiums in any case be furnished, unless the subscription money is paid in full to the publishers, without recourse to agent. Remittances and communications should be always addressed, post-paid or franked to the publishers. LEONARD SCOTT & CO., 79 Fulton street, N. Y. Entrance on Gold st.

REMOVAL!! SPENCER has removed from his old stand, near the corner of the Brick Store, corner of Main and Franklin streets. Houston, Sept. 23, 1849.

NEWSPAPER LAW. 1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription. 2. If subscribers order the discontinuance of their papers, the publisher may continue to send them till all that is due be paid. 3. If subscribers neglect or refuse to take their papers from the office to which they are directed they are held responsible till they have settled their bill, and order their papers discontinued. 4. If subscribers remove to other places, without informing the publishers, and the paper is sent to the former direction, they are held responsible. 5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncollected, is prima facie evidence of intentional fraud!

THE TEXAS WESLEYAN BANNER, is devoted to Religion, Morals, Literature, Science, Popular Education, and General Intelligence. It is issued weekly, at Two Dollars per annum, payable in advance, otherwise Three Dollars will be charged. Subscriptions, when paid within one month after receiving the first number, either to the Editor or to an authorized Agent, will be considered in advance, and remitting money or subscriptions to the amount of Ten Dollars, must be post paid. All communications must be addressed to Rev. Chauncy Richardson, Houston, Texas. Communications involving facts, or having reference to persons, or containing accounts of revivals, religious meetings, obituary notices, biographies, &c., must be accompanied by the writer's name. No obituary notice will be inserted unless it be sent within four months after the death of the person.

Advertisements in keeping with the character of the Banner will be inserted at the usual terms. Printed at the Telegraph Office by Cruger & Moore.

Publish VOL. From a week SUN True it Blot th True th Come r True th Evill of True th Summ True th Dwell True th Over c True th Wom an, Seas h True th And th Food st Full th True th I woul If an Ed Time r Evil com But it For the C Buds a Winter s But fr Other bl Other l I have b Mourr Dreamed Am no What if Faith God pres Nor on Let in Li Broth Darness Let in Li Let in Li Safe a Men i Good

REPORT OF PUNTE ERMAL C. E. CHU To the Childs Conference Dear Brethren, I have, by the hood, you General Co Pittsburg, your Christ to propose ternal relat This imp in obedi to the C eeded to l the second y, no lette monial of a and, of our one of pers standing the committee church, and t the provis had actu, I have waive all fe fare the Co mission and city, not might feel especially a question in as it did th by a memb commu "To the eral Confu Church: I have eral Confu at their ses their delg salutations the establi intercourse of th my state o pens until perfectly a object of m Very re Wesleyan Delc The Co earnest re was acted report was was attend of "questi able to se body of m answered I remitted t been given gates did the walk ers were- cial. To swer, I did canvass t of the Con your acco