

TEXAS WESLEYAN BANNER.

Published Weekly, by Alexander, J. W. Whipple, H. S. Braill, S. A. Williams, John C. Woolam and W. C. Lewis, for the Methodist Episcopal Church, South; CHAUNCEY RICHARDSON, Editor

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NOTICE. Court of Navarro... COURT OF NAVARRO... THE TEXAS WESLEYAN BANNER... GOD BEFORE THE CREATION...

For the T. W. Banner. I love the calm—the evening calm. When Ocean lies like a mother sleeping. Her waves laid down like children at rest. On her cold, but ever heaving breast...

WHITFIELD'S FIRST SERMON. Whitfield began with as small a stock of sermons as worldly wealth. It had been his intention to have prepared at least a hundred wherewith to commence his ministry. He found himself with only one; it proved a fruitful one; for, having lent it to a neighboring clergyman, to convince him how unfit he was, as he really believed himself to be, for the work of preaching, the clergyman divided it into two parts, which he preached on Monday and Tuesday...

WESLEYAN METROPOLITAN CHAPELS. The Wesleyans have shown what may be done by union; large sums of money have been raised, and a number of chapels have been built, which if not entitled to unqualified praise, mark an era of no slight importance in Methodist architecture. We will mention a few in London and its neighborhood. Poplar Chapel is of the decorated style, 165 feet long by 60 feet wide; it is built of Turkish ragstone with Cast-iron dressings; will seat 1,529 persons and cost about 4,000. The New North-end Chapel, (Hoxton), is Anglo-Norman in style, and is 67 feet long, including the vestries, by 52 wide. It is built of brick and Bath stone; will accommodate 1,000 persons, and cost 3,700. The chapel of St. John's-square, Clerkenwell, is built of brick and Bath stone; is 78 feet long by 60 wide; will accommodate 1,300 persons, has a school-room, &c., and cost 4,000. Jewin-street Chapel is early English in style, 85 feet by 52 feet; seats 1,100 persons; is built of brick and Bath stone, and cost 2,700. The Whitton Chapel, (in the Liverpool-road) will accommodate 997 persons; is 144 feet wide, and will accommodate 1,500 persons. It is built of Kentish rag and Bath stone; is in the Decorated style, and cost about 6,000. THE BIBLE FOR MEXICANS. It appears recent letters from California, that many of the Mexicans in that State were very eager to obtain Spanish Bibles. MACHINE FOR PRAYING. Some tribes of Tartars use a machine called a Mani for making their prayers. It is a small little machine made of wood, or iron, or copper cylinders—filled with a long, but narrow roll of paper or cloth, on which their symbols are painted, and by which their prayers, either printed or written in the Tibetan characters—about two inches long, and in a small circle is a kind of iron or brass frame, attached to the wheel to make it swing nicely. Not only the Buddhist clergy, but any of the laity who feel inclined to do so, may use this wheel. Those who are to poor buy at least the prayers without the wheel, and carry the roll of paper on which they are written or printed from a wood block, on their chest, sewn in a rag. A part of the lama proceeds their subsistence from writing these prayers or sacred sentences. In upper Canada they have very big Manis in their temples, which one man turns round a handle, which sets many Manis or prayer wheels built even in small streams close to their houses, so that the water by turning the wheel, performs the necessary prayers for them. FRUITS OF THE GOSPEL. In eastern poetry they tell of a wondrous tree; in which grew golden apples and silver bells; and every time the breeze went by, and tossed the fragrant branches a shower of these golden apples fell, and the living bells—they chimed and tinkled forth their airy ravishment. On the Gospel tree there grew melodious blossoms—sweeter bells than those which mingled with the pomegranates of Aaron's vest—holy feelings, heaven-taught joys; and when the wind bloweth there it listeth, the south wind waking—when the Holy Spirit breathes upon that soul—there is the shaking down of mellow fruits, and the flow of healthy odors all around, and the gush of sweet music, whose gentle tones and joyful echoing are wafted through all the recesses of the soul. Difficult to name, and too ethereal to define, these joys are, on that account, but the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections, and grateful and adoring emotions Godward; the full of sinful passions, itself a Godward; an exulting sense of the security of the well-ordered covenant; the gladness of purity, righteousness, and the kind spirit of adoption, encouraging you to say, "Abba, Father," all the happy feelings...

ENTHRONIZATION. This is the term by which our Canadian neighbors denote the induction of a Bishop of the Episcopal church into his office. The following account of the way it was done may be instructive to our plain republican Christians. We copy from the Montreal Herald, September 17.—Indignation. "The Bishop, robed in the vestry, proceeded through the church to the west door, where he was met by the clergy. (Dr. Bethune, Mr. W. A. Adamson, Joseph Abbott, D. Robertson, and Mr. Hildely of Prescott, U. Canada, the church wardens, select vestry, and several laud members of the congregation,) and asked for audiance, and prayed the rector, as acting commissary, to induct and institute him as Bishop of the Diocese, and of the Cathedral church of Christ in the city of Montreal. "The procession formed and proceeded to the chancel, where the patent and certificate of consecration were read by Rev. Dr. Adamson. The rector, as acting commissary, administered the oaths of allegiance and supremacy, and an oath to defend the rights and privileges of the Cathedral. The rector then conducted and installed the bishop in his chair, saying: "I, John Bethune, acting commissary, by the authority to me committed, do induct, install and enthronize you, the Right Reverend Father in God, Francis, by Divine permission, Lord Bishop of Montreal, into the Bishopric and Episcopal dignity of Montreal; and the Lord preserve thy going out and coming in from this time forth forevermore; and mayest thou remain in justice and mercy, and adorn the name to you delegated by God—God is powerful, and may he increase your grace."

DR. OBERDORF NOT RESTORED. The House of Bishops, which was id session in Cincinnati last week, refused to restore Bishop Oberdorff, and rejected the petition of the diocese of New York, both by a majority of about 2 to 1. A canon was passed by the House of Clerical and Lay Deputies, providing for the election of an assistant Bishop, where the Bishop of the diocese has been suspended. DON'T FRET. It is unseemly. A fretting man or woman is one of the most unlovely objects in the world. A wasp is a comfortable housemate in camp or on a voyage, if only stung when distributed. But an habitual fretter, however, if he don't sting, with or without provocation. "It is better to dwell in the corner of the house, than with a bawling woman and in a wide house."

ONE OF MARION'S MEN. The Greenville (South Carolina) Spy informs us that Azariah Duty, who resides nine miles north of Greenville, is one hundred and five years old. He served in the Revolutionary war under General Marion, and is the oldest relic of those immortal times in East Tennessee. He enjoys fine health and a remarkable degree of spirits. Only one heavy misfortune has attended his age, and that is, the entire loss of the power of vision. Otherwise he is an active, sprightly monument of other generations. THE LUCKY ONE. The New Haven Register says that the person to whom an Englishman (Col. Daniels) lately deceased in England, has left two millions, more or less, is Dr. Charles S. Uihorn, a bookseller of New Haven, Connecticut, who was kind to the doctor, when sick at a public house in New Haven sixteen years ago. Uihorn was then of the firm of Young and Uihorn, and now resides in Cincinnati, Ohio. DOST' WASTE.—Waste nothing. A crumb of bread may keep life in a starving bird! A large and useful volume has been all written with one quill from the wing of a goose, and an inch or two of writing paper has served for a dispatch to save an army from falling into the enemy's power. Waste nothing. "Gather up the fragments, that nothing may be lost."—Ezek. The following query is put by a correspondent of the New York Gazette: "Is a lady riding on horseback on the left side of a gentleman on the right side?" The answer is thus given: "It is supposed that when a lady gets on the side she wishes to be, she is on the right side."





