

# The Provincial Wesleyan

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[FOR THE PROVINCIAL WESLEYAN.]

## Lines.

*In Napoleon Bonaparte, when a child, weeping  
to see the rising of a balloon, regretting that  
he had not the power to fly.*  
Napoleon, when a little boy,  
R-hold a large balloon,  
A picture on the summer sky,  
In figure like the moon.  
The little man was playing wild,  
As children children do—  
The rising ball his play-game spoilt,  
And his attention drew

It seemed to him a thing of life  
Quick rising in the air,  
As if it would leave all care and strife,  
And world's more beautiful glare;  
How graceful did it sweep along,  
And still most softly rise!  
More wondrous than the eagle strong  
That cleaves the vaulted skies.

The little boy expressed his smile,  
Intense on his face,  
And felt that dark shadowed while,  
And felt that dark shadowed while,  
With tears his youthful eyes dim,  
His brow was marked by care;  
He wot to think no man could skim  
Thus free the ambient air!

That while the silken rounded form  
Could leave this world of care,  
And mingle with the cloud and storm,  
And skies with eagles share,  
That man whose soul could sweep o'er space  
And meet with such bewitching grace  
A path through skies pursue!

Ah! it was in excitement great  
That then Napoleon found,  
A yearning for a large estate,  
That kingdoms could not bound?  
"The child is father to the man,"  
As some were wont to say,  
Ambition's flame thus soon began,  
And added childhood's day.

All mortal that a thing so base  
Should move like angel fair,  
Where only eyes its path can trace—  
No foot its journey share!  
"If any," he cried, "rejoice my feet  
A path within its bound,  
No soul on earth my race shall beat,  
All else its ample round!

"If man can make a silken ball  
Fly freely at his will,  
Then souls obedient to my call  
Shall tread great destinies full;  
What honour now on earth I bow  
That I will never dare?"  
"Fill thou soul shall make me bow,  
No ill that honour wear!"

Thus in his soul those seeds were cast  
That grew to future fame,  
And as the silken ball went past  
Was felt Ambition's flame!  
The ardent boy then weeping stood,  
With thoughts of high enterprise,  
Those thoughts that moved his youthful blood  
And humbled his glancing eyes.

The monarch on the rocky steep,  
The prisoner of kings!  
More than the child had cause to weep  
The want of cleaving wings!  
His heart was torn by strong desire  
Before his path was sought,  
That he could not be bound by fire  
When time was dearly bought!

The child beheld large glory's form  
Before his vision rose,  
Napoleon mourned the fatal storm  
That hid his fate from those,  
When nations were his conquests made,  
No doubt the soldier knew,  
The strong impression early made,  
And then the moral drew.

Men had been throughout his path  
The true to blazon wide,  
Much of all that is kindly worth,  
And much of state and pride,  
But had been there the life as pure  
As in his childhood's morn,  
No prison-hall had held him sure,  
From home and kindred torn.

## Church Proselytism from the Wesleyan Connexion.

We extract the following account of a meeting of Churchmen lately held in London, from the *Church Times* of the 5th inst.:

THE WESLEYANS.  
At the close of last year a meeting was held at St. James' Rectory, Piccadilly, at which the desirability of union amongst Christians was discussed. The result was that a few of the clergy and gentlemen present were requested to consider and report what measures it may be expedient to take for promoting union with the Church of England on the part of Christians not at present in active communion with her. The following committee was appointed, including four names which were added subsequently:

Chairman—Rev. J. E. Kempf, Rector of St. James, Westminster.  
Rev. R. Burgess, Prebendary of St. Paul's and Rector of Upper Chelsea.  
Rev. H. Hensley, Prebendary to the Hon. Society of Gray's Inn, and Head Master of Merchant Tailors' School.  
Rev. James Hawkins, Prebendary of St. Paul's and Minister of Curzon Chapel, Mayfair.  
Rev. Lord C. A. Harvey, Rector of Chesham, Essex.  
Rev. W. C. A. Ingham, Incumbent of St. Mark, North Audley Street.  
Rev. Henry Hoare, Esq., 14, New Street, Spring Gardens.  
Rev. Henry Hoare, Esq., M.P., 7, Cumberland Place, Hyde Park.  
Rev. Henry Alford, Minister of Quebec Chapel.  
Rev. W. H. Hoare, Esq., 14, New Street, Spring Gardens.  
Rev. J. Paul, Incumbent of Teworth, Gloucestershire.  
Rev. A. C. Smith, of St. Andrew's, Holborn.

The committee requested to consider what measures it may be expedient to take for promoting union with the Church of England on the part of Christians not at present in active communion with her. The following committee was appointed, including four names which were added subsequently:

English on the part of Christians not at present in active communion with her, beg leave to present the following report—  
The field proposed by the committee being a large one, it seemed desirable to select for consideration one body of Christians only, in order to make a commencement.  
The body so selected was that of the Wesleyans.  
They were induced to make this selection by several considerations.  
First, because the Wesleyans generally disclaim the designation of Dissenters.  
Secondly, because, so far as the committee understand Wesley's own sentiments, he expressed himself to the last most strongly against any separation from the Church of England.  
Thirdly, because the apathy of the Church of England herself during the eighteenth century having been, in a great measure, the occasion of that gradual estrangement which has resulted in the present state of things, the Wesleyans appear to have an especial claim upon the Church.

Fourthly, because it has been represented to them that there exists on the part of divers excellent Wesleyan ministers, not merely a willingness to receive, but a wish for Episcopal ordination.  
Fifthly, because the Wesleyans have under their influence a large class of persons with whom the influence of the Church is comparatively powerful, and to whom they (the Wesleyans) consider they have a distinct mission, so that the reconciling of a body thus influential seems to be an important first step towards general religious union.

Having thus determined that the case of the Wesleyans was the case to which their attention ought to be turned in the first instance, the committee had next to consider whether the effort to be made should be an attempt  
to conciliate the Wesleyans as a body by means of direct offers to the Conference, or by means of direct offers to individual ministers, or other members of the Wesleyan body, or otherwise discourage their movements towards the Church.

The former of these courses, after having been fully debated, seemed unlikely to produce any result.  
The Wesleyan system, having now become thoroughly organized, and as it were hereditary, appeared incapable of being wrought upon, as a system, except in one of the four following ways—  
1st, by formally admitting Wesleyan ministers to officiate co-ordinating with the clergy of the Church of England without having received Episcopal ordination.  
But this, of course, the committee could not entertain, bearing in mind the fundamental principles of the Church of England, as set forth in the preface to the Ordination Service, and in the 13th, 23rd, and 30th Articles of Religion.  
Or, 2ndly, by inviting all Wesleyan ministers to receive Episcopal ordination.  
But this the committee believed would be met by so much opposition, as would defeat at once any scheme of comprehension.  
Or, 3rdly, by inviting all Wesleyan ministers to connection with the Church of England, as lay members, indeed, but as holding a ministerial office. The conditions of such holding would be, that they should resort to the Church for the sacrament of the Lord's Supper, and refrain from ministering it themselves; limiting their functions to the evangelizing of districts or classes which have not been reached, or cannot at present be reached, by the Church.

This at first appeared somewhat feasible, but the committee were induced to abandon it, upon considering the vastness of the effort which would be required on the part of Wesleyan ministers. They would feel themselves to be giving up ministerial powers which they believe they have acquired; and that without any immediate prospect of Episcopal ordination.  
Or, 4thly, by consenting to confer Episcopal ordination on any Wesleyan minister who might desire it, and, in the judgment of the Bishop, be qualified to receive it.  
Such a minister being allowed to retain his connection with the Wesleyan body, and to officiate in a Wesleyan chapel, provided that he use the liturgy of the Church of England.

But this also was beset with difficulties owing to the number of points which the question of it brought to light, involving patronage, trusteeship, and property. Moreover, the Wesleyan system does not admit of sixty of tenure in chapels. A minister desiring to retain his office in a year, or two, he would be required to be ordained. To demand his continuance in the same sphere of ministry would be, in effect, to demand the surrender of his office, or to be succeeded by one not Episcopal in the Church of England. And unless this point were secured, it seemed that all efforts towards uniting Church people and Wesleyans in the same town or village would be fruitless.  
From these considerations, with others of less moment, which need not be stated at length, it seemed to the committee impracticable to approach the Wesleyans as a body by means of direct offers to the Conference. They therefore felt unable to recommend any petition to Convocation, praying that this course may be adopted.

The committee next addressed themselves to the second question—viz., whether it is possible  
to clear away difficulties which hamper the consciences of individual ministers, or other members of the Wesleyan body, or otherwise discourage their movement towards the Church.  
The chief of these difficulties appeared to resolve themselves into the four mentioned in the petition.

"It appeared to the committee that, in a spirit of love, resolutions could be drawn up calculated to meet these difficulties, such resolutions, if they became in any way the expression of the Church's mind, would lead towards turning the hearts of individual ministers, and other members of the Wesleyan body, to the Church from which their founder never separated himself.  
After many meetings, and much anxious thought, not without prayer for Divine guidance, they agreed to a series of resolutions, which were afterwards embodied in the petition given below.

"J. E. Kempf, Chairman.  
"March 3, 1856."

The above report was communicated to a large meeting at St. James' Rectory, Piccadilly, on Thursday evening March 6. The result of the conversation that ensued was the proposal of the following petition to Convocation, founded mainly on the report, and expanding the resolutions contained in it. It was then unanimously signed, and will lie at Messrs. Rivington's, 3, Waterloo place, for general signature:

"The humble Petition of the undersigned Clergy and Laity of the Church of England to the Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. the Clergy of the Province of Canterbury, in Convocation assembled, sheweth—  
"That your petitioners, seriously laying to heart the great dangers we are in, by our unhappy divisions, and earnestly desiring a closer union among Christians, have been led in the first instance to review the causes which impede the restoration to the Church of England of one particular religious community, namely, the Wesleyan Methodist.  
"That your petitioners are given to understand that among the chief difficulties in the way of such reunion are the following—  
1. An impression on the part of the Wesleyans, that the Church of England is not sufficiently careful with respect to the ordination of candidates for the ministry, or sufficiently jealous of the personal holiness of her ministers and other members.  
2. A persuasion that the Wesleyan system of class-meetings would be formally disapproved by the Church of England.  
3. A strong objection to the imposition of a three years' silence on a Wesleyan minister before he can be Episcopally ordained.  
4. A suspicion that in promoting union the Church of England desires to obtain patronage, or temporal influence.  
"That your petitioners desire to meet these difficulties in the spirit of Christian candour and Christian charity.  
"They beg leave, therefore, humbly to represent to your two houses as follows:—  
"That they desire most earnestly that every precaution should be taken to ensure personal holiness and other necessary qualifications in candidates for the sacred ministry of the church, and that none should be admitted to holy orders but such as are anxious and conscientiously the question put to every candidate in the Ordination Service—a test which, if faithfully applied they are satisfied would secure, an efficient and godly ministry.  
"That with reference to the personal holiness of the clergy and other members of the Church of England, they would cordially rejoice if better means could be devised than at present exist for the exercise of godly discipline.  
"That in the opinion of your petitioners the retention by the Wesleyans of their system of class-meetings need not be an insuperable obstacle to their reunion with the Church.  
"That in respect to the admission of a Wesleyan minister to the orders of the Church of England, your petitioners submit that it would be proper to retain a three years' testimonial, but that such a testimonial, if so regarded soundness in the faith, and general fitness for the sacred ministry, they think it desirable that the period of probation be reduced, and that no longer time be prescribed than the Bishop may require to satisfy himself on those essential points.  
"That your petitioners disclaim all wish to interfere with the property or patronage of the Wesleyan body.  
"That, whilst anxious for the removal of every unnecessary barrier between the Church of England and the Wesleyan Methodists, your petitioners are not prepared to entertain the proposal of a general eventual reconciliation, could the Wesleyans be induced to revert to the principles of their founder, by receiving the sacrament of the Lord's Supper in the parish church only.  
"Lastly, that your petitioners desire humbly to represent to your two houses that, aiming, as they do, at the restoration of union, they would heartily rejoice to see such of the Wesleyan ministers as are already in mind and spirit one with the Church of England, united to her by Episcopal ordination, and so placed in a position to co-operate with her clergy as fellow-labourers in the vineyard of their common Lord and Master.  
"Your petitioners, therefore, humbly pray that your two houses will be pleased to take the premises into your serious consideration, and to advise upon such measures as you may seem most expedient for restoration of the Wesleyan Methodists, to the communion of the Church of England.  
"And your petitioners will ever pray."

From the London Watchman of March 15  
**Churchmen and Good deals.**  
Of late we have heard a good deal about a union of the Wesleyan Methodist Church with the Church of England. Pamphlets have been written on the subject and sent to us which, as they were anonymous, we did not think it needful to notice; for if the writers themselves shrink from responsibility, it is evident that they could have but one object in view—to bring about a union of the Church of England and the Wesleyan Methodist Church, and for so happy an event, which we could only smile. Still there was no visible cause why Wesleyans should have anything to do with a proposal which did not come before them in an authoritative form. It would have been premature, if not altogether unwarrantable, to venture on such a speculation, and to do so, in a nation, all this trouble you may spare yourselves: Methodism can never vanish by a return into the Anglican Church, either at home or in the Colonies, or in America. Some of us look forward to the day when there will be a real union of all the branches of the orthodox Church, and for so happy an event, which we could only smile. Still there was no visible cause why Wesleyans should have anything to do with a proposal which did not come before them in an authoritative form. It would have been premature, if not altogether unwarrantable, to venture on such a speculation, and to do so, in a nation, all this trouble you may spare yourselves: Methodism can never vanish by a return into the Anglican Church, either at home or in the Colonies, or in America. Some of us look forward to the day when there will be a real union of all the branches of the orthodox Church, and for so happy an event, which we could only smile. Still there was no visible cause why Wesleyans should have anything to do with a proposal which did not come before them in an authoritative form. 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