

Poetry.

Laws suggested by the words of the venerable Bishop HEDDING, of the M. E. Church, in the U. S., in a letter to his colleagues detailing his illness and approaching dissolution, viz., "I SHALL CONQUER MOST GLORIOUSLY."

"I SHALL CONQUER MOST GLORIOUSLY."

Yea! thou blessed of thy Father,
Thy race is almost run,
And angels watch to hear His voice
Saying to thee "Well done!"
Well done! O! hoary-headed one,
We know on earth full well,
That thou hast never ceased to man
God's wondrous love to tell!

To minister in holy things,
Thy joy hath ever been;
Gloriously, Father, and Son
Will bid thee enter in:
Enter into the blessed rest
For all His Saints prepar'd,
With all the holy prophets gone,
Shall this glad rest be shar'd.

I dearly love to think upon
The hour long passed away,
Since thy kind voice, and gentle smile,
Blessed me in childhood's day:
"God bless thee daughter," were the words
I never shall forget,
Thy trembling hand was on my head,
I seem to see thee yet!

God bless thee, with the blessing,
Thou didst for me request,
Thy name for years, long years to come,
Shall unto me be blest:
And yet once more, before thy soul
Must leave its earthly home,
O! ask for me that I may dwell
Where those we loved are gone.

O! ask that I like thee may meet
Fearless the con'ror Death,
That turning joyfully from earth
I may yield up my breath.
O bless me, bless me yet again,
Ere earth grows dim to thee,
That I may in that parting hour
Conquer most gloriously!

Baltimore, Md., April 6th, 1852.

OKLA.

THE WESLEYAN.

Halifax, Saturday Morning, April 24, 1852.

[FROM OUR BALTIMORE CORRESPONDENT.]

MY DEAR DOCTOR,—Since my last communication, nothing has transpired in our Zion in this city, that would be of any special interest to your readers, unless it be the appearance in the Protestant Churchman, (a paper published in New York under the auspices of the Episcopal Church,) of several letters which have recently passed, between Bishop Whittingham of the Maryland Diocese, and the Rev. Dr. Henry V. D. JOHNS, of Christ Church (Episcopal) of this city. This correspondence was elicited by Dr. Johns consenting to preach, during a protracted meeting, which was held, some time since in the Eutaw-street Methodist E. Church, in the Baltimore City Station. During one or two weeks of that meeting, services were held every morning at 11 o'clock, when Ministers of other denominations (Presbyterian, Baptist, Episcopal, Methodist Protestant, &c. &c.) attended and preached to crowded congregations. Among them Dr. Johns—a Minister of great moral worth, and most highly esteemed for his piety and talents, not only by his own congregation, but also by Christians of all denominations, and our citizens generally.

Dr. Johns, though a decided Churchman, entertains the most liberal sentiments, and manifests the most kindly feelings toward "all who name the name of Christ." So much so, that he is always ready to unite with others in forwarding the great benevolent enterprises of the day; and even in preaching the Gospel on our streets, and in our market-houses, with his Methodist brethren. Bishop Whittingham, (a VERY HIGH Churchman) took great exception to Dr. Johns consenting to preach in the Eutaw-street Church, and in a letter, expressed his decided dissatisfaction, as well as his determination to lay it before the Standing Committee of the Diocese, if he persisted in his purpose to preach. The Dr. took a very Christian and manly stand against "Episcopal" intervention in this particular, and adhered to his purpose by preaching to a very large audience; using the Church Service, and appearing in his Canonicals.

I had the pleasure, on that occasion, of being present, and hearing his truly Evangelical discourse. In it he took open ground against the opinions of the Tractarians, touching many of their leading dogmas; particularly "Priestly

intervention" and the "Sacraments." He fearlessly and effectively preached "Christ" and him "crucified," as the ONLY HOPE of the Sinner; "Repentance toward God and Faith, toward our Lord Jesus Christ," as the only means of "Pardon and Adoption," and the "Witness of the Spirit," the only certain ground of rejoicing, in a personal and saving interest, in the "Atonement."

The Bishop put his threat into execution, and laid the subject and the correspondence upon it before the said Committee. The result of their deliberations has never transpired publicly; and most probably will not. I send you a copy of this very racy correspondence. Perhaps the Readers of *The Wesleyan*, and particularly the Wesleyan Ministers in the Provinces and in the Mother Country, may be somewhat interested therein.

This excellent and truly Apostolic Christian Minister, (Dr. Johns) is about to visit Europe, primarily, on account of his failing health. He is every way worthy of any personal or Ministerial attention, that the Wesleyans may be able to shew him. Such attention would be highly appreciated by our people in Baltimore.

Our General Conference is rapidly approaching. At this very important Session of the Supreme Council of our Church, in this Country, many questions, pregnant with highest interest to the prosperity of our Beloved Methodism, and the perpetuity of some of its peculiarities (always heretofore esteemed fundamental) will come up. The Episcopacy must be strengthened by the election and ordination of several additional Bishops. It is generally supposed, that not less than three are essentially necessary to meet the exigencies of the work. Perhaps more. This is called for on account of the health of Bishops HEDDING and HAMLINE. The former is in a helpless condition, and is patiently waiting "until his change come." This is daily looked for. The latter is nearly, if not quite, in as much immediate danger, from what is supposed to be Organic disease of the Heart. I was forcibly impressed, the other day, by an account given me by our beloved Bishop WAUGH, of a letter which the Venerable Hedding had a few days previously dictated to his colleagues in the Episcopacy, detailing his helpless and hopeless physical condition. Among other touching things strongly characteristic of this Apostolic "Episcopos," he says in that letter, in reference to his approaching dissolution—

"I shall conquer most gloriously!"

BLESSED FAITH! BLESSED RESULT!! BLESSED CLOSE, to a long, laborious, successful and eventful Ministerial career. How similar to that of the Great Apostle to the Gentiles, viz.:

"I am ready to be offered up."

I am sure that you and every Wesleyan will join me in most fervently offering at a "throne of grace," that touching prayer, which has again and again gone up from the lips and hearts of thousands now in glory, during their earthly warfare; and from millions more now on their way thither, and contending valiantly for the prize, viz.:

"O may I triumph so,
When all my warfare's past,
And dying, find my latest foe,
Under my feet at last!"

Amen! Amen!

You invite me so cordially to visit Halifax during the approaching meeting of your Preachers, and to take part in the opening exercises of your New Chapel, that I am strongly inclined to make an effort so to do. Particularly if I can succeed in arranging satisfactorily, my affairs at home.

Yours, in Christ.

GEORGE C. M. ROBERTS.

Baltimore, Maryland, U. S., April 5, 1852.

Sublime Spectacle.

One of the most sublime spectacles we can conceive of, as far as any thing that appertains to man and the present world is concerned, was presented, perhaps, by LUTHER before the Council at Worms, a notice of which appears on our first page. Confronted by so many powerful persons in Church and State, called on to retract his cherished sentiments on the all important subject of religious reformation, how august his appearance—how undaunted his bearing—how supernatural his courage! What weighty and far-reaching consequences depended on the decision of that moment! Luther proved faithful to God

—to conscience—to the world, in the hour of trial—and millions have rejoiced in the blessings of the Gospel, and in the unfettered liberty of conscience and general freedom of mind, resulting from his more than mortal heroism. Had he proved recreant to his solemn trust, the joyous tide of the glorious Reformation would have been arrested in its onward flowing, and the glad fountain of the waters of life would have been sealed to the human family, perhaps for centuries! Speaking after the manner of men, the time of Luther's citation and appearance before the Council at Worms, was the turning point in the advancement and prosperity of the human race—when, on the determination of one man, depended the present and eternal interests of untold millions of men, or their undoing in this world and the world to come.

The God, whom he confessed and served, gave him grace and strength to meet the exigencies of the times, and the result is known,—the influence of which is, at this day, felt throughout all the ramifications of civilized and christianized society, and will be felt beneficially until the end of time. Luther, the Reformer, with all his imperfections, is a character which should be held in high estimation, by all who prize the pure word of God, and liberty of conscience; and who appreciate that impetus to civilization, arts, sciences, and intellectual activity, which directly sprang from the blessed work, of which he was the providential and successful agent. Let us teach our children, that our children's children may be taught, the history of the Great Reformer, and among other incidents of his life, let his noble conduct at Worms, have a conspicuous part in the exhibition, that they may understand the obligations of the world, under God, to the piety and fidelity of Luther, and be led to estimate duly the blessings of the Reformation.

A Beginning.

The last mail brought us a letter from the Rev. J. G. HENNIGAR, Sackville, N. B., stating that his Circuit will meet the average of new subscribers for our proposed enlarged paper in July next. We thank him for the promptitude he has manifested, and hope that other brethren will follow his example. At the same time, we would suggest, that large Circuits should not stop at the average number, as it is possible that smaller ones may not come up to it, though all should strive for it. In addition to our present number, we must, on the whole, have three hundred and fifty paying subscribers, to warrant the increased expense which will be necessarily incurred by our contemplated improvements. The matter will be effected, if all the brethren and friends in the places where our paper now circulates, or ought to circulate, will engage in it with their usual and well known heartiness and zeal. The increased size, &c., will enable us to give our paper a more literary cast, whilst due regard will be paid to the maintenance of its religious character, and to the department of correspondence, and general intelligence. With the assistance of our correspondents, we think we shall be able to present a weekly sheet, second in interest to the families of our subscribers to none in the British Provinces. Be pleased, then, to run up the lists, with as little delay as possible, that we may have time to make the necessary arrangements to carry our project into effect.

A Tract for the Times.

"The Methodists," says the Rev. Rich. Cecil, "have laboured and not fainted in planting the gospel among the poor; and that with surprising success, even in the most dark and profligate places. They exerted themselves in relieving their bodily as well as their spiritual wants.—They have extended their endeavours to barbarous regions; and multitudes of genuine Christians could attest, that whatever they have since attained in Christianity, and under whatever denomination of it they now proceed, they owe their first serious impressions to the labours of these men. If the reader doubt it, I will tell him that discerning and impartial writers, whose views are the most opposite to those of the people we are considering, agree with me in thinking that the little assemblies of these people are a representation of primitive Christianity itself. Tares may have sprung up in some instances amongst this people; but should any one take

pleasure in recounting the tares only, WE CAN BUT PITY HIS MALIGNANCY, and reply, 'An enemy hath done this'; and another enemy rejoices at the mischief."

Alexander Knox, Esq., thus bears his last testimony to the Rev. John Wesley and his Writings:—"The light which has been afforded me, through my acquaintance with Mr. Wesley, and with his writings, I regard as invaluable. I deeply believe that he was raised for the very purpose of sublimating the spirit of Christianity in these later times, and freeing it from those repulsive concomitants by which its bright aspect had become enveloped in clouds and darkness. I conceive it a wonderful order of Providence, that when George Whitfield was sent forth, as if for the purpose of reviving the Puritanism of the sixteenth and seventeenth centuries, John Wesley should have been so opportunely provided, and so exquisitely prepared, for teaching a simpler and purer doctrine; and bringing back, in a manner not exemplified in the Western Churches since the time of St. Augustine, the views of Christianity which had been entertained by the martyrs and confessors of the first four centuries.—It was reserved for John Wesley to make the inward spirit and power of Christianity his ruling theme, and to reject, without reserve, all those clogs and fetters by which, through the pernicious of Heaven, for profound purposes, their loveliness had been marred, and their energies impeded. HE GAVE A TRUE VIEW OF THE EVERLASTING GOSPEL; and to have had, through his means, an opportunity of duly appreciating the doctrine, I consider amongst the very greatest blessings of my life."

Pelagianism.

The authors of this (the Pelagian) heresy were two monks, Pelagius and Caelestius; the former a Briton, and the latter an Irishman. A few words will describe their notions. They rejected the doctrines of original sin; the natural corruption of the human heart; salvation by faith alone; the inheritance by all men of the curse pronounced upon Adam; the communication of life through Jesus Christ; and, in fact, all the leading and distinguishing tenets of the Gospel. They declared that every man was born in the same state of innocence as Adam; that he was capable, by his own exertions, of preserving or recovering purity of heart, and recommending himself to God; that he has no need of the grace of God, except to encourage his natural exertions; and that the internal operations of the Holy Spirit are unnecessary. Their object avowedly was to rescue human nature from the degrading position in which the Gospel exhibited it, and to prove that it possessed an inherent energy capable of conducting it to the highest degrees of virtue and holiness. The trail of the old serpent never was more plainly marked than in this daring schism, which at one blow laid level the whole superstructure of Revelation, trampled under foot the Son of God, and wrenched from perishing sinners the only anchor of hope on which they could lean, amid the boiling surges of guilt and damnation.—*Wes. Meth. Magazine*.

And yet, there are some who foolishly endeavour to identify evangelical Arminianism with Pelagianism!

Magnificent Offer.

The Toronto *Christian Guardian* says—We take the following item from the *Daily Patriot* of this city. Such instances of liberality are worthy to be recorded, and to be imitated by those who possess the ability, if not to the same extent, at least according to their means:—"Aristarchus Champion, Esq., of Rochester, has bound himself to Dr. Luckey to give ten thousand dollars to build ten new Methodist Churches, five on each side of the river, provided that at each point designated they raise a thousand dollars more. The Doctor is busy with the other brethren in selecting sites, and the probability is that several of them will go up instantly! Mr. Champion is not a Methodist, but a member of the Presbyterian Church.

The *Western Times* (Exeter paper) announces that the Rev. Lord Henry Kerr has left the Church of England, and been received into communion with the Church of Rome. His lordship has held, since 1827, the rectory of Dittisham, in the diocese of Exeter, which is in the gift of the Earl of Mount Edgcombe, with which family the rev. lord is connected. The living which Lord Henry Kerr resigns is worth about £600 a year.