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## Poetry.

### THE OLD CHRISTIAN HYMN.

In Paed. Lib. III. of Clement of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then (one hundred and fifty years after the apostles) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit.

Shepherd of tender youth,  
Guiding in love and truth,  
Through devious ways:  
Christ, our triumphant King,  
We come thy name to sing,  
And here our children bring,  
To shout thy praise.

Thou art our holy Lord!  
The all-subduing Word!  
Healer of strife!  
Thou didst thyself abase,  
That from sin's deep disgrace,  
Thou mightest save our race,  
And give us Life!

Thou art Wisdom's High Priest!  
Thou hast prepared the feast  
Of holy love:  
And in our mortal pain,  
None call on thee in vain,  
Help thou dost not disdain,  
Help from above.

Ever be thou our guide!  
Our Shepherd and our pride,  
Our staff and song!  
Jesus! thou Christ and God,  
By thy perennial word,  
Lead us where thou hast trod,  
Make our faith strong.

So now, until we die,  
Sound we thy praises high,  
And joyfully sing,  
Infants, and the glad throng,  
Who to thy church belong,  
Unite and swell the song,  
To Christ our King.

## Christian Miscellany.

"We need a better acquaintance with the thoughts and reasonings of pure and lofty minds.—Dr. SIKKAR."

### Alone with God.

Alone with God! How solemn, how sublime the idea! How tranquilizing—how comforting—how fraught with impregnable security, with indefatigable strength! Yet how awful! "Jacob was afraid, and said, How dreadful is this place!" And Peter was bewildered and awestruck, while he exclaimed, "It is good for us to be here!"

Alone with God! Such is the attitude of the Christian in prayer. "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray." "There are," says Stilling, "heart-sorrows and plagues which the Christian could not bear to tell to his most intimate earthly friend." There are fears which we dare not whisper into mortal ear. There are hopes and joys too vast and glorious to be imparted. But when the Christian has hid his face in the bosom of his Father, he can breathe forth all; for when words fail, he can resort to the language of sighs and groans, for "he knoweth our thoughts afar off." "He that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." The Infinite Spirit prompts—the Infinite can alone understand them. Here there is no fear of betrayal or contempt, of lack of appreciation and sympathy. For we converse with an Infinite Spirit whose name is Love, and who has told us to "pour out our hearts before him."

Wondrous privilege! Does then this lowly, mortal, sinful, and suffering state admit of such intercourse with God? Yes! "Our communion is with the Father." Thou mayst at any moment, even at this, in the name of Jesus, enter the palace of the Universal Majesty, and, unquestioned by the bright guards who surround him, penetrate to the recesses of his glorious and

awful abode, and stand in the very presence of the "King eternal, immortal, and invisible," and then, "make thy requests known unto God," sure, yes, absolutely sure of a gracious hearing and a ready answer. For he hath said, "Call upon me, and I will answer you." "Draw nigh to God, and he will draw nigh to thee."

Christian, be often thus alone with God; for this sweet and holy solitude, though it is much aided by occasional external silence and seclusion, may be attained even in the midst of bustle and multitudes of cares. Be often alone with God, and thou shalt never faint in sorrow, nor sink under duty. "Happy shalt thou be, and it shall be well with thee." Thou shalt begin heaven upon earth. For communion with God is heaven's commencement, and glory's dawn. Thou shalt "dwell in the secret place of the Most High, and abide under the shadow of the Almighty," and all the promises which follow (read and ponder them well, Psa. xc.) shall be thine, even to seeing "the salvation of God."

### The Better Home.

Nothing makes the fireside so cheerful as a blessed hope beyond it. Even when you sit most lovingly there: though the daily task is completely done, and the infant in the cradle is fast asleep: though this is Saturday night, and to-morrow is the day of rest: though the embers are bright, and from its fat and popping fountain in you coal a jet of gas flames up like a silver cimeter; and though within your little chamber all is peace, and warmth, and snug repose—the roaring gusts and rattling drops remind you that it still is winter in the world. And when that withered leaf tapped and fluttered on the window, mother, why was it that your cheek grew pale, and something glistened in your eye? You thought it perhaps might come from the church-yard sycamore, and it sounded like a messenger from little Helen's grave. It said, "Father and mother, think of me."

Yes, dreary were the homes of earth were it not for the home in heaven. But see to it that yourselves be the Saviour's followers, and then to you he says, "Let not your heart be troubled! In my Father's house are many mansions: I go to prepare a place for you." And when you come to love that Saviour rightly, you will love one another better, more truly, and more tenderly. And trusting to meet again in that world where they neither marry nor are given in marriage, a purifying hope and a lofty affection will hallow your union on earth. And, if not inscribed above your mantle-shelf, there will at least be written in your deepest self, the motto, sent to his bride by that illustrious scholar, Bengel:

"Jesus in heaven;  
Jesus to the heart;  
Heaven in the heart;  
The heart in heaven"

## Ecclesiastical.

(From the Protestant Churchman.)

### Correspondence

Between the Right Reverend WILLIAM R. WHITTINGHAM, D.D., Bishop of the Protestant Episcopal Church in Maryland, and the Rev. HENRY V. D. JOHNS, D.D., Rector of Christ's Church, Baltimore.

(Concluded.)

BALTIMORE, December 3, 1851.

Reverend and Dear Sir,—

I have given to your long letter of yesterday, the serious consideration prompted by respect for the writer, but hardly warranted by the tissue of misapprehensions of which it is made up.

Concerning the delicacy and propriety of your resort to my correspondence with the Vestry of Christ Church I shall make no remark.

The inconsistency which you think you find between my last letter to you, and that correspondence, will be apparent, as I conceive, to no mind differently constituted, or under different influences, from your own.

I said lately, that at a certain interview with you, I had the proposal of the Rectorship of Christ Church still under consideration. In a letter declining the Rectorship, I stated that I did it on grounds independent of that interview, and by a conclusion arrived at previously to its occurrence. Now, there was surely some object of the interview. What was it—what could it be, but to learn whether there were any grounds or reasons for modification of my previously formed conclusion? And what else was such inquiry but "consideration" of the proposal to which it had relation? Really, the question is too simple for discussion.

Your apprehension of my conversation at the interview in question, as having assumed the form of an "admonition" and "charge" is equally inaccurate. As persons jointly invited to a cure of souls, we then discussed, as I thought, in courtesy and amity, the principles on which such cure should be discharged. Had any undue assumption of authority on my part taken place, I should probably have heard of it, before this long interval had elapsed.

As I am not aware that I have at any time made complaint of the conduct of your predecessor in the Rectorship of Christ Church, I have no occasion to defend my course with regard to him.

You are mistaken as to my having preached at the consecration of Bishop Johns. It is a matter of no importance; but I call your attention to the mistake, to show that you have need not to put too implicit confidence in your recollection of things so long past.

To show that I am in error in saying that "it might have been difficult to instance a case in which any clergyman in this Diocese had been interfered with, in the performance of ministerial duties, by the Bishop or authority of the Diocese," you allege four cases. Their production is abundant proof of the truth of my assertion. Two of them are cases of interference on the part of Presbyters of the Diocese with the Bishop, in the performance of his official duties—one of them decided so to have been by a competent tribunal; the other by the consent of the very great majority of the clergy in a view different from your own, and the gradual relinquishment of the ground taken in opposition, by those concerned, upon a more thorough discussion of the question.

In a third case—that of the Rev. Mr. Robbins—I interfered, in kindness to him, and with success, to prevent the presentment with which you represent me as having threatened him. He was formally charged with a violation of the Canons, and by my interference I obtained from him grounds to justify me in setting the charge aside.

The fourth case, relating to occurrences at Christ Church and in Frederick, bears, on the face of your own statement, the evidence that in each instance it was the Bishop, not the Presbyter, that was interrupted in his course.

Your allegation of inconsistency between statements made in the General Convention of 1850, and the recollections and representations of others, on the subject of certain alleged claims against which you and others presented a memorial to that Convention, induces me now to repeat distinctly the declaration that I have not at any time asserted any official right to read the Declaration of Absolution when morning or evening prayer was said by a Presbyter in my presence; but have uniformly declared that, having established and long continued the usage before any opposition was set up, I was willing, (though fully believing the Bishop to have the right to take any part of the service at his visitation,) for the sake of those who pleaded conscientious scruples, to accept it as a courtesy, and, accordingly, asked it as such. The misapprehension of yourself and others must have originated in

my assertion of the right of the Bishop at his visitation to read the whole service himself, if he should so choose—a right which I suppose never to have been disputed or doubted!

Your supposition that in my last letter I "made an invitation" for further discussion of "these melancholy topics," "demanded instances," and yet, "thinking I had gone too far," "yielded all I had been contending for," are all equally unfounded. A careful re-perusal of the letter will, I think, satisfy you that in each particular you have strained its sense beyond the easy, obvious meaning. It is, however, enough for me to say now, that your constructions were not designed by me.

Your earnest appeals for my sympathy with your zeal for preaching the blessed gospel were hardly needed. You deceive yourself, and are in danger of deceiving others, if you suppose that I wish otherwise than for the very largest extension of the exercise of your excellent gifts in that vocation. The Rector of a congregation possessed of a large, commodious Church in the heart of our great city, and of ample revenues, and blessed with a kind and zealous vestry, can be at no loss for opportunities of proclaiming the gospel of salvation, nor hindered in his work of preaching by anything but the limits of his own physical ability.

You perfectly know that if you were to open Christ Church for daily, morning and evening service, and on every occasion take the opportunity to preach awakening sermons, you would have not only my warm approval, but my zealous co-operation were it desired. How, then, can you charge me with striving to limit the liberty of preaching the gospel, merely because I fail to perceive the necessity of its being preached specially in Eutaw street by the Rector of Christ Church in Gay street? There are parts of our city lying much nearer than Eutaw street to the sphere of your especial responsibilities and duties as a minister of this Church, in which I most earnestly wish that your zeal might lead you more frequently to preach the Gospel, and should heartily rejoice in your making efforts to extend the Church—for instance the very large section of our city lying north-east of Christ Church, rapidly growing and already densely populated, but as yet a mere wilderness as regards our form of doctrine, discipline and worship, and very scantily provided for by any form of Christian public ministrations. There, or in the dark recesses of Potter or Orleans streets, (still nearer Christ Church,) I could understand and admire the aggressive zeal which should labour in season and out of season in preaching the word; but in the precincts of the Park, almost within a stone's throw of a Protestant Episcopal Church, open twice every day for public worship, I own I am at a loss to perceive any such extraordinary call for your ministrations as you seem to find pressing upon your conscience.

I received the decision of the Standing Committee upon the case which I informed you I should submit to that body, in a paper of some length, expressing sufficiently decided views of such a course as that which you have deemed it right to take; but as the paper is part of an official correspondence, I hold myself at liberty, in the exercise of what I deem a wise and just discretion, to decline being the channel of its transmission to a third party. Should you think proper to apply to the president of the Standing Committee for a copy, he would no doubt exercise his due discretion in the case, and I can have no objection.

Had any action concerning you been resolved on or advised, you would, of course, have had the earliest possible information. Such not having been the case, I have allowed my own doubts concerning the course adopted by the Committee to influence my determination in the premises.

Very faithfully and truly,  
Your friend and brother,  
W. R. WHITTINGHAM.  
Rev. H. V. D. JOHNS, D. D.