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Poetry.

THE MEETING PLACE.

"The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads."—ISAIAH XXXV. 10.

Where the faded flower shall freshen—
Fresher, never more to fade;
Where the shaded sky shall brighten—
Brighten never more to shade;
Where the sun-beams never scorchers;
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, the wave, the hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance
'Mid the burst of holy song—
Brother, we shall meet and rest,
'Mid the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed,
Partings, castings, sob and moan,
Midnight waking, twilight weeping;
Heavy noontide—all are done;
Where the child has found its mother;
Where the mother finds her child;
Where dear families are gathered,
That were scattered on the wild;
Brother, we shall meet and rest,
'Mid the holy and the blest.

Where the hidden wound is healed;
Where the blighted tree re-blooms,
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have faded flowers to exorn
In an ever spring-bright time;
Where we find the joy of loving
As we never loved before;
Loving on, unceasing, unnumbered,
Loving once and evermore;
Brother, we shall meet and rest,
'Mid the holy and the blest.

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sunshine,
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Pitting on their robe of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown;
Brother, we shall meet and rest,
'Mid the holy and the blest.

Christian Miscellany.

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

Beautiful Figure.

Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose some forty feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved backwards slowly, surveying critically the work of his pencil, until he had reached the very edge of the plank upon which he stood. At this critical moment, his companion turned suddenly, and almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would have been precipitated upon the pavement beneath; if he spoke to him, it was certain death—if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, splattering the beautiful picture with unsightly blotches of colouring. The painter flew forward, and turned upon his friend with fierce imprecations; but startled at his ghastly face, he listened to the recital of danger, looked shudderingly over the dread space below, and with tears of gratitude blessed the hand that saved him. So, said the preacher, we sometimes get

absorbed in looking upon the pictures of this world, and in contemplating them, step backwards, unconscious of our peril; when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved.

To a Young Convert.

If you are really converted, you are in a new kingdom, adopted into the family of Christ, heir to "the exceeding great and precious promises," joint heir with him to an eternal inheritance. You have new relations and obligations, and are to be governed by new laws, and influenced by new motives. In every thing you do, you are to inquire, is this for the glory of God; according to my Redeemer's example; for the good of his cause here on earth; consistent with the eternal interests of the soul; how will it harmonize with the temper and employments of heaven? Applying these tests to your conduct, you can easily determine the path of duty; and if you persist in this course, your path will grow brighter and brighter until the perfect day. The age of miracles is long past. But there is, in every believer's heart, an agency of the Holy Spirit, as real, as heavenly, as that which dictated the sacred oracles. It does not directly communicate new truths, but it recalls old ones. It assists the mind in framing clear conceptions of spiritual things. It invigorates the intellectual faculties, opens the Bible to the understanding, carries it to the heart with an impressive force, yields assistance in prayer, by making intercession with groanings which cannot be uttered, or as Job expresses it, filling the mouth with arguments.

What we Owe to Christianity?

The late eminent Judge Sir Allan Park once said at a public meeting in London,— "We live in the midst of blessings till we are utterly insensible to their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is on it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its holy, healthful parts, to the gospel."

Reproof conveyed by a Child.

I sent my two youngest children with the nurse to the sea-side in a vehicle which conveys many of our trades-people, for bathing. On the way, little George fell down on his knees, crying out, "Oh, Bell, I came away and forgot to say my prayers." A young woman who was near by and saw him, was conscience-stricken, and thought within herself, "Here is a mere babe rebuking me! When did I pray in all my life?" This simple means was the instrument which the Father of Spirits was pleased to use to awaken her. She kept by the nurse and children all the time they were bathing, and when she came home, sent for me, when I found her full of anxiety. Eight months afterwards she died, with a firm trust in her Saviour.—*Evangelical Miscellany.*

The Home Where Memory Lingers.

Attractive as home is, there is one other place that is still nearer the human heart, and that is the churchyard which holds our friends. A mother's grave is the Mecca that our memory ever kneels to, be our pilgrimage where it may.

Pleasures over-purchased are real tortments.

How Near is Heaven.

Christians sometimes look far away to heaven. But that rest is not far off. The journey may end this hour: one short step may place the Christian in the world of light. A conflict, sharp and painful, may continue for a night, but victory, eternal victory, ensues. Hope cheers. How glorious the object that hope embraces! how holy its spirit! Who can contemplate the home our heavenly Father is fitting for his children, and not feel his soul athirst for its enjoyment and employments? Those delights are not far distant.—*Christian Miscellany.*

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.

BALTIMORE, October 24th, 1851.

Reverend and Dear Sir,—

Your reply to my note of Oct. 9th, was received by me last night, on my return to town.

I consider it but just to you to lay a copy before the Standing Committee, to be added to the correspondence already sent to that body. The Committee will thus have the advantage of acquaintance with your views of the case, as now more fully stated.

In your communication there are some statements which imply a degree of misapprehension of fact to which they relate.

You do not "use my words" in my application of them, when you apply the term "offence" to the "ecclesiastical principles," "doctrinal views," and "entire position" of "a portion of the clergy and laity of this Diocese." I have made no such application of that term. It is entirely and exclusively your own. I used the word "offence," of a single public act; and I used it, not in the modern colloquial sense, but in that of Scripture, which can only apply to acts, not "principles," &c.

Your account of an interview had nine years since, does not in all respects perfectly accord with my recollections. But that is of the less importance, inasmuch as at that time you were not a clergyman of this Diocese, and the Rectorship of Christ Church, with all its rights, duties, &c., may be presumed to have been then as much at my disposal as at yours, inasmuch as we had been jointly invited to acceptance of the charge, and that invitation was then still under my consideration.

Of the motive which you ascribe to "a considerable number of clerical brethren," who have "retired from this diocese," I have received no information from them, and have of course no means of forming a reliable opinion. But I had been led to suppose that the changes to which it is presumable that you allude, had been occasioned by the reasons ordinarily found operative in such cases.

It appears, from your statement, that they have been dissatisfied that their remonstrances have not produced changes in my official acts and measures, and in those of the majority of the clergy and laity of the Diocese. It is satisfactory to know that such is the case, and not the reverse. Had I, or "the majority adverted to," attempted to produce changes in "the official acts and measures" of the clerical brethren alluded to, the case would have been very different. You speak, indeed, of "impugning to be permitted to serve God, and this Church, and others around it, in perfect freedom;" but do not specify particulars. It might have been difficult to instance a case in

which any clergyman in the Diocese had been interfered with, in the performance of his ministerial duties, by the Bishop or other authority of the Diocese. Certainly, if any such case can be produced, it will be found among those whose leanings are in a very different direction from your own.

Whether the case out of which this correspondence has grown, is one heretofore, and until now, of common occurrence in this Church, is a question of fact, to be settled by appeal to evidence. Not only have I no knowledge of the alleged fact, but I do not remember before to have met with the allegation. All that you recapitulate in the close of your letter, is to be coupled with the fact, that during the last nine years your Bishop, known by you to entertain very different views of policy and duty, has never in any way, directly or indirectly, interfered with your proceedings. Surely there is more than one inference to be drawn from these facts!

The question is one of limit to an admitted liberty. There certainly is such limit somewhere. Very honest and allowable differences of opinion may exist as to the fixture of that limit. Such differences, when they result in action, must occasion questions that authority alone can settle. In the present case—honestly believing it to be a duty of my office to point out to you a limit, required by considerations which I presented to you—I have acted in all good faith, and, I trust, courtesy. You, I doubt not, with equally conscientious adherence to your (as I believe, erroneous) views of duty, have taken the course that seemed to you the proper one. It remains for those to whom the Church has committed the guardianship of her discipline, to say whether that discipline has been infringed. To them it has been submitted as a question of fact, with no imputation against character, or impeachment of actual or implied motive.

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

BALTIMORE, December 2nd, 1851.

Rev. and Dear Sir,—

In your last communication to me, you observe, "Your account of an interview had nine years since, does not in all respects perfectly accord with my recollections. But that is of the less importance, inasmuch as at that time you were not a clergyman of this Diocese, and the Rectorship of Christ Church, with all its rights, duties, &c., may be presumed to have been then as much at my disposal as at yours, inasmuch as we had been jointly invited to acceptance of the charge, and that invitation was then still under my consideration."

Now, it so happens that your own written language is the strongest presumption, if not the exact proof, to the contrary of what you assert in the sentence, underscored. In a communication to the Vestry of Christ Church, through their committee, dated July 24th, 1842, "concerning the invitation to the Rectorship of Christ Church," you observe, "After mature and anxious deliberation, these last considerations had prevailed, and I feel bound, at whatever sacrifice of personal inclination and sanguine hopes, to refrain from a step which might tend to the diminution of that confidence and affection for which I have so much reason to be grateful to the whole Diocese and to every part."

The "considerations" referred to, you had previously declared to be of such a nature as to produce "timidity and hesitation in the anticipation of ulterior consequences which might result from any change in your relation to the Diocese at large." You were here supposed to refer to your maintenance in part by an Episcopal Fund, created with the understanding that you were to give your whole time to the general interests of the Diocese, and not to be restricted by any parochial charge.