

ORIGINAL POETRY.

An Invitation.

"Come thou and all thy family into the ark."

—GOSWELL.

"Come, from the gathering storm approach,
The ocean's upper wild;
And shelter seek and safety find,
Thy path is straight and true."
The storm is passing o'er the white,
Whirlwind is past its rage."

"Come, for the storming wind has past,
The ocean's upper wild;
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shall die;" and on being asked if he thought he should go to heaven, answered in the affirmative. On this occasion he laid his hand upon his breast, and said, "O how happy I am!" From this moment there was

Not a cloud to arise for to darken the skies
Or to hide for one moment the Lord from his eyes.

Notwithstanding his extreme weakness, he sang the Doxology with amazing firmness several times over for almost an hour. One day during his sickness he called one of his playmates to his bed-side, and, in the most affectionate and earnest manner, charged him to give his heart to the Lord and prepare to follow him to heaven. "Day and night be rejoiced in the love of God, and his parents were often awakened from their repose by the praises of God which dwelt upon his youthful lips.

He had saved a few pieces of silver, amounting to about ten shillings. These, according to his request during his last sickness, have been given to the Cause of Missions, a cause which lay near his heart, to help in sending the Gospel to heathen lands. May the blessing of the Lord rest upon the thank-offering presented by this young disciple of Jesus!

A few hours before he breathed his spirit back to God I called to see him, and, in the midst of my conversation with him said, "Jesus is precious, Robert." "Yes," said he, "precious to me if to no one else." Ah, yes! Robert did not rest in general, but like Job and Paul, he felt that he enjoyed, as an individual, such a strong personal confidence in Christ Jesus, as to say "I know that my Redeemer liveth." "The time of my departure is at hand I am ready to be offered." About ten o'clock P. M. on the 8th of May last, aged eleven years, Robert ended his short but victorious conflict, and entered into that rest that remaineth for the people of God.

An appropriate discourse was delivered on the day of his interment to an unusually large and attentive congregation. May his death be sanctified to the community generally, in the sincere prayer of God's people! Amen.

The Mother's Prayer Answered.

(From the Evangelical Magazine.)

In a small village, resided a pious officer, retired from the British navy. He had six children, who were sent to a village school; and these had a pious mother. The eldest, however, a boy, fourteen years of age, seemed determined not to profit by either maternal love or pious instruction. He mingled with a class of wicked idlers who infested the village, and would have been as bad as the worst of them, but for his father's rigid discipline; that alone restrained him from rushing into excess of wickedness and riot. But the father died, and the poor widow had to combat with the waywardness of her boy alone. No, not alone; she sought the help of her heavenly Father.

Her son however, soon grew worse, and resolved to leave her, and go to sea. A ship was obtained for him. The bustle of preparation began, and was over. Unknown to the youth, the good mother placed a Bible in his chest, with a secret hope and fervent prayer that its light might lead him to his heavenly Father, when he should be far off on the deep blue sea. Many were the prayers that the mother offered for the son, many the counsels that she gave him from the fulness of her heart.

The day of separation came. Oh! it was a day of trial to all but him, who was the cause of the family's sadness. Warm were the tears the mother shed, as, pressing him to her bosom, she bade him farewell, and commended his wayward heart to God. Many years had passed, and the wanderer had not returned. The ship had perished at sea, and the widow mourned for her son, as though he had been dead; and what was worse, she trembled for the safety of his undying soul. Could she have been assured of his happiness in a better world, her pained heart would have been at rest; but she wept as if he had been doubly lost.

It was a stormy night in midwinter; the wind howled, the rain poured down in torrents, and deep darkness obscured the sky. The widow and her children sat beside the winter fire, and a chastened cheerfulness overspread the circle; though now and then a cloud of melancholy gathered over the mother's brow, as the driving storm reminded her of her lost son; when a slight tap came at the door. It was opened. A sailor stood there, wayworn and weather-beaten. He begged a shelter from the storm. It was not in the mother's heart to refuse a sailor on such a night, and she offered him her fire-side and her food. When he had refreshed himself, she questioned him as to his history. His tale was soon told. He had been shipwrecked, and was going home, poor and penniless, to his mother. He had been shipwrecked once before.

The widow asked him to give her the account of his sufferings. He said that in a violent storm the ship ran ashore, and went to pieces. The crew were either drowned or dashed to death against the rocks. Himself and another were the only persons who reached the shore. They were thrown high upon the beach by a powerful wave. His companion was senseless at first, but at

length revived, alas! but to die. "He was a sweet youth," the sailor observed. "Once he had been the terror of the ship, for his excessive devotion to vice, but suddenly he changed. He became a serious, praying man, as remarkable for piety as he had been for vice. When he had revived a little on the beach," said the sailor, "he pulled a Bible from his bosom, and pressed it to his lips. It was this blessed book, he told me, that led him to change his way of life. Rummaging his chest one day, he found a Bible; his first impression was to throw it away, but chancing to see his mother's writing, he paused to examine it. It was his name. It made him think of his mother, of her instructions, and of his teacher at school; and then he saw his sins, and felt he was a sinner. Overwhelmed, he sunk upon his knees beside his chest, and wept, and prayed, and vowed to change his way of life. And he did change it, for he became a decided Christian. After telling me about his change," continued the sailor, "he gave me his Bible, and bade me keep it for his sake; and then, falling back upon the sand, he expired, with a half-offered prayer upon his lips."

As the sailor concluded, the widow, who had listened with a deep interest and feeling, inquired, "Have you that Bible, my friend?"

"Yes, madam," said he, and he took from his bosom what appeared to be a bunch of old canvass. He at last produced a small pocket Bible, and gave it into her hands. Tremblingly and hastily she seized it; and turning to the blank page, lo! her child's name, in her own hand-writing, was there. A death-like paleness overspread her usually pale cheek, as she made the discovery, and she exclaimed, "Tis his! 'tis his!—my son! my son!" Nature could bear no more, and she fainted. Her prayers were heard, and answered; for her son was dead, but behold! he is alive for evermore. It is true she saw him no more on earth, but she could look, by faith, into the land afar off, and see his glorified spirit near the King in his beauty. Like the prodigal son, he had wandered far from God, and far from peace; but the eye of his mother's God was over him in all his wanderings, and her prayers were answered, in leading her wandering boy to the chart of salvation and heaven.

SABBATH SCHOOL.

FOR THE WESLEYAN.

Halifax Wesleyan Sabbath School Report:
Read at the Anniversary Meeting of the
Society in Brunswick Street Church on
Thursday evening, the 26th inst.

The Committee of the Halifax Wesleyan Sabbath School Society, at this the first anniversary of their Society, beg to lay before you a statement of their proceedings for the past half year. Before doing so, however, it may be necessary briefly to advert to the introduction of Sabbath Schools in connexion with the Wesleyan Body in this place, and to the causes which led to the formation, or rather the re-organization of the present Society.

In the year 1821 a Sabbath School was commenced during the ministry of the Rev. Mr. Lusby, the first meeting being held in the Chapel in Argyle Street, a Society and Committee of management, having been organized for that purpose, under whose directions the School continued to be conducted for several years. It would not be difficult, but the Committee think it unnecessary, to trace the causes which led to the abandonment of this mode of conducting Sabbath School operations, but for several years past the Schools have been left in a great measure to the management of the Superintendents and Teachers, thus throwing upon them a burden, a portion of which, at least, ought to have been shared by others.

Under these circumstances, a meeting was held in December last in the School Room under the Brunswick Street Chapel, at which the present Society was organized, and a Committee appointed, to whom the general superintendence of all the Schools, and the management of their financial matters were entrusted, leaving the internal arrangements under the control of the Superintendents and Teachers as heretofore.

Having thus adverted to the introduction of the Wesleyan Sabbath Schools into this place, the Committee invite your attention to the Schools under the direction of this Society, at present in operation in this city; and the first in order of time, is that in connexion with the Chapel in Argyle Street; and by a reference to the last year's report of this School, furnished for the information of the District Meeting, it appears that as follows:—1 Superintendent; 1 Secretary; 1 Librarian; 1 Assistant do.; 9 Male, and 11 Female Teachers; having under their charge 171 Children of both sexes. There is also attached to this School, a Library consisting of about 800 volumes.

The Report of the Brunswick Street School furnishes the following information:—

The Officers and Teachers of this School are as follows:—1 Superintendent; 1 Secretary; 3 Librarians; 15 Male, and 16 Female Teachers;

having under their charge 216 Children of both sexes. At this School there is attached a Library of about 600 volumes.

There are thus under the control of this Society nearly 400 Children, who are regularly receiving religious instruction in the Sabbath Schools.

An attempt has been made by the Committee to establish a School in the southern part of the city, a room having been kindly provided for that purpose by three of their friends, and although compelled for the present to suspend the prosecution of this object, the Committee have not yet lost sight of it, but trust that Providence may yet open a way for effecting what they still consider to be highly desirable.

To a Wesleyan congregation the Committee feel that they need say but little upon the importance of Sabbath Schools; their history is every part of the world furnishes the most unequivocal testimony of the benefits resulting from them wherever introduced; and we need not go beyond the limits of our own country for proof of this assertion, and many who are now active and zealous members of the Church of Christ in this Province, date their first serious convictions to instruction received in the Sabbath Schools.

Believing as they do that these institutions, when conducted on sound Christian principles, are amongst the means made use of by the Great Head of the Church, for the extension of his kingdom throughout the earth, the Committee feel that they may come before you with confidence, and claim from you that sympathy and support, which will enable them to prosecute successfully the duties in which they have engaged, and in order that they may carry out the objects of this Society, it will be necessary to place at their disposal a small amount of funds for the purchase of reward books, and for making such further addition to the Libraries of the Schools, as may from time to time be deemed necessary. For this purpose, they know of no plan less objectionable, or one by which a small amount of funds may more easily be raised, than that provided for in the constitution of this Society, the first article of which states, "that this Society shall consist of such persons as shall contribute annually to the funds of this Society the sum of 2s. 6d. or upwards." They therefore respectfully invite all who feel interested in the success of these institutions, to become members of this Society, being assured, that what is thus given to the cause of God, even for the humblest object, He is able to restore unto us sevenfold.

GEO. H. STARR,
Secretary.

Never Despair.

BY THE REV. J. DRESSE.

J. R. CRAWFORD, who died July 14, 1847, aged twenty-six years, had formerly been about seven years under the influence and instruction of the teachers in one of the Sunday-schools of this town. After he left the school, about twelve years ago, he became sceptical and deistical in his sentiments. His character formed an epitome of his creed. When spoken to on the subject of religion, he was uniformly repulsive and morose.

During the winter of 1846, this young man became conscious that consumption had fixed itself in his frame, arising, it is supposed, from the rupture of a blood-vessel in the lungs. Although his illness was lingering, medical aid seemed to be of no avail. Several persons who were anxious about the salvation of his soul waited upon him, and wished, if possible, to bring the gospel message home to his conscience; but he resisted all their efforts to do him good, and treated both them and the subject with ingratitude and contempt. He was removed into the country, his friends hoping that a change of air might produce a favourable effect upon his health. But, no! the arrow from the quiver of the king of terrors had gone too deep into a vital part to be removed. Still he remained firm in his unbelief for some time; at length, however, I received a letter from him, which indicated to me that a change of views and feelings had taken place on the theory of a future life; but how or by what agency I could not tell. On returning home, a few days after, I found him a truly broken-hearted penitent. On inquiring how such a change in the entire constitution of his moral sentiments had been brought about, he told me that all the kind visits of religious friends he could refuse without any feeling of compunction or uneasiness whatever. But, he said, (and here is the pertinency and force, the unmistakable character of the whole case.)—"But this counsel, advice, and instruction which I received in the Sunday-school, I could not resist." Those impressions which he had received more than twelve years before, and of which no person knew anything but himself, and the All-seeing Spirit, those impressions haunted him in his moments of reflection, and during his midnight hours, until he became a broken-hearted penitent. He found peace with God through the atonement of our Lord Jesus Christ; and a greater change in the disposition and demeanour of any person I never saw. He died in the full triumph of faith, "Looking for the mercy of our Lord Jesus Christ unto eternal

FAMILY CIRCLE.

FOR THE WESLEYAN.

Conversion and Happy Death of a Little Boy at Horton.

BY THE REV. R. WEDDALL.

Robert Crane Fisher was the only child of Mr. John Fisher of Lower Horton. He was named after his uncle, the Revd. Robert Crane, whose memory is endeared by many considerations to a goodly number of believers in Christ Jesus, who will hail him as their spiritual father in the day of the Lord.

Dear little Robert appears always to have been a sickly child, but was remarkably thoughtful, and would always pay the strictest attention to the advice given by his parents. No expense and anxious care were spared to raise him if possible to manhood; a wise and merciful providence however had otherwise determined, and we are sure that our loss is his eternal gain. In the year 1847 he was brought very low by the scarlet fever, and during his sickness at that time, when asked if he thought he should go to heaven if he died, said, "No—he was not fit to die." In the fall of 1848, Robert attended a series of religious services held at Lookhartville, during which he manifested much concern for his soul's salvation, and told his mother that when the meetings were held at Lower Horton he would single himself out as a penitent sinner seeking mercy, and go forward that he might receive the benefits of the prayers of God's people. The time came and Robert, acting under this impression, took up the cross and went forward. A week or ten days after, he was taken sick of the bilious fever, and the perfect resignation which he manifested in the midst of severe suffering, shewed to the great satisfaction of all who visited him, that Robert had experienced a great change. On one occasion whilst his father was conversing with him, he said, "I

life!" What is the appeal made every earnest Sunday-school morning sow thy seed, and in bold not thy hand, for thou canst shall prosper, this or that."

STANDING REGULATIONS.

Correspondents must send their communications in a legible hand, and free of postage in confidence, with their names on the Editor holds not himself responsible of correspondents—claims the private respecting articles offered for publication pledge himself to return those not in Communications—no business, and publication, when contained in the if practicable, he will on no other as that they may be republished the Communications and each name about Editor, Halifax, N. S. Issued weekly, on Saturday Morning. Hops per annum, exclusive of post adrance—Single Copies three pence. The Wesleyan Ministers of the New Brunswick District are our Agents orders and notice reduplicates.

THE WESLEYAN.

Halifax, Saturday Morning, A

SABBATH SCHOOL.

Among the most beneficial Institutions of the day may I bath Schools. Taking their at a time when the juvenile much neglected, and was growing they have to no very limited salutary check to the overflow depravity, exercising a over those who needed that and raising to positions of comfort and usefulness, man their benign and controlling have advanced in life with de ed, and corrupting habits, as outcasts from society, miserable and a curse to the community.

Nor have their benefits point. In some instances the direct means employed of Lights" of leading youth of a truly christian character have they rescued from wicked have allured to the Saviour. cal instruction received has, blessing, enlightened the un deeply affected the heart; views of sin, operating a cor the conscience, and inducing liance on Him "who died again." Pardon of sin, pea in the Holy Ghost, the new over sin, has been the conseq under the dominion of saving have innumerable evils for for the future been preven the highest character, because good,—good the most influe most active, and the most j continuance,—has been real rectness of this statement ma amplex might be cited in t boration; some of which h time adorned our humble p more we hope yet to be ab the gratification of our read

Various and diverse are ities which God employs to himself. But it is known cases where all other mean influence of the Sabbath Sc ed in securing this end. under the personal training Institutions has this good b in subsequent life, and, it r wanderings from God, an of infidelity and vice, the Sabbath School have been remembrance, early impressi the devious path has been the Prodigal, restored to a