

The Wesleyan Methodist

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The Captivity of Zion.
By the rivers of Babylon, there we sat down,
In silence, in sorrow and tears,
We hanged our harps on the willows, to groan,
'Neath the weight of oppression and tears.
For oh! we are captives in a far-off land,
A land where the tyrant doth reign,
No measure of mercy, proclaimed on its strand,
Ere saluted its blood-guiltied slain.
No temple is there, nor altar of God,
Nor sacrifice offered for sin,
Nor priest in his ephod, to sprinkle with blood,
Both the vail and the holiest within.
How gloomy the prospect presented around!
Each fold of the bondage complains;
And the herald's dull low, and the streamer's
sound,
All say that a despot reigns.
The monarch is there, despoiled of his crown,
The priest in his vestments is shorn,
The prophet in anguish stretched on the ground,
Hath his garments all rent and torn.
The delicate mother is there with her child;
No delicate she is, for her breast,
As scarce to stand on the earth when it shaked,
In its lovely carpet of green.
Ah me! that mother hath sold her child,
And eaten and laid aside
A part for another meal, and is wild
With anguish, and wounded pride.
For a famine now spreads o'er the land,
As a judgment sent from heaven;
And our enemies with cruel hand,
But stones for bread have given.
The sons of Zion, more precious far,
Than gold or precious stones,
Are like unto earthen vessels there,
And their value is not known.
Their faces are black with oppressive toil,
And hope's fondlest gleamings are o'er,
Their sins and transgressions have made them
a spoil,
A spoil, and none saith restore.
In labour hard and life's decay,
The tale of their years is told,
And ever they think of the bitter days,
When they to bondage were sold.
But Zion shall be redeemed ere long,
By her strong Redeemer God,
And her enemies with anguish stung,
Shall sink beneath His rod.
And thou proud daughter of Babylon,
In ruin shalt surely fall,
And the blood of thy infants—daughter and son,
Shall stain thy massy wall.
G. W. T.
Dolph, July, 1857.

The Great Want of the Times.
ADDRESS OF THE MODERATOR AT THE
GENERAL ASSEMBLY.
When we look back to the first years of
the Christian dispensation, we see men and
women in successive multitudes receiving
the truth; believing in Jesus Christ as their
Saviour, evidently and living holy, joyful
and disinterested; and in the midst of many temptations and
sufferings. The preaching of Christ, and
salvation by him, then produced fruit that
could neither cease nor be mistaken,
so abundant in quantity was it, and so dis-
tinct in its character. Now, does Scripture
teach us that such fruit of preaching, such
success in turning sinners to salvation, was
intended by God to be confined to the primi-
tive times of Christianity? I cannot find it
so. The Pentecostal period, when apostles
and evangelists travelled from province to
province, and from city to city, unweariedly
and faithfully preaching salvation by Christ,
and him crucified; and, despite the ignorance
and prejudices which they had to encounter,
and the persecutions and oppositions by
which they were assailed, counted their
converts by hundreds and by thousands;
that period is not to be regarded merely as
a glorious morning of a Gospel day, the
light of which was to fade feebly as the
day advanced. It cannot be the true nature
of Christianity, that producing great effects
at first, it should wax feeble as centuries
roll over our world. Men opposed to it say
that it is becoming *effete*; that the nations
need something new, something fresher,
with new life and power in it. And do not
many of the friends of Christianity, many
true Christians even, practically, to some
extent, indeed, by implication, they hold that
we are not to expect such fruit from preach-
ing as the preachers of primitive times ex-
pected, and so abundantly received?
True, we have not the gift of tongues,
and the power of working miracles. But it
was not by these that men were converted
in the times of primitive Christianity. For
very many heard the tongues and witnessed
the miracles, and opposed and blasphemed
the more, instead of being converted.—
Everything through which the triumphs of
the Gospel were achieved in Pentecostal
times remains to the Church, and belongs
to her in all ages. The doctrine of the
cross then preached is the very same that
we now have in the Scriptures; and there
is not one word of the Holy Spirit being to
be withdrawn, or of his power being to be
restrained as Christianity spread over the
world. On the contrary, our Lord, when
he promised the Holy Spirit to his disciples
and Church, said that he should abide with
them forever. The gift of the Spirit, to
convince the world of sin, of righteousness,
of judgment—to quicken and give spiritual
life to sinners, and to sanctify believers, is a
permanent gift to the Church. It is a
gift on which the very existence of a living
spiritual Church depends. It is a gift, abid-
ing by which the plainly and repeatedly pro-
mised triumphs of Christianity, in which we
all believe, are to be accomplished. And
will not the converting and sanctifying
power of the Holy Spirit need to be mani-
fested many times more abundantly than it
is seen working now among ourselves?—
And if the Holy Spirit wrought so evidently,
and brought so many plainly into spiritual
life in the early times of Christianity, and
must and will do so again before the pro-
mised triumph of Gospel truth, where do

we find warrant for believing that mean-
while it is vain to expect His mighty work-
ings; that we are warranted to look only
for drops, not for showers?
With such a warrant to expect a large
and glorious work of the Holy Spirit in
every age and period for the conversion of
sinners, corresponds many a bright page of
the Church's history. There are dark
leaves upon leaves in the volume of that
history, but there are bright pages inter-
mingled. I go not very far away for them.
Follow George Whitefield, John Wesley,
Howell Harris, Charles of Bala, Rowland
Hill, (I might mention a host of others) in
their preaching salvation by Christ crucified
to perishing sinners. Did they expect no
more fruit from their preaching than we
expect from ours? Would they have thought
that it was all right if they had as few con-
versions following their preaching as we
have? Or, go back to the earlier times of
our Church, to the first century, to the
time of the preaching of the Gospel, or under
the ministry of McCulloch at Cambuslang,
of William Guthrie at Fenwick, of David
Dickson at Irvine, and of John Welsh at
Ayr? Of Dickson it is recorded that under
his ministry multitudes were convinced
and converted; that people under exercise
and soul-concern came from every place
about Irvine; that he had sermons every
market-day for the country people resorting
to the market, who crowded to hear him,
and filled his Church as on a Sabbath-day;
and in a large hall in his house, at Irvine,
there were often numbers of serious Chris-
tians waiting to converse with him. And
yet, all this life among his people, and
fruit from his ministry, Dickson was wont
to say that the vintage at Irvine was not
equal to the gleanings at Ayr, in John
Wesley's time. If these things be so, then
why so little of all this among us now?
Ah, we may well ask why. What was the
power that converted men in Pentecostal
times, or when Welsh, or Dickson, or Liv-
ingston, or Whitefield preached? Was it
the eloquence, or the reasoning of the man
who spoke? It was neither the one nor the
other. Eloquence never made a dead soul
become a living soul. Truth, even God's
own truth, never wrought that grand change;
for though that truth be good seed, it must
needs be quickened. The Holy Spirit was
that power; all God's children are born of
that Spirit.
That ministers among us now have the
Holy Spirit, not for a moment be ques-
tioned. For, verily, he is no true minister
of Christ at all who has not the Holy Spirit.
He may be endowed with natural talents,
and have an intellect of a high order; he
may have enjoyed the benefit of a thorough
education, both clerical and classical, and
his mind may be stored with philosophical
and classical lore; he may have made him-
self acquainted with the facts of Scripture,
and be well read in systems of theology; he
may mount the pulpit stamped with the
imprimatur of the Church, and discourse
eloquently to crowded and admiring audi-
ences; but if he is not a true minister,
he has not the Holy Spirit, he is no true
minister of Christ. How solemn the thought
in an assembly like this! Professing, appear-
ing to be a minister of Christ, though I
have the Holy Spirit, my brother, else we
are a walking, every-day lie. It is
only through men full of the Holy Ghost
that crowds of souls are brought to Christ
and salvation. Multitudes of immortal
souls are perishing around us, and even in
our own congregations. The power of the
Holy Ghost, and no power else in all the
universe, is able to quicken them—to give
them spiritual life. That power usually
acts through the instrumentality of the liv-
ing preacher's voice. All the great gather-
ings of souls to Christ, have been through
the instrumentality of the living voice of
men full of the Holy Ghost. It has pleased
God by the foolishness of preaching to save
them that believe.
There are a variety of gifts and endow-
ments, some of them valuable, some of them
necessary, to the ministerial office. Intel-
lectual culture is most valuable; an intelli-
gent acquaintance with the word of God,
and some ability to teach, and a good
heart, are necessary. But over and above
all these, it is the *being filled with the Holy
Ghost* that constitutes the full and right
endowment for the glorious work of the
ministry—for making men fellow-workers
with God. O that the hearts of the Church,
of her ministers and members, should be
intensely and in the first instance set.—*Wes-
leyan Magazine for July.*

Sympathy: A Scene.
As wide as the gulf is between the high-
est and the lowest grades of society, that
gulf is sometimes bridged in an hour by the
power of sympathy. Between the refinements
of the Fifth Avenue, and the squalid
misery of "Cow Bay," the distance seems
immeasurable. Who could conceive for
example, of a lady, educated among the
luxuries and niceties of wealth, taking to
her bosom the child of some wretched and
depraved woman of Five Points? Yet pre-
cisely this was lately done, under circum-
stances which will speedily be narrated.
A lady, whose aversion for lowly and
squalidness is extreme, and who could never
cross a street bridge, was led to pay a visit
to one of those mission stations in the Five
Points. It so happened that at the moment
of her arrival, the establishment was stirred
with the excitement of a new rescue. A
child had been taken from the breast of an
imbruted mother, and brought to the home
in a state of neglect which could not be ex-
ceeded. The little thing had not a thread
of clothing, except a wrapper which had
been borrowed for the moment.
As the child was unrolled, the lady look-
ed on, as perhaps Pharaoh's daughter look-
ed at Moses in his ark of rushes. The sight
was enough to melt a stone, how much more
the heart of a mother!
The infant looked up with as sweet a
smile and as bright an eye as ever gladden-
ed the nursery of a palace. Our fastidious
lady was dissolved in tears. She followed
the nurse to the bath; saw the human form
or washed from the which in which it grew;
was charmed with the beauty and perfection
of the infant; witnessed the process of per-
haps the first dressing that little boy ever
had; she saw that under the filth of utter
neglect there had been concealed a babe of

exquisite loveliness. The child smiled and
looked into the lady's face precisely like a
white-robed darling which that mother had
left at home. She wept again and again
upon the child, until it was time to retire.—
After going out of the apartment, that fan-
tastic mother remembered that the poor
child seemed hungry. She went back, and
next, the friendless outcast of Cow Bay and
in that lady's arms, as happy as any hungry
nurseling could be, as it fed to its little
heart's content.
We forbear comment where so little is
needed, and so much is possible. An incident
like this reveals a power of sympathy, which
God has imparted in human hearts for the
noblest ends. Could these sympathies have
been free play; could the gift of caste be
retained and the prosperous otter moisten
the soil of neglect and misfortune; could the
extremes of society more frequently meet in
our hospitals and almshouses; could that
which would blessings would be interchang-
ing what burdens lifted; what sorrows averted;
what fountains of sin dried up; and what
scope afforded for the imitation of Him who
left heaven's palace; to dwell—an angel of
mercy—in the dreary abode of our ruined
race.—*N. Y. Observer.*

The Way to be Happy.
A story is told of two travellers in Lap-
land, which throws more light on the art of
being happy than a whole volume of pro-
verbs and aphorisms. Upon a very cold
day in winter they were driving along in a
sledge wrapped up in furs from head to foot.
Even their faces were closely covered, and
you could hardly see anything but their
eyes, nose, and those were white and gleam-
ing with frost. At length they saw a poor
man who had sunken down benumbed and
frozen in the snow. "We must stop
and help him," said one of the travellers.
"Stop and help him!" replied the other,
"you will never think of stopping on such
a day as this! We are half frozen our-
selves, and ought to be at our journey's end
as soon as possible." But I cannot leave
this man to perish," rejoined the more
humane traveller; "I must go to his relief,
and he stopped the sledge. "Come," said
he, "come and help me to raise him." "Not
I!" replied the other; "I have too much
to care for my own life to expose
myself to this freezing atmosphere more
than is necessary. I will sit here, and keep
myself as warm as I can till you come back."
So saying he resolutely kept his seat, while
his companion hastened to the relief of the
perishing man, whom they had so providen-
tially discovered. The ordinary means
were used for restoring consciousness. But
the traveller was so intent upon saving the
life of a fellow creature, that he forgot his
own exposure; and what were the conse-
quences? Why the very efforts which he
made to warm the stranger warmed himself.
He had the sweet consciousness of doing a
benevolent act, and he also found himself
glowing from head to foot, by reason of the
exertions which he had made. And how
was it with his fellow creature, who had
been afraid of exposing himself? He was al-
most ready to freeze, notwithstanding the
efforts he had been making to keep him
warm! The lesson to be derived from this
little incident is very obvious.—*N. Y. Obs.*

Confide in God.
There once lived in an old brown cottage,
so small that it looked like a chicken coop,
a solitary woman. She was aged, and her
eyes were dim, and her hair was white, and
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