

POETRY.

For the Wesleyan.

Israel's Captivity.

By Babel's streams desponding they sat them down and wept, And silent were the harps they so tunelessly had swept;

The heathen for their pleasure had asked a sacred strain; But Israel's maidens drooping thus mournfully complain,—

The glory of our foes, like the light of day appears, And Israel's beauty's faded, why wonder at our tears!—

To sing those songs of Zion which breathe a joyous strain, Would ill become our station, or suit our galling chain;

Obscure glory alighted, has covered us with shame, Has caused our beautiful City, once noble in its fame,

O could they rise and see us from David's city torn, Chained by the walls of Babel, how would their spirits mourn?

Then ask not ye that chained us, and placed us by this stream; To sing the songs of Zion,—a holy, joyous theme,

But if, O sons of Babel! our sins have caused our chain, Think not within your palaces forever to remain;

Thrice happy then shall he be—the victor in his joy, That will towards you quickly the selfsame hate employ,

Thrice happy then shall he be, whose sword by Babel's stream Red with the blood of Babel's sons, with victory shall gleam—

But touched by Israel's Daughters, shall triumph o'er our foes. T. H. D. Horton, N. S., August, 1849.

For the Wesleyan.

The Disciples of Jesus forbidden to Fear.

"Fear not little flock," &c.—St. Luke. Is not the gentle shepherd near, To guide and save the fold?

Why doubt the watchful care of One, Or combat shrink, as if alone?

What tho' the world appear in arms, Against the humble race; Who here 'mid grief and pain and tears,

Why dread the rage of death and hell, In close and well form'd host: Whilst the crown'd conqueror of those

Then "fear not little flock" the wrath Of these in proud array; Who for a while may spend their rage,

Should famine, pestilence and war, United scourge our world; And these in all their dreadful forms,

And when at last the hour arrives, When those, now summon'd home, Are call'd to walk the dreary road,

Then let them fear, and fear alone, Great Zion's glorious king; For such as love and fear his way,

Shelburne, April, 1849.

BIOGRAPHY.

For the Wesleyan.

Memoir of Mrs. Ann Morris.

Formerly of Halifax.

By THE REV. G. O. HURSTIS.

Christianity is constantly receiving fresh proofs of its divine origin, in the triumphant deaths of its professors. The religion that enables us to meet the king of terrors, without dread, and in the spirit of holy triumph, is evidently the religion of Christ; it being one design of his incarnation and death to deliver from the bondage occasioned by the fear of death,—

As I have alluded to her Father, I doubt not but a few remarks respecting her parents will be interesting; and we shall thereby be reminded of the early days of Methodism in Halifax.

ded on the Windsor Road, and subsequently in Halifax, where he resided until his death. As regards his religious views and character, he was at first a high Churchman, strongly prejudiced against dissenters, so much so, that for several years after his arrival in America, he never was in a dissenting place of worship.

The subject of this memoir was twenty years of age when she was converted to God, through the instrumentality already mentioned. Shortly after this important event, she was united in marriage to Alexander D. Morris, who was also a member of the Wesleyan Society.

Cornwallis October 15th 1849.

For the Wesleyan.

Obituary Notice.

DIED at Five Islands, on Friday, the 28th September, after an illness of twelve days, Andrew, son of Andrew and Margaret Thompson, in the 15th year of his age.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or testimonials, free of postage; and extract as in confidence, with their proper names and address.

THE WESLEYAN.

Halifax, Saturday Morning, October 27, 1849.

THE CHURCH.

On no ecclesiastical subject has more been written, than on the one which is designated at the head of this article. It is one of great importance, and, divested of the dogmatical propositions with which it has been unnecessarily connected, cannot fail to maintain a well-deserved interest in the minds of those

In accordance with these views we design—with greater or less frequency—as circumstances may permit, to introduce into our editorial department articles on this vitally important subject, written in the spirit of candour and christian liberality, and with due subordination to the teachings of divine inspiration.

vain pretensions, and misrepresented hooves the man of God to be c—the armour of righteousness o—hand and on the left."

Wesleyan Normal and Practising

The Foundation stone of a Wesleyan Normal and Practising School, Horseferry Road, Westminster was laid on Thursday the 27th in the presence of a great number of persons, by Thomas Farmer Esq.

Their venerated Founder was great importance of education. I entered upon his career, before Kingwood School, which was not exclusively for the sons of preachers

He could not but express his sense of the importance of such training. Children, he conceived, required no of tact and ingenuity. Men were every other profession; and it seemed that so many years should pass, and no plan be provided for training of schoolmasters.

It was necessary (he went on) to connect religious with secular not to cultivate the intellect less, feelings and affections more. The pel of God was an efficient instrument for this purpose through a wanted nothing but a direct appeal to the understandings and their children. Let them open I the widest extent, and invite to the of the neglected poor,—give the ration, an education which would take an active part in the but their own advantage and that of let them connect with that education, a habit of reverent Scriptures, and a habit of embu with facts of Scripture history, an history of the incarnate Son of G means, they would not only lead to an enjoyment of Christ prepare them to become accredited our churches, in the length and land. In whatever light they vision of their meeting, it seemed ing of a new era—the commencement of things.

Some persons that Wesleyan Methodism had extent, fulfilled its mission to the led its mission—it just hardly e at home or abroad. He believed Methodism would be more blessy than ever it had been, and w means of more extended benefit large. Let them gird themselves every man come forward with perty and exertions, to aid the Divine Master, and to spread h widest possible extent. They h quarrel with other bodies. He bless the other evangelical do thousand fold. But there was land to be possessed; there was Wesleyan agency; and he trust be forthcoming.

The Institution, we learn, "provide accommodation for ing, and training as teachers one hundred Students, at one the total outlay will be at l