

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;
For how could Jude's song, once so joyous in its
theme,
Be sung with hearts of gladness by Babel's passing
stream?

The heathen for their pleasure had asked a sacred
strain;
But Israel's maidens drooping thus mournfully
complain,—
"How can we sing these measures which wrapt
our souls in joy,
Now thoughts of gloomy sadness our captive tribes
employ?"

The glory of our foes, like the light of day appears,
And Israel's beauty's faded, why wonder at our
tears!—
Our harps 'midst weeping willows we pensively
entwine,
And steep our souls in sorrow where Babel's beau-
ties shine.

To sing these songs of Zion which breathe a joy-
ous strain,
Would ill become our station, or suit our galling
chain;
And if we now awaken our harps to sorrows tone,
The wrongs we feel from strangers must faithfully
be shown.

Her glory alighted, has covered us with shame,
Has caused our beautiful City, once noble in its
fame,
To lie in crumbling ruins the scorn of all our foes,
Where bones of holy prophets, and sainted chiefs
repose.

O could they rise and see us from David's city
torn,
Chained by the walls of Babel, how would their
spirits mourn?
How would their pure devotion to Israel's God
draw nigh?
How would their faithful swords for Israel ven-
geance cry?

Then ask not ye that chained us, and placed us by
this stream;
To sing the songs of Zion,—a holy, joyous theme,
A theme that must upbraid us who have unfaithful
grown,
And often left his service whose goodness we had
known.

But if, O sons of Israel! our sins have caused our
chain,
Think not within your palaces forever to remain;
Your enemies, like ours, will ripen, and then the
harvest come,
And He who weighs the Nations shall seal your
fate down.

Thrice happy then shall he be—the victor in his
joy,
That will towards you quickly the selfsame hate
employ,
Which urged you, unrelenting, to dash our joys
aside,
And revel in your splendour upon our Nation's
pride.

Thrice happy then shall he be, whose sword by
Babel's stream
Red with the blood of Babel's sons, with victory
shall gleam.—
Our harps no longer useless, your willows shall en-
close—
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?
Then why to fear or dread give place,
Or quail like those of old?
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,
Their foes are doomed to face?
Strong in their Captain's force they fight,
In whom they put their foes to flight.

Why dread the rage of death and hell,
In close and well form'd host:
Whilst the crown'd conqueror of those
Heathen foes is yet to rest?
But wields his sovereign power unchecked,
With his majestic sword still deck'd.

Then "fear not little flock" the wrath
Of those in proud array;
Who for a while may spend their rage,
Impotent as their sway:
Whilst in your cause the Eternal fights,
And claims for you, your purchased rights.

What tho' the world convulsed and rent,
Tumultuous, heaved by groans;
Ev'n from its centre to its skirts,
Seems fill'd with tears and moans:
The friend Omnipotent still reigns,
And o'er earth's empires holds the reins.

Should famine, pestilence and war,
United scourge our world;
And there in all their dreadful forms,
In furious wrath be hurl'd:
Still shall the flock, the Saviour claims,
Be safe from all their vengeful aims.

And when at last the hour arrives,
When those, now summon'd home,
Are call'd to walk the dreary road,
Which closes at the tomb:
Then shall the staff of their kind Lord
A safe and truthful aid afford.

Then let them fear, and fear alone,
Great Zion's glorious king;
For such as love and fear his way,
Shall miss no valued thing:
And will when all this strife shall cease,
Dwell in their own lov'd land of peace.
Shelburne, April, 1849. Δ

BIOGRAPHY.

For the Wesleyan.

Memoir of Mrs. Ann Morris.

Formerly of Halifax.

BY THE REV. G. O. HURST.

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,—in other words, to take away the sting of death, which is sin;—thus enabling the believer, in the hour of dissolution, to shout victory through the blood of the Lamb. Such was the case with our beloved sister Morris, who on Friday 28th Sept. was removed from the church militant to the church triumphant. For more than half a century, she was an eminent instance of the saving grace of God; having never lost the evidence of her acceptance with God, from the time she first received it, to the day of her death,—a period of 56 years. It would no doubt, be interesting to many, could we relate the particular circumstances connected with her conversion to God; but as she kept no diary of her christian experience, and was rather reserved in speaking of herself, we are deprived of that pleasure. This much, however, the writer ascertained from her own lips—"I was first convinced of sin, by witnessing my father rejoicing in God," soon after he obtained peace through believing; and it was not long after that "I also could rejoice in the pardoning love of God."

She at once united with the Wesleyan Society, in Halifax, and, to the end of her earthly pilgrimage, continued a consistent, worthy member, evincing to all around, by a holy conversation, and remarkable uprightness of conduct, that there is a blessed reality in the religion of the Bible.

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. Her father, whose name was Bowser, was a native of Yorkshire, England, who with his wife and family, emigrated to the United States of America, a short time previously, to the revolutionary war. He purchased a good property, in the State of New York, and was just beginning to realize the comforts of a home in the New World, when he was obliged, in consequence of his loyalty to the British throne, to forsake all. He directed his footsteps to Nova Scotia, the asylum of loyalists in those days. He first set-

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. Shortly after his settlement in Halifax, his wife, much to his regret, united herself to the *plain, pious, one-hearted, little band*, of Wesleyan Methodists. And here it may be proper, to notice, the circumstances which led her to take this important step. It was very commonly asserted in those days, that class meetings were *secret meetings*, and that every member was obliged to confess, particularly, his or her sins, as in the Romish confessional. Mrs. Bowser resolved if possible to gain admittance, in order to find out the truth or falshood of this report, or rather assertion. Accordingly she went, and ascertained that these meetings were not of the character she had supposed. At the first meeting she was convinced of sin—shortly after found peace—united with the Society—and continued with the Methodists to the day of her death. Mr. Bowser was also brought to God, and joined the Wesleyans, and remained with them two years, when he was removed to the Zion above. He was, I have been informed, the first person interred, in the Wesleyan Burying Ground at Halifax.

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. They lived together in the utmost harmony, until his removal in 1818 to a better world. In 1838 Mrs. Morris removed to Richibucto, N. B., to reside with her eldest daughter, (Mrs. Wood). From thence in 1844 she came to Cornwallis, and lived with another daughter, (Mrs. Rathburn), until her removal to Paradise. Those who were acquainted with the deceased, need not be informed, that she possessed many excellent qualities of mind—was eminently devoted to God, and justly merited the title of "a *Mother in Israel*." Her piety was not of a superficial kind, assumed only on certain occasions. It was deep, constant, and permanent. Her whole soul seemed imbued with the love of God, which prompted her to every good word and work. She was not ashamed of Jesus, nor to engage in holy duties. In her frequent visits to a friend, not far from where she last resided, I have been informed, she scarcely ever left the house, without engaging in prayer. Indeed this was her usual practice. Her last illness was protracted, though not severe until near its close. I had the privilege of frequently conversing and praying with her, and truly it was a pleasure to hear her speak of the things of God, and to witness the blessed effects of the grace of God, in calming and comforting her soul in the midst of weakness and pain. She was not the subject of rapturous emotions; her peace flowed like a river, and her faith never failed. A short time before she died, her sufferings were intense, but grace triumphed. Not a repining word did she utter, nor did she seem impatient to be gone. She waited, looking for the coming of her Lord, and she looked not in vain. The messenger came, and released her from all her sufferings, and the spirit left the cumbrous house of clay, to wing its way to the bosom of God and to the regions of joy and undisturbed repose.

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. His mind was brought under the gracious influence of a Protracted Meeting held the preceding Spring. Awakened by the Spirit of God to a deep sense of his lost estate as a guilty sinner, and feeling an earnest desire to obtain redemption through the blood of Christ, even the forgiveness of sins, he with others similarly affected, complied with an invitation which was given, and presented himself as a subject for the prayers of God's people, and on his own part sought God with all his heart. Nor did he seek in vain, for it was not long before his soul was filled with peace and joy in believing on the sinner's Friend. Young, and naturally timid, as he was, he declared before the congregation, what "God had done for his soul." The testimony which he thus bore to the power of the Son of Man on earth to forgive sin, produced a very gracious effect on the minds of those present. Andrew continued to serve God. But his race was short. God was preparing him for a speedy removal from the sorrows and temptations of time to the bliss and security of the heavenly world; into which happy state we have reason to believe he has through grace now entered. "Blessed are the dead that die in the Lord." May the youthful reader consider that in the hour of death and prepare him for a better world; and under this consideration may he yield himself to God, which is his reasonable service!

G. W. T.

STANDING REGULATIONS.

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

The Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted.

Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us.

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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 justly concerned for one of the great objects of the Saviour's vicarious sacrifice. This object is stated by the Apostle Paul in words which demand serious and prayerful attention: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." These expressions justify us in asserting, that, in a correct sense, there is no salvation out of the Church of Christ. It is this consideration, among others, which calls upon us, as we value our salvation, to devote our best energies, in ascertaining what the Church is; and to subject to the strictest scrutiny the pretensions of those, who, in the exuberance of their exclusivism, monopolize every claim to the characteristics and unrestricted privileges of this divinely appointed and divinely constructed Institution, and leave all who associate not with them to the uncovenanted mercies of God. If these pretensions are founded in truth, dangerous is the present state, dark and fearful are the prospects, of those not included within the favoured pale.

In proportion to the momentous nature of the issues involved, should be our solicitude in reference to the precise position we occupy with regard to the true Church. It cannot be a matter of indifference to a rightly influenced mind, whether his union with the "Church of the first-born" be vital or merely supposititious—whether his relation to the family of God be supported on grounds divinely recognized, or only on those of human fabrication. As already intimated, the settlement of this question may involve his all of safety and happiness, through the whole period of existence. Whilst therefore we would carefully abstain from all undue magnifying the externals of the Church, we are prepared to admit, that it is a question of paramount importance to individuals, whether or not they are, in a scriptural sense, members of that Church for which Christ gave himself, and which claims Him as its "Head."

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. In these days of bigotry,

vain pretensions, and misrepresentation, the man of God to be the armour of righteousness on 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. interesting Report of the various proceedings connected with the event is given in the Watch-dog; but it is too lengthy for us to give the following extract of an excellent speech delivered on the part of the President of the Conference trust will be read with that interest.

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 education of children in that local persons belonging to the societies parts of the nation. Mr. Wesley some Charity Schools and Day Schools one connected with Old Ford City Road Chapel was built. indications of what Mr. Wesley felt done,—only the means were not. However, they seemed now to be of their eminence, and especially to educate, from their obscurity, and educating body of religious people. They, as Wesleyans, had been their part of the work, but they were establishment for the training of He could not but express his sense of importance of such training. dren, he conceived, required no of tact and ingenuity. Men every other profession; and it is able that so many years should pass, and no plan be provided for training of schoolmasters. How- venience would now be remedied been under the necessity of sending to Scotland, but that state of be suffered to continue. He re- had now come to have a Train- he extensively felt,—and felt in

"It was necessary (he went on to connect religious with secular to cultivate the intellect less, feelings and affections more. The pel of God was an efficient instru- played for this purpose through a wanted nothing but a direct app- gospel 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 bus- their own advantage and that of let them connect with that edu- instruction, a habit of reveren- 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- eration to an enjoyment of Christ prepare them to become accredited our churches, as the length and land. In whatever light they view- sion of their meeting, it seemed- ing of a new era—the commence- state of things. Some persons that Wesleyan Methodist, but extent, fulfilled its mission to the led its mission—it is just hardly e at home or abroad. He believed Methodism would be more bless- try than ever it had been, and means of more extended benefit- large. Let them gird themselves every man come forward with perity and exertions, to aid the Divine Master, and to spread his widest possible extent. They quarrel with other bodies. He bless the other evangelical dis- 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