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Poetry.

DREAMS OF THE DEPARTED.

BY H. P. WASON.

Sad, but sweet is music's cadence,
Wasted low the waters o'er,
Swelling through the mellow twilight
From some far off, lonely shore.

Such the almost hallowed feeling,
Which around our dreams is shed,
When a dim and shadowy vision
Brings to us the buried dead.

Then those eyes so deep and earnest,
Rest again in that loved gaze,
Which on us so full and fondly,
Gently beamed in other days.

And those voices mild and melting,
Which long since were hushed and still,
Tenderly again are speaking,
With a spirit's power to thrill.

Thus, within their holy presence,
Many years forgotten lay,
Since we mourned their long departure,
Since their souls were borne away.

Life may have its many pleasures,
Rich its joys, and deep its love,
But how sweet are those communion's
With our spirit friends above.

—Zion's Herald.

POETIC GEM.

Dream not in sadness
O'er joys that are flown;
Memory is madness

When fond Hope is gone,
Dark though the day be,
The clouds rolling past,
In splendour it may be,
Will vanish at last!

The glories of morning
Must follow the night,—
Its empire adorning
With warm life and light;
The shadows are breaking
That hung o'er thy fate,
The day-dawn is waking—
Despair not! Still wait!

Then when the day-beams
Sparkle and glow,
Blest in their ray, streams
Of pleasure shall flow;
Life shall be gladness—
Love shall be truth—
Forgotten be sadness,
And life-long be youth!

Onward, then, heading
The voice of the past—
Though thy heart's bleeding,
Hope till the last!
Time as he's fleeing
With a fate-laden wing,
Shall give thee a greeting
Like sweet birds in Spring!

Christian Miscellany.

We need a better acquaintance with the thoughts
and reasonings of pure and lofty minds.—Dr. Searle.

Blind Meggie.

BY REV. GEORGE SCOTT.

A highly venerated Minister of the Wesleyan Church is reported to have said, in reply to some remarks intended to depreciate the estimate of the influence of Methodism in Scotland: "I can point you to a fishing village there, where the Methodists are living in entire sanctification, while we are only talking about it."

The village referred to was, doubtless, Newburgh, near Aberdeen, of which place Mr. Wesley says: "The flame begins to kindle even at poor dull Keith; but much more at a little town near Fraserburgh; and most of all at Newburgh, a small fishing-town fifteen miles from Aberdeen; where the society swiftly increases, and not only men and women, but a considerable number of children, are either rejoicing in God or panting after him." And again: "I went to Newburgh, a small fishing-town, fifteen miles north of Aberdeen. Here is, at present, according to its bigness, the liveliest society in the kingdom."—*Wesley's Journal*.

For a considerable time only six females were united together as a class, and they were subjected to no small measure of per-

secution. Among other things, the parish minister refused them tokens of admission to the sacrament of the Lord's Supper, unless they would cease receiving the Methodist Preacher. They waited upon him at his home to remonstrate respectfully with him, not having merited excommunication; and when they found him firm, they, in their simplicity, said, "Well, sir, as you will not admit us to the Lord's table, we must just ask the Methodist Preacher next time he comes to administer the sacrament to us himself." This wrought an instantaneous change, and the tokens were given forth at once. More distressing to the pious sisterhood was the intimation from the preacher that he would be obliged to discontinue his visits, and bestow his labour where a larger population might afford greater prospect of success. Long they remained stationary, and feared they would have to part with the preacher, when, as one of the number observed, "It pleased the Lord to convert and add to us three shipmasters at once; and O, how we did pray then that he would keep us humble!" The society, though excellent in its kind, was never large, and by deaths, removals, and injudicious and unsought-for chapel-building, became so reduced that scarcely any were left, and the preaching was ultimately discontinued.

One of the original members, who has been more than seventy-five years a Methodist, and "lived" entire sanctification three-score years and ten, now resides in Aberdeen, happy in God, and thankful that two of her grandsons are in the Methodist ministry. Another, familiarly known by the name at the head of this article, after having "lived" entire sanctification for half a century, was admitted to see God face to face on the 25th of June last, and her "earthly house of this tabernacle" was deposited in Mr. Topping's family-grave at Peterhead, beside the remains of one of the worthies who heard and profited by Mr. Wesley's labours in Scotland, Mr. J. Taylor, of Wardend, near Banff, whose house was a welcome home to the preachers, and who closed his pilgrimage under the roof of his son-in-law at Peterhead.

Margaret Henderson, called "Blind Meggie," from the painful circumstance that in her youth she saw very imperfectly, (she had for many years past been entirely blind,) was awakened to concern about her soul, and joined the Methodist Society, when seventeen years of age. A sermon upon the impressive words, "The harvest is past, the summer is ended, and we are not saved," was blessed of God to this end, and after eight days of sore tribulation, during which she feared losing her reason, while she literally roared because of the disquietness of her heart, the load was removed, and her sorrow turned into joy, by a gracious application of the words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." She saw the suitability and sufficiency of the salvation provided and proffered; she was enabled by faith to receive and rest upon Christ Jesus for personal and present acceptance with God; and she received "beauty for ashes, the oil of joy for mourning, and the garment of praise, for the spirit of heaviness." The change effected by the Holy Spirit in her relation to God and inward experience was manifested by a holy life and conversation, though she was frequently the subject of violent assaults from the powers of darkness. On one occasion she was strongly tempted to drown herself, and was thrown into great mental anguish; but she dropped upon her knees, poured out her complaint to God, and to use her own words, "the foul spirit departed, and Meggie went on her way rejoicing." Her little cottage became the resort of a few pious Methodists in Newburgh, who gathered together there in the name of Jesus for prayer and holy fellowship; and the name of the place on such occasions was, "The Lord is there."

The immediate neighbourhood was noto-

riously for wickedness; and Meggie and her companions had to endure, like the Master, the contradiction of sinners. Stones were often thrown at them, and torrents of abuse, obscenity and profanity poured forth by reckless young men; but all were borne with a meekness and gentleness that confounded the persecutors. One of the most bold entered her house on one occasion to ridicule in no measured terms that religion which was Meggie's joy and stay; but she was enabled calmly, but most solemnly and kindly, to address him on the danger in which he was, and exhort and beseech him to turn to the Lord; enforcing her words by the tears flowing plentifully from her almost sightless eyes. The appeal was not made in vain: the young man melted, acknowledged that what she said was truth, that the devil had tempted him to act as he had done. Ever after he appeared truly serious, attended the formerly despised prayer-meetings, and is now a deacon of the Free Church. She was wont to ring a large hand-bell to call the people to worship at the Methodist chapel; and when the congregation was assembled, she then took her seat beside the pulpit to lead the singing; and one day, while vigorously sounding her bell, an ungodly woman threw her down; but, as she said, "I soon got up again, resumed my ringing, and rejoiced that I was counted worthy to suffer for so good a Master."

Meggie cherished ardent desires for the glory of God, and her soul yearned in tenderest pity over her ungodly neighbours, prompting her to earnest endeavours to save some of them. She went from house to house wherever she had access, warning the inmates of their danger, and beseeching them to be reconciled to God; and these visits were made a blessing to many. During the early days of her connexion with Methodism, she enjoyed repeated opportunities of hearing Mr. Wesley; and, to her latest hour, delighted to refer, in her characteristic manner, to the impression produced upon her mind when she first listened to that eminent servant of God: "I said, 'That's nae a man, he's just an angel; and ye ken I was nae sae far wrong, for was nae he an angel of the churches?'"

Great was her distress when the Methodist ministry was withdrawn from Newburgh: it seemed as if the place of her nativity had no longer any attractions for her, when she could not enjoy her much-loved ordinances, and communion with the people who were emphatically her people. She was anxious to remove where such ordinances and communion could be obtained; but her destitute circumstances rendered a removal unlikely. By the kindness, however, of a pious leader at Peterhead, (Mr. Topping,) in conjunction with others, a residence in that town was arranged for her during the remainder of her pilgrimage. When it became known that Meggie was about to depart from Newburgh, the people flocked around her, urging her to stay, all expressing regret at the prospect of her leaving. Such was the respect her holy consistent character had secured for her, even among the unconverted.

Her latter years in Peterhead were years of much bodily weakness and suffering: but literally she could sing,

"Not a cloud doth arise to darken the skies,
Or hide for one moment my Lord from my eyes;"

for whatever might be the nature or amount of her afflictions, she was always cheerful, and every feature of her countenance was radiant with the outbeamings of inward abounding consolation. Many a time has the minister or pious friend ascended her stairs with a heart big with sympathy on account of her known distresses, and anxiously considering how to address most effectually words of comfort to the sufferer; but, seated by her side, the outflowings of her joy in the Holy Ghost, springing up from the "well of water" within her, have at once charmed away every feeling of sadness,

and he who came to weep with her sorrows, has had, instead, to rejoice in her rejoicings. She was assisted to her class only a few days before her departure; and that night she was very happy, quite on the verge of heaven. In great ecstasy she said, "I shall be home before any of you; O follow; follow!" and then, in a manner never to be forgotten, burst out into a song of praise to God. She seemed to feel as if it would be the last time of her meeting with the people of God on earth, and with deep feeling, quoted the verse,

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round his throne we meet!"

Meggie seemed as though she could not tear herself away from her beloved classmates; standing at the door of the room, she took hold of a young sister's hand, saying, "O sweet lamb, is not this good?" and then broke forth again in singing a few lines descriptive of her present happiness in Christ, and bright and near prospect of glory in his unveiled presence. She then went home rejoicing, and was the same night taken seriously ill. After suffering much bodily pain for a week, in the midst of which she joyed in God, and assured those who visited her of her undiminished consolation in Christ, she passed through death triumphant home, on the 25th of June, 1846, aged nearly eighty years. "The poor have the gospel preached to them," and "the common people heard him gladly."—*Christian Miscellany*.

Questions for Somebody.

1. The building in which the church worships, of which you are a member, cost a large sum of money before it was fitted to accommodate a congregation. When would that church edifice have been built, if the other members of the church had taken no more interest in the matter than you have ever taken, or had left the contributions necessary to meet the expense just where you left them?

2. In order to maintain public worship, and secure the observance of the ordinances of the gospel, the church pledged themselves to support their pastor. If all the members of the church according to their means, had paid into the treasury as you have paid, according to your means, what kind of support would the pastor have received?

3. In carrying on the public worship of God certain incidental expenses must necessarily be incurred, such as lighting, warming, and cleaning, sometimes repairing. If all the church had acted as you have in these respects, how would the church have been lighted, warmed, cleaned, or repaired?

4. To keep up a high degree of spirituality, and promote brotherly love, the church of which you are a member appointed a weekly prayer-meeting. If all the members had attended as you have attended, how long would that prayer-meeting have been kept up?

5. The denomination of Christians to which you belong, including the church of which you are a member, are engaged in an active struggle with the powers of darkness, at home and in foreign lands; and to wage this war with any reasonable prospect of success, prayer must be offered, money contributed, men raised up and sent into the field of conflict. If all professing Christians were to pray for and contribute to this object, as you pray for and contribute to it—if the world is to be converted by human agency, when would it be converted?

The Best Choice.

Lady Jane Grey was once asked by a friend in a tone of surprise, how she could consent to forgo the pleasures of the chase, which her parents were enjoying, and prefer sitting at home, reading her Bible. She smilingly replied, "All amusements of that description are but a shadow of the pleasure which I enjoy in reading this book."