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TIIE WESLEYSN.

| The mildness of his manners, and the un- assuming piety of his deportunent, endeared him to an extensive circle of acquaintances and friends.' <br> It caunot for a moment be questioned, that the religious education which Dr. A1-Gill received under the parental roof, had a very decided influence upon his mind. We have, during our residence int this country, have, furing our residence office-bearers in met with many who are other churches, who received their first religious inpressivas in connexion with Methodism. It is a capital mistake to suppose that Methodism has failed iu Scotland. Methodism never has failed, and never can fall, so long as it continues to be Wesleyan Mlethodism. IIad the arrangements of our been failitully adhered to, and efficiently carried out the direct effects of the systenI would in all probability have been much more extensive. It is well known that Mr. Wesley adspted Methodism to the peculiarities of Scotland. Episcopalian as he was, he formed what may be designated a Scoltish Presbyterian Wesleyan-Methodist church, because he was fully convinced that church, because he was fully convinced that such a system was best suited to the counsury. By su doing he did not imterfere with a single espentially importantit principle of Methodism. It still retained its identity. W. M. Magazine. <br> Where is He? <br> John tii. 11. <br> Is he in your worshiping assembly on the Sabbath? Do you repair to the salucluary confidently expecting to meet him there? Does his manifest presence banish every worldly and irreverent feeling? Does the mete our to you the word of life, and render mete out to you the word of life, and render it sweet to your taste, and nourishing to your soul? <br> Is he in the prajer-meeting? Do you, in company with, at least, one or two others, meo together weekly, aud claim the fulfilment of his promise to be with you? And is he there, causing your hearts to burn within you, and strengthenitgg you to lay huld with a firmer grasp upon his promises? When you leave that place of prayer, does your coluduct say, "We have seeu the Lordy Is he <br> Is he in the family ! Has lie made his abode with you? Does his presence refresh the weariness of toil, and lessen the burden of care, and brighten the smile of affect ion? Does he take your children in hisarms and bless them? And does he assure you that you shall form an undivided family in those mansiuns which he has prepared on high? <br> Is he near to you? or is he afar off-to be stull farther when this world shall have run its appoimted course, when the impassable gulf shall separate the righeour from the gulf shall separate the righeoua from the wieked! Call upon him rhite he is near. <br> The Dissiple is as his Master. <br> Do you think your condition in life a humible vue? So was Clarist's. He was the re- putcd son of a carpenter. He was the inputed son of a carpenter. He was ine in- mate of no costly dwelling. He laboured with his own hands. The proud doubtess Boked down upon him. It is enou the disciple that he be as has master. <br> Do you suffer from a lack of the comforts, conveniences, and even the necessaries of had was wearied with his journey, lie hungry when he had not the means of pro curng food, was weary when he had not where to lay his head. In all hese respects you are as well off as was Chirist. It is e- nough for the disciple that he be as his masnough for the disciple thathe be as his mas- <br> Do you meet sorrows which weighdown the soul, causing, days of heaviness and nights of weeping? So did Christ. Hie was a man of sorrows, and acquainted with grief. Sorrow and weeping were the charterisucs of his life. It is enough for the disciple that he be as his master. <br> Do you meet with unkinduess where you you have a right to expect love? Are your motives misiuterpreted and your efforts to do good rendered abortive do good rendered abortive; and do you meet with deception and treachery? So did Christ. He was despised and reject. ed of those whom he came to save . many went back and waked no more with him, and one of the chosen twelve litited up his heel agailust him. It is enough for the dis- <br> iple that he be as his my his consideratin reanve <br> 1 deligious $\mathfrak{Z n t r}$ ligates. <br> (From Exangelical Christondon) <br> The Observance of the Nabbath in Framee. <br> The journals state that the commissinn appoimted to examine this proposition is $\mathrm{l} d-$ vourable to it. Accurding to the project of the honourable representative, all the works underslie direction of the Guvernment shall be suspended during the Sabbath. 'The heads of minufactures, fabriques and other workshops, bhath also he obliged to give a day of rest to their workmen, and the warehouses shail be open ouly under certain conditions. <br> The idea is excellent, doubiless. I am persuaded that one of the principal causes of national demoralisation mus be traced to the habit of profaning the Sabbutl:. The physical as well as moral and religious wellbeing of the population demands, in this respeci, a complete change., If we conld have, $n$ true Sabbath according to the commandments of Scripture, - a Sablath einployed in the exercises of piety and love,a Sabbath occupied in meditation on the word of God, in prayer, and in schoois where the Gospel is taught to the children where the Gospel is taught to the children of the poor-a Sabbath, in short, such as exists fur a considerable portion of the pop. ulation in Englaud, Scotland, and the United States,-it is certain that our country would soon draw from it the most benefi. cial and salutary influences. It would be no exaggeration to say that, at the etd of a sufficient interval, the opinions and customs of the country would lie transformed. <br> But, unhappily, the question is very different in France. Respect for the day of the Lord must be in the manners before can tigure usefully in the laws. The legislature can only be, in this, the living expression of public opinion. If it offend this opinion it is is danger of doing more harm than good. The Bourbons of the ancient branch, on their return in 1814, issued a law, by which all cilizens were forbidden to opeu sheir shops on Sunday or to work openly. What was the result? Every one cried out and revolted against the measure, hecause it appeared a sumple act of conplaisance if the $P$ apist party. Offenders muluphed birough a spint of opposition: sone mdividuals eren broke tbe locks on their street-dours, to have. a plausible ex- cuse for making a locksmith work. O:hers <br> proved to be that door, of which it is wri:none can shut 11, and, being opened, nata through. Many fane: hies prachared a pased of the bible, gradualiy a a andoned the prajeuises of the Romish chareh, and requested that a pastor migho be semt them. Several erangelists have resided ar La Gande, and the good work has been exiended and es. the good work has been extended and es- tablished. Such is the deare of these hinest people for the regular preaching of the "ord, that they have erected at therr ex. pense a hattse which will serve as a plave of worship, to whicha are atlached a;art. ments intended for a school, and as a resi- dence fir the master. Unhappuly, heir dedence bir the masier. Cuhapply, iheir de- sires hase non yet been fultilled. It is much to be wished that a sumable teachier, "han, could also perform on the Sabbith the du. lies of an evangelist, would settle among that people, who would reccire him winh joy, and uate together in contritating to his support. <br> In how many ways is not the work of God placed before us! Even the shortest j jur- ney opens a wide field of labomr to Chrisiian activity; and what is wanting to change the most aspirng wishes into delightulal and wondrous realities? Is it money? That already cxists, and only needs to be employ. ed. It is oaly given us in urder that we may do good with it. It is but a sign of employed for that end the sign is exchanged for the thung signified. Is "1 mora! power that is wanting! Surely in the present day, as in that of the Apostle James, "every good and every perfect gift cones dowir, from above-from the Father of Lights." Trom above-from the Father of Lighes." It is the weakness of our faith, the coldiness of our lave. the feebleness of our hope, that we must accuse. Let us, then, humble ourselves. It is to that posture thit we ourselves. It is to that posture that we must return. A midst the universal agita. tion that surgounds and affects us, it is only the low: $y$ who will be able to accomphish any great work. They atoue seek great- ness and strength from the irne sourceThat which comes from di, I is alone rail: placed themselves at their windows ani pretended to pursue their ordinary occupatious. III brief, the arents of police were not suf. In brief, the agents of police were tur suf. fictent to draw up the verbal processes of fio many offences, and the execution of the law was abandoned. Would mot the same thing happen uow! and would not the peor ple percerve, in the l"wal oblyation t: observe the day of the Lord, dered hy the (iovernmen Then an anchio "ppo <br> Sunday, -which it :s :mi) But the <br> bis heard a mass which bast (and many even do not atiend <br> mainy) to spend the Su <br> verus, plays, ganea and forbidding all work these hours of ler-ure up to the excespeg up to the es <br> familn $\mathbb{E}$ ircle. <br> Gastarus and the Prasanl Girl. Gustarus III., King of Sweden, passing <br>  a young peasani girl, of imeresting |
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