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# THE WESLEYAN.

John was busy out of doors, Andrew, who good to the souls of others by establishing meet-was alone in the mill, took John's Bible, for ings for prayer, which were much owned of God, minds of all. When it was known that any Mithe purpose of casting it into the river; how- and the society soon increased to thirty-five. A nister was coming to the village, who, in his ever, just as he was about to throw it in, he opuned the Bible mechanically, and this pas-sage caught bis eye: 'Two-shall be grinding at the mill; the one shall be taken, and the other shall be left.'-Mat. This the plan of martine, having explained of expectation, to attend on his ministry. ration struck his conscience with the the plan of salvation, and afterward engaged in the plan of unvalues, and alterward engaged in represented the possession of presented emetics, be placed the Bible again in John's chamber. Dating from the motor the motor big plan of unvalues, and alterward engaged in presented emetics, be placed the Bible again in John's chamber. Dating from the motor the motor big plan of unvalues, and alterward engaged in presented emetics, be placed the Bible again the motor big plan of unvalues, and alterward engaged in presented emetics, be placed the bible again the following morning one of the girls received the motor big plan of unvalues, and alterward engaged in presented emetics, be placed the bible again the following morning one of the girls received the motor big plan of unvalues, and alterward engaged in presented emetics, be placed the bible again the motor big plan of unvalues, and alterward engaged in presented emetics, be plan of an inex-pointed for the Rev. W. Burns, jun., son of the met, reference being made to the fact of the con-Minister of the parish, to plan the plan of the another the in the met the plan of the plan of the the the plan of the the t ment Andrew, income a new man ; thereaf-ter he showed bimself to be a sincers servant no Obrist. "United, from that time, heart and coul with one snother, John and Andrew, young as they were, soon be-came, in the hand of God, instruments of a aligious awakeeing in the village and the

Sible colpertage has frequently horne good fruits among the Swedish and Norwegian:

of the Bible for sale on board a Norwegian "I am happy,' replied one of the vessel. that book, which I have for so many years rished to possess, for my own sake, is my voyages. I have a complete Bible at home, indeed, but my dear wile has a pious heart ; and naturally, I feel un willing to deprive her of it. The New Postament which I have here along with me, was sent me six years ago. It is to that, under God, that I attri-hute my conversion. The entire Bible which I purchase from you will never leave me.' " I sold," continues the same colporteur " tan Bibles on board of another Norwegian . I was aware that, morning and even-

# Bible. The reading of the plan motion Bible. The reading of the plan motion Bible. The reading of the plan processor of the second plan processor of the second plan frequent of the second plan bible bible

said be, 'who gave me a New Testament, last year, when I was sich in the 'hospital. My New Testament taught me to know the physician of my soul, Jesus Christ, the Sa viour ; and, thanks to God, I am now ful! of oy.' Another sillorwrote to ma, that the Word of Gud had been his support and consolation, in the midst of sharp trials, which he had to undergo, during nine consecutive months."-Cor. Presbyterian.

### WESLEYANA.

#### From the Wesleyan Mithalist Magazine for 1848. Methodiam in Kilsyth.

In the month of July, 1827, Mr. James Came-

ron, of Kirkintilloch, (now a Wesleyan Mission-

closed, twelve professed to have found neace and joy through believing.

This was on the last Sabbath in February 1885. On the following Thursday, the parochial fast was observed ; and as all labour was suspended, there was a prayer-meeting in the chapel; and in the course of the day, eight persons entered into the glorious liberty of the children of God. In the evening Mr. Patrick preached ; and while he was at prayer, one, and then ano ther, were constrained to cry out, " What must I do to be saved ?" Before they separated, thir ty-two were enabled to rejoice in the possession of conscious salvation. Within a very short space of time, upwards of eighty were converted to God: and the Rev. Peter McOwan and the Rev. James Mitchell spent several days there, in preaching, and visiting from house to house those who had recently been gathered into the fold of Christ. Although some of these did not continue to adorn the doctrine of God our Saviour in all things, yet the steady and consistent piety of by far the greater number, has been the octhem are, at this day, in our class-books ; some have fallen asleep in Jesus; and others have removed to different parts of the country. To the progress of this great work, it will readily be beleved, there were "many adversaries." Some thought that our meetings were marked by irregularity and confusion ; and yet it not unfrequently happened, that many who from various motives attended the preaching of the Word among us, went away with the conviction that, after all, we were not so far wrong as they had been led to suppose. A free, a full, and a present salvation was preached; the differences o human character were accurately distinguished : a direct application was made to the hearts and consciences of the hearers; and, by the blessing of God, the seed sown was not unfruitful. In deed many persons who did not at this time con-

wife, and one or more children, have been seen and scenes were witnessed that day in Kilsyth, mingling their tears and prayers at the throne of the like of which had not been known within the ary in South Africa,) visited Kilsyth, and deli- the heavenly grace; and when the mother of a memory of any then living. Since then the good an impressive discourse in the open air; family has been converted to God, she has been become the guide of the anxious inquirer, and to salvation." is frequently employed in administering consolation to the sick and dying ; and we rejoice to number among the obedient servants of the Lord. the aged sinner, whose locks had grown gray in sin : his house had been notorious as the haunt brought to God. Such was the state of things up to the year 1837. About this time, an aged woman, in connection with the Relief congrage tion, but who had experienced her first spiritur good among the Methodists, finished her course with joy. Her peaceful and triumphant end At the same time, a reviving influence had al so been felt in the established Church, under the preaching of the Rev. Mr. Walker, of Muthill Perthshire; and in all the churches of the vil lage there was a great increase of deep and pow erful religious feeling. A Total-Abstimence So ciety, also, having been formed, and conducted on strictly religious principles, many who had connected themselves with it were led to unite themselves to the church of Christ. A number the established Church followed their example ; and public worship, which has only occasionally sence of all grace from the mind. The hand been celebrated on Sabbath evenings, was now which pollutes the Sabbath with unhallowed laregularly conducted by the respective Ministers. In May, 1838, some Ministers of the " Congregational Union for Scotland" formed a Socie ty, and, in the early part of the summer of 1839. useful. Thus, an energetic and simultaneou

threatenings, and even violence, to plunge ed their notes on trial from the Rev. W. Illing-his comrade into a disorderly life. All his worth, in March, 1833. Having tasted that the Lord efforts were ineffectual. One day, while is gracious, they manifested their desire to do and eighteen among-ourselves; and an expect-ages yet to come? No: but measured only by But it was on the 23d July, 1839, that the

version of two of their number, the rest were mon in the market-place, before his departure, earnestly exhorted to seek the same salvation ; as a Missionary, to a foreign land. The weather the power of God was present, both to wound was unfavourable, and the congregation adjournand to heal. Sighs and tears expressed the emo-tions of their bearts; and before the meeting cx. S; from which it was shown when it might be considered to be a day of God's power, and what the people of God would be willing to do in that day. It was, indeed, a time to be remembered : the serious countenance, the falling tear, the death-like silence ; all indicated the approach

of the mighty rushing wind. But that was the most interesting and solemn moment, when the youthful preacher, with hands clasped, and eyes lifted up to heaven, in an agony of prayer for the Holy Ghost to descend upon the people, exclaimed. "O come ! come !" and, being strengthened in faith, " He is coming! He is coming !" Suddenly a voice was heard from among the congregation, "He is come ! He is come ! Halle lujah! hallelujah! Glory be to God !" This ran like electricity through the whole assembly of fifteen hundred persone; and the scene which succeeded will not admit of description Here was the formalist, of fifty years' standing in the church, shaking from head to foot, and crying aloud for mercy. There was the cry heard, "What must I do to be saved ?" while others, in exultation, were exclaiming, "Behold, God is casion of great joy. The names of thirty of my salvation !" An Elder, who was endeavouring to direct and comfort his aged mother, was eized by the convincing power of the Spirit; and, with a voice which, had it not been seen whence it came, could scarcely have been believed to be human, cried out, "O Christ have mercy on my soul! O break this hard heart ! Those persons who had themselves passed through similar exercises, embraced the opportunity of suggesting such observations to those who were in a state of mental distress, as seemed most appropriate ; although many, who might have been expected to come forward, were so confounded at the sudden and unprecedented occurrence. that they appeared for a time utterly at a loss Presently, one ran to the Manse with tidings of what had taken place in the church : when one of the Ministers, ascending the pulpit, gave a few words of advice, sang, prayed, and dismissnoct themselves with us in religious nociety, ne. ed the congregation. But, although they left vertheless received serious impressions which ne- the church, many persons would not and did not ver wore off. Generally speaking, when a house go home, till God had blessed them. The ves was thus visited, the divine influence rested up-on more than one individual: the husband and other places in the town were opened for them work has been going on : all the churches have been greatly owned of God ; the places of worship have been well attended, and numbers have found the Go-pel to be the "power of God un-

ages yet to come? No; but measured only by infinite duration. Eternity is the great lawgiver, and arbiter of time; records its events for jude-ment; gathers its materials for publication m the new beavens and the new earth ;" number its days, and will be its final end. Now, the Sabbath prefigures eternity. That Divine hand which regulates the diurnal revolutions of time, makes time's business pause on every seventh day,-

NOVEMBER

#### "An awful pause ! prophetic of its end."

Blot out the Sabbath, or reduce it to a level with the other days, and eternity has no remembrancer, no advocate in that man's conscience. Such a man wants no Bible, no Minister, no commanion of saints, no God. He robs God. He role himself, and the world. He becomes a murden er general of souls. The seventh day is appointed for the "certain season" of the "angel" to descend and move upon " the water" of time's Bethesda," to impart a healing virtue, that all who bathe their weary souls after the six days toil, may be healed and refreshed. But, to extend his "sheep market," the Sabbath breaker dams up "Bethesda." Rise up in judgment against him ye "multitude of impotent folk, of blind, hall, withered, wailing for the moving of the water"!

Wesleyan Missionaries, in common with other Protestant Missionaries, have given the Sabbath to Newfoundland ;- and with the Sabbath, all its christian privileges, its sacred ordinances, its solemnity and joy. The Mission Chapel, tower-ing above the dwellings of the people, is the mohument of the Sabbath's triumph over the usurp-ing power which had degraded it to a level with fellow days. In the Missionary's sphere of abour, schools are in operation, and education, based on sound scriptural principles, flourishes. A purer and loftier character of morals is visible among the people. The altar in the temple is not the only one; for in the recent revivals of religion, and in the progressive work of piety so visible to day, the prophecy is fulfilling " The Lord will create upon every dwelling place of Mount Zion." as well as " upon her assemblies, a cloud and smoke by day, and the shining of a burning fire by night." Families have their altars, their morning and evening sacrifice. Come, ve despisers of evangelical picty, ye who would monopolize the truth and then adulterate it with men's traditions, and pronounce my beloved and venerated fathers and brethren, intruders in the vinevard, and unauthorized labourers; come with me, and view the works of the Lord by our lespised instrumentality! See! There is a fishrman's cabin. The light of the lamp hung up a the chimney, just glimmers through the wisdow and sheds a feeble ray amid the darkness of the tempestuous night. Let us draw near to the window. You need not fear being discovered, for the night is dark and stormy, and within a few yards ocean is lashing with fury the sullen rocks on which the cabia is built. See! there are mother aud children upon their knees around a little table. Where are the father and elder brothers? At sea. They were expected home to-night : but the hour of rest is con are not returned. But the family altar must be surrounded and the evening devotion offered. Hear the prayer of that pious wife ! Listen to the responses of those little children who units in supplication for their father's safety. Do not suppose that this is either an exception or my thing uncommon. ' Our family altars are yearly increasing in numbers. But of the blessedness of family piety I am not now called to speak. But anid all that is exposing the fisherman to danger and death, the remembrance of his wife and family at prayer for him cheers and animates him amid the storm. "Were you frightened George ?" I asked a little boy, who, with his ther and elder brother, had been exposed all night to a storm at sea. " No sir, not much," he answered, "though Dick reared out once We'r lost " but father shouted and said 'No. mother's prayin' for us boys.' So we held on till day light." "Yes, my boy," I remarked, "your mother prayed, that night in carnest for you. I had lost my way in returning home and the night being dark I went up to a house lighted with a lamp, and just as I was about to enter. I heard your mother's voice in carnest prayer,

borders without interfering with us. A great

change has recently passed over a few of the

most zealous Episcopaiian clergy. At their first

## SOVEMBER 10.

mod under our ministry in the abser own pastors, painted to their ung bours who called doemselves " church mid " Go and rebuke them, and no have been instrumental in 'turnin' from darkness to light." And t good, visibly good. This summer a testant mercantile establishment has ted any fish to be handled on the Sa deed I have but heard of one Prot chant in this District turning his Sabbath, and that was an exception and rule. So that the deacons, appo Episcopalian bishop, by minding th inces, by teaching their own peop listing schools, and, above all, by with their Wesleyan neighbours. dishing a good amount of good in This is cause of thankfulness to all ca

Nor is the influence of our holy less felt upon Rome. The Romish not condescend to beg of Methodis of your oil for our lamps are gone of fact is her members are beginning to of Sabbath breaking, and first one a other is breaking off the practice. ago one of the priests denounced Sal ing from the altar. The new bisho stand, is also manifesting zeal for t Here then is, at least one lamp li that dark church." Pray and labour low labourers ! If we cannot give of lamps, we will give them a light.

#### Por the Milltown, (N. B.) Circui

Mr DEAR BROTRER. - The pe highly of the periodical, and if better, we should be able to diam eral more copies. I have nothing ance to communicate from this p moral vineyard. I bave frequent couraged from the smallness of gations, and the paucity of belp on the work of God.-Neverthe not been without some signs o gracious influence has apparent! the minds of the people, under ing of the WORD. By the grace o more than ever determined to la his command, and offer all my we Emigration to Wisconsul, and 4 distant regions of California, in better land, and of glittering of almost constant topic of convers no emall number from this, at rounding villages, have already parents and friends, and bavesposing themselves to mult plie and privations, pnimated with a dealy to become rich. They ha never read, or if they have, it is they have for gotten, that imporof Sacred Scripture " They i rich fall into temptation and a into many foolish and hurtful drown men in destruction and For the love of money is the root

from which many persons received much spiri- instrumental in bringing the whole household to teal profit. As he repeated his visit, it was the saving knowledge of the truth. The man thought proper to engage a hall in which public who, for years, was the terror of the village, has become the guide of the anxious inquirer, and ing made, at the same time, to the Superintendent of the Glasgow Circuit for a regular supply of Local Preachers. A small society was for ed : but though a considerable number of persons attended the preaching, so little immediate fruit appeared, that at one time it was thought of dissipation, but it is now no less remarkable that it would be advisable to desist from visiting as the place where many souls have been truly the place, and to employ elsewhere the labour expended upon it. A more encouraging state of thing , however, after a time, began to appear. Many persons became deeply inspressed by a conviction of the importance of the things belonging to their peace ; and in the latter end of the year 1832, it pleased God thus to impress produced a great effect upon the minds of many the mind of Mr. W. Edmond, from whose statement the present account has been chiefly collected. To the spiritual conversion of Mr. Edmond, the instrumentality of Mr. Benjamin Dewsbury, officer of Excise, then stationed at the Bankier Distillery, in the parish of Denny, Stirlingshire, chiefly contributed. Having heard Mr. Dewsbury preach, and also conversed with him in private, Mr. Edmond was fully convinced that he was a stranger to the peace of God which is consequent upon justification, and that, therefore, he had not, as yet, "a good hope through grace." His mind was filled with fearful apprehensions of the future : and for fifteen month he was so distressed with a consciousness of his guilt and danger, that life itself became a burden. But after this so long-continued night of corrow, "the day dawned, and the day-star" arose in his heart." He was enabled to believe with the heart unto righteousness, and Christ began a series of open-air services on the Sab-was made of God unto him "wisdom, and right-bath mornings, which were made exceedingly cousness, sanctification and redemption." The Spirit itself bore witness with his spirit that he was a child of God. Although living at some

## CORRESPONDE SCE.

Original Matter is particularly requested for this Paper such as, Length Intelligence - Biographies - Notices of the Prigmal Matter is particul riv requested for this Paper such as Local Intelligence -Biographies-Notices of the introduction, rice, and progress of Methodism in Cir-cuits, Bevinsis, and remarkable Conversions-Articles on education, tribperance, hierature, science, and religion-Illustrations of Prov dence-Sketches of Scrip-ture characters-interesting anendotes-descriptions of natural sciences-Papers on any prominent feature of Actividian dec. .lethodtem. &c. &c.

tricles, as a general rule, should be short and pithy ; as a judicious variety in each nömber is the secret of news-

> For the Wesley au. NOTICES OF NEWFOUNDLIND. [No. 10.]

The principal evil the first Missionaries had and your little sisters prayed 'Lord preserve to contend with in Newfoundland was Sabbath my father."

breaking. Your readers, Mr. Editor, would " A city set upon a hill cannot be hid." The probably perceive this in my last letter; and let Sabbath is beginning to be respected by the themselves to the church of Christ. A number them not suppose that it was a triffing evil,—that generality of the Newfoundland fishermen. The the members of the Relief Society. Those of conquests ne clorious triumphs. Sabbath at proconquests no glorious triumphs. Sabbath breaksent by working in their fishing rooms, are per-sons professing to belong to "the Church" a ing includes many evils, and bespeaks the abit is called. But we know that they are but nominally Episcopalians. Their clergy, who are bour, veils eternity from human view. of the high, Tractarian School, begin to find And. exclude eternity from man's means and that they have work enough within their own

" chief market of his time," and what is he ?

" A beast ; no more."

induction among the people to whom we had effort to carry forward the good work of God Is man immortal? Not as seen in time : for he been preaching the Gospel for many years, they was made by all denominations of Christians .-dies. Eternity alone gives him immortality and tached to the Episcopalian church, felt a high distance, he and another person agreed to join the Wesleyan Society in Kilsyth, which then be whole year before "the o'erwhelming showroom for action. Time has no existence but for regard for the Wesleyan Missionaries, and eternity; por aim, nor means, nor end, nor glo- would not suffer them to denounce us as schismaer" descended, there were twenty distinct praverthe Wesleyan Society in Fusyer, which they receive meetings every week among the memilers of the ry. Eternity gives time its character. As time ties. These pious Episcopalians who obtained

which while so no covered after erred from the faith, nd pierce through with many sorrows." Yours, &c.

Millionon, N. B., Ocr. 23, 1949

For the

Andover, (N. B.) Circui My DEAR SIR,-I send you five additional subscribers for paper. I am gratified in statin an evident improvement in th fairs on this Circuit. The cong generally large, and we have no out some tokens of the Divine Several young persons have came to this place ; some of v blessing of God, professed te redemption in the blood of Chi givene-s of sins ; and I truunited with the bland w shed t ing " the Song of Moses and t fore the Throne. We intend tracted Meeting on this Circuit we are praying and hoping the the Church will be specially m occasion.

Yours, Sec. W. Our Brother has our thanks tional Subscribers." We shall I tions to hear from Lim again in A little more " canvassing" on New Brunswick Brethren would crease our sub-cription lit. V this matter upon their attention known to themselves. Brethren ! all you can for The WESTLY

F ... Petitcodiae (N. B.7 (i REV. AND DEAR SIR,--1 h ruse in stating that the services

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