

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

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POETRY.

SACRAMENTAL THOUGHTS.

NO. II.

"Behold, I come quickly."—Rev. xxii. 12.

WILT thou return,
Thou great, thou distant One!
On clouds of heaven
Triumphant lighting down?

Shall I see thee,
Thou loved now unseen!
Thy manhood clothed
In Deity serene?

See thee, my God,
My Saviour, Brother, Friend!
And be with thee
Where visits never end?

Or here, or there,
Be it at thy decree,
I know no heaven
Except the sight of thee!

If I e'er try
To think what heaven is,—
Its pearly gates,
Its golden seats of bliss;

Nor form, nor mould
To fancy's search is given,
And answer none,
But, "Jesus is thy heaven."

Blessed Saviour!
Thou art my heaven now;
Fountain of joy,
Whence all its currents flow

Musing thy word,
I hear thy voice the while;
On nature's front
I see thy loving smile;

Upon my knees
I seem to know thee near;
Thy table spread,
I feel that thou art there

And when I share
Its hallowed mystery,
In tasted love
My spirit feeds on thee.

So known, so seen,
In sweet communion near,
In sympathy
So holy and so dear:

Jesus, I think,
Thus communing with thee,
Yes, I can think
What heaven perhaps may be.

My bosom swells
To give thy presence room:
Come, Lord Jesus,
O quickly, quickly come!

The above is selected from a publication, entitled "The Table of the Lord."

BIOGRAPHICAL.

From the Wesleyan Magazine for May.

MR. WESLEY'S CONVERSION.

From the Minutes of the last Wesleyan Conference, it appears that it is intended in the year 1839 to celebrate the Centenary of the formation of the Methodist societies: an arrangement from which great good may be anticipated. Communities as well as individuals are liable to degenerate; and hence the necessity of a frequent recurrence to the principles upon which they were originally founded, and to the objects which they were intended to accomplish. There is one fact connected with the rise of that form of Christianity which is denominated Methodism, to which I think attention might at present be profitably directed. I allude to Mr. Wesley's conversion, the centenary of which will fall upon the 24th of May next. It was on the 24th of May, in the year 1738, that the Rev. John Wesley obtained the inward witness of God's pardoning mercy, with that new and holy nature which was manifest in his active zeal and blameless conduct during the remainder of his very useful life. Of this great and momentous change he has given a circumstantial account in his Journal, which I beg leave to transcribe and to which I shall take the liberty of appending a few remarks. The following is his own account:—

"Monday, Tuesday, and Wednesday, I had continual sorrow and heaviness in my heart; something of which I described, in the broken manner I was able, in the following letter to a friend:—

"O why is it, that so great, so wise, so holy a God will use such an instrument as me? Lord, let the dead bury their dead! But wilt thou send the dead to raise the dead? Yea, thou sendest whom thou wilt send, and showest mercy by whom thou wilt show mercy! Amen! Be it then according to thy will! If thou speak the word, Judas shall cast out devils.

"I feel what you say, (though not enough) for I am under the same condemnation. I see that the whole law of God is holy, just, and good. I know every thought, every temper of my soul, ought to bear God's image and superscription. But how am I fallen from the glory of God! I feel that I am sold under sin. I know that I, too, deserve nothing but wrath, being full of abominations; and having no good thing in me, to atone for them, or to remove the wrath of God. All my works, my righteousness, my prayers, need an atonement for themselves. So that my mouth is stopped. I have nothing to plead. God is holy; I am unholy. God is a consuming fire; I am altogether a sinner, meet to be consumed.