

# THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I. HALIFAX, N. S. MONDAY EVENING DECEMBER 17, 1839. NUMBER 22.

## POETRY.

### SACRAMENTAL THOUGHTS.

NO. III.

"For we being many are one bread, and one body; for we are all partakers of that one bread."—1 Cor. x. 17.

"There shall no sign be given to it, but the sign of the Prophet Jonas."—Matt. xii. 39.

When in that deepest deep,  
Hidden from day,  
Hidden from all but thee,  
The Prophet lay:

Dead to all sympathy  
From things below,  
No more a living one,  
Except in woe:

Didst thou, O Lord of life,  
In the dark hid,  
Of hell's eternal gates  
Thyself behold:

Thrust in him the doom'd,  
The outcast one,—  
Forth of a sinking world,  
In judgment thrown:

O in a deeper deep  
Behold us then,  
And in these waters own  
Thyself again:

As counted none for us  
Among the dead,  
Thou ocean-weight of guilt  
About thy head:

None to respond to thee  
Or feel, or hear,

Except the' eternal One,  
And He not there;

He deem'd to thy cry,  
By the wild roll  
Of those mysterious waves  
Upon thy soul:—

By thy remember'd grief  
When thou wert thus;  
O blessed Jesus, know  
Thyself in us.

Partakers of thy death,  
And in thy tears;  
O count our sorrows thine,  
And thine our tears.

And thine the enemies  
That seek our shame,  
To blacken with our guilt  
Thy holy name.

"Ye did it unto me,"  
Repeat that word,  
Though hell's malignant host,  
Despising heard.

Say it in earth—in heaven,  
Thy people own:  
O say it in our hearts,  
That we are "one!"

## DIVINITY.

### THE SUBSTANCE OF A SERMON.

BY THE LATE REV. E. HARR.

(Concluded.)

"Brethren, pray for us!"—1 THESS. v. 25.

IV. We are warranted to expect it from your own professions. Many of you adopt the language of the Prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, THY GOD REIGNETH!" You profess a high degree not only of respect but of love to your Preachers. Now, what, if you were upon the proof of what you profess,—how would you go about it? O you would bring many strong proofs of it! But your proof would be very defective unless it included your PRAYERS for us.

Some of you can scarcely give us any other proofs of it. You have not a chamber upon the wall to spare, nor can you furnish it with a bed, and a stool, and a candlestick, for the Prophet when he comes your way. Your barrel is empty of meal, and you have no oil in your cruse. But you ought to be aware, that it is in

your power to do us the greatest service, to give us more unequivocal proofs that you "receive a Prophet in the name of a Prophet," and to use more infallible means of securing a Prophet's reward by PRAYING for us.

V. It will be for your own advantage to pray for us.

1. It will prepare your minds for hearing us. Prayer has often a reflex effect. If you pray fervently for the Preacher, you will come to hear with a humble and teachable mind, and will leave your prejudices behind. Suppose you have prayed in faith, that God will guide his thoughts and touch his lips with a live coal from the altar, you will then come to hear what the Lord shall say to you. You will then receive every lesson, exhortation, reproof, or warning, as from God. "You will not then be saucy, because he drags out your bosom-sin." "You will not kick, because the word touches a tender part, or pierces you to the quick. You will not then wish him to speak smooth things, or to prophecy deceit, or to be ever adding, as an emollient or a palliative, "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." You will not wish him to sew pillows under arm-holes, daub you with untempered mortar, to heal your wounds slightly, or rock you in the cradle of security, and sing "PEACE, PEACE, when there is no peace." No; you will wish him to take the sword of the Spirit, and wound you to the heart. You will consent to take bitter pills; and will permit him to take you by the shoulders and to drag you out of Sodom; and you will go away tolerably satisfied with the Preacher, though perhaps not so well with yourself.

2. This will make us useful to you. Praying hearers are always the most profited by what they hear. If you pray for us, God will give to us what we need for you. Thus you will receive what you most want; and you will attend to it, receive it, hide it in your heart, carry it home with you, ruminate on it, and feel and obey it. All that the Preacher receives in answer to your petitions, will be especially yours who ask for it. Thus you will always go away instructed, edified, and comforted, when you pray for us.

VI. Your prayers will make us more useful to others. The strength of this argument rests much on your benevolence, your love to mankind. Do you wish to eat your morsel alone, like a voracious brute? or have you compassion on "the ignorant, and on them that are out of the way?" If the latter, then know, that your prayers may become the means of filling us as common reservoirs with the living water, for the use of all the neighbourhood. We shall be enabled to lay up corn, not only for the king's household, but for all