

# THE WESLEYAN.

For the Provinces of Nova Scotia, New Brunswick, &c.

"HOLD FAST THE FORM OF SOUND WORDS."—SCRIPTURE

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## Poetry.

For the Wesleyan.

### HYMN

I.

Holy Saviour I would write,  
Let thy Spirit pure indite;  
Of thee, to thee, be the theme,  
Thou art and ocean to the stream  
—Father, I do honor thee,  
Be not thou ashamed of me!

II.

All eternity is here:  
All of hope and all of fear,  
Heights and depths of good and ill,  
Far and near accessible;  
Lost to Deity restored;  
Glorified in Christ the Lord!

III.

High and lofty one above;  
Brother of an humble love,  
All to me, as all in all,  
When I stand, and when I fall;  
Living, dying, let me be,  
Living, dying, still to thee.

IV.

Take me in my weakness now,  
Comes the reader? Bless him Thou!  
Bless him for the wish divine,  
To be with a God like mine;  
Glory in the Lord I boast,  
Father, Son, and Holy Ghost!

Trinity

A. J. WILLIAMS.

## Theological.

### FENELON'S PIOUS REFLECTIONS, FOR EVERY DAY IN THE MONTH.

#### FIRST DAY.

*Of the scarceness of true faith*—1. "When the Son of man cometh, shall he find faith on the earth?" Luke xviii. 8. If he should now come would he find it in us? What fruits of faith have we to show? Do we look upon this life only as a short passage to a better? Do we believe that we must suffer with Jesus Christ, before we can reign with him? Do we consider this world as a deceitful appearance, and death as the entrance to true happiness? Do we live by faith? Does it animate us? Do we relish the eternal truths it presents us with? Are we as careful to nourish our souls with those truths as to maintain our bodies with proper diet? Do we accustom ourselves to see all things in the light of faith?

—Ps. cxlv. 14; Prov. xiv. 12; Rom. viii. 1.

Do we correct all our judgments by it? Alas! the greater part of Christians think and act like mere heathens. If we judge (as we justly may) of their practice, we must conclude they have no faith at all.

2. Let us fear, lest the kingdom of God should be taken from us, and given to others who may bear better fruits. "That kingdom of God" is faith reigning in us, and governing all our thoughts. Happy he who has eyes to see this kingdom. Flesh and blood cannot discern it. The wisdom of the natural man is wilfully blind to it. The inward operations of God appear as a dream to him. To know the wonders of God's kingdom, we must be born again; and to be born again, we must die unto sin; this is what the world cannot consent to. Let the world then despise, and censure, and condemn the truth, as it pleases: us for us, O Lord, thou hast commanded us to believe, "and to taste thy heavenly gift." We desire to be of the number of thine elect, and we know that no person can be of that number, who does not conform his life to what thou teachest.

#### SECOND DAY.

*Of the only way to heaven*.—1. "Strive to enter in at the strait gate," Matt. vii. 13. The kingdom of heaven is not to be entered but by violence; it must be taken, as it were by assault, like a besieged place. The gate is strait and narrow; we must bow, we must bend, we must make ourselves little, to gain admittance. The great gate, which opens wide, and is passed by multitudes, leads to perdition. All broad and smooth ways are dangerous. Wo unto us when the world favours us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven. Let us beware, therefore, of going on with the multitude, and let us seek the traces of the few; let us follow the foot-steps of the saints along the craggy paths of repentance; climbing over the rocks, seeking secure places in the sweat of our face, and expecting that the last step of our lives should still be a violent struggle to enter the narrow gate of eternity.

2. We are not predestinated by God, but to be made conformable to the image of his Son; to be fastened, as he was, to a cross; renouncing, as he did, all sensual pleasures; and to be content, like him, in the midst of sufferings. But, blind as we are, we would get down from this cross, which unites us to our Master. We cannot leave the cross, but we must also forsake Christ crucified; for the cross and he are inseparable. Let us then live and die with him, who came to show us the true way to heaven; and let our