

## FRAGMENTS OF PIOUS MEDITATIONS.

NO. II.

THE glory of the Eternal Jehovah is his goodness, and that glorious benevolence, is manifested throughout all his works, and affords a delightful contemplation, for angels and for men.

If we survey the wonderful works of the great Creator, we discover beauty, and divine harmony, throughout the universal chain of creation; and if we take the wings of meditation, and soar on high, there we behold his glorious works, rejoicing in the divine wisdom of the great God, who formed them.

The Sun rising with dazzling splendour, diffuses light, and life, and joy, in his course, and declares the goodness and benevolence of God; the Moon travels in gentle majesty, and reflects her pale rays, crowning the night with her mild glories; the stars, in countless multitudes, revolve their glittering orbs, and beautify the heavens with their golden lamps, they speak in silent language, the glory of God, and that his ways are unsearchable.

If we review the works of the lower creation, all nature lifts up her voice to praise her great Creator. The great and mighty deep lifts its waves on high, and magnifies that benevolent Being, whose bounds it cannot pass; the lofty mountain, and the lowly valley, the shaded forest, and fragrant flower, praise their great Creator in silent adoration. The dauntless lion, and the humble lamb; the soaring eagle, and the humming bee, all declare the power, the wisdom, and the goodness of God.

But chiefly Man,—that favourite of heaven, whom God has crowned with honour and redeeming love, and endowed with an immortal soul, the image of his own eternity, the mysterious jewel of the creation, the wonder of angels, and the purchase of mercy.

When we survey this stupendous universe, and reflect that all was created by the mighty power of God, we are lost in admiration; but, when we reflect on the boundless love of that benevolent Creator, who gave his well beloved Son to redeem the soul, with his precious blood, we are lost in wonder and gratitude, a boundless ocean of love drowns our thoughts, and "praise sits silent on our tongues."

It is the breadth, and length, and depth, and height, of this sea of glory, which the angels desire to look into, and from which burst forth all the divine consolations, that fill the soul with joy unspeakable, and full of immortality.

No wonder, the spirits of the just made perfect through this great atonement, should celebrate this glorious theme above, "saying with a loud voice, worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

No marvel, that the redeemed below should catch the heavenly flame, and exclaim, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father; to him, be glory, and dominion, for ever, and ever. Amen."

O thou sacred, eternal, Source of life, who suspendest this beauteous universe, by the arm of thy omnipotent power, who feedest the young ravens when

they cry, and adorns the lily with the snow-white robe, sustain thy feeblest servant with thy indulgent grace, feed my soul with the bread of life, clothe me with the spotless robes of thy righteousness, inspire my soul with holy sentiments of love and gratitude: that I may sing of thy goodness, as I travel through this wilderness, and when thou shall please to call me to brighter scenes above,—oh, may I love and praise thee, with more refined affections, through the boundless ages of eternity.

F.

## THE WESLEYAN.

HALIFAX, OCTOBER, 22, 1838.

ON SIN.

Those who reject the Scriptures, universally agree that all have sinned; and that in many things we offend all. Hence it appears, that persons of various constitutions, ranks, and education; in all nations, religions, times, and places; are born in such a state, and with such a nature, that they infallibly commit many sins in thought, word, and deed.

But *one* transgression would be sufficient to render them obnoxious to God's displeasure, and to bring them under the fearful curse of his broken law: for, even according to the statutes of this realm, a man, who once robs a traveller of a small sum of money, forfeits his life; as well as the bloody highway-man, who for years barbarously murders all those whom he stops, and accumulates immense wealth by his repeated barbarities.

The reason is obvious: both incur the penalty of the law which forbids robbery; for both effectually break it, though one does it often, and with more aggravating circumstances than the other. So sure then as one robbery deserves the gallows, one sin deserves death. *The soul that sinneth, says God's law, and not the soul that committeth so many sins, of such and such a heinousness, it shall die.* Hence it is, that the first sin of the first man was punished both with spiritual and bodily death, and with ten thousand other evils. The justice of this sanction will appear in a satisfactory light, if we consider the following remarks:

1. In our present natural state, we are such strangers to God's glory, and the spirituality of his law; and we are so used to drink the deadly poison of iniquity like water, that we have no idea of the horror which should seize upon us, after a breach of the divine law. We are, therefore, as unfit judges of the atrociousness of sin, as lawless hardened assassins, who shed human blood like water, are of the heinousness of murder.

2. As every wilful sin arises from a disregard of that divine authority, which is equally stamped upon all the commandments; it hath in it the principles and nature of all possible iniquity; that is, the disregard and contempt of the Almighty.

3. There is no proper merit before God, in the longest and most exact course of obedience, but infinite demerit in one, even the least act of wilful disobedience.

*When we have done all that is commanded us, we are still unprofitable servants; for the self-sufficient God*