

Deaths.

Esperin, Horton, on the 1st inst., JOHN COLLINGS, aged 79 years.

Shipping News.

PORT OF HALIFAX.

ARRIVED.
August 30th—Steamer Falcon, Hunter, Ber- to Canada & Co.; brings Lord Lovat, Lawson, &c.

DEPARTED.
September 1st—Schr Mars, Labrador, to D 1; was in at Canso repairing damage to bowsprit.

ARRIVED.
21—Prussian barque Havelock, Gerh, Rud- & Co.; brings 1000 lbs of flour, 1000 lbs of sugar, &c.

ARRIVED.
August 21—The schr Dublin of London New York to St. John's, N. F., put into Lower La- on Wednesday, leaking badly; a survey has been conducted, and will be sold on Friday 30th inst.

ARRIVED.
at the 22nd inst—brigs Willow, McKinnis, and Carl, Windsor. 23rd—schr Teaser, Creck, St. N. F.; Albert, Barnes, Cumberland. 24th, Brig h, Tulloch, Miramichi; schr Gazelle, Dodd, An- 27th, Brig Viola, Ferns, St. John's, N. F. 28th, Aug 28, Arr'd brig Syria, Franco, Wind- vannah, Aug 21, In port, barque Lulu, Chisholm.

INFORMATION WANTED.

WIFE OF ISAAC BURTON BOWSER, lately a captain in the Brig Walton, Capt. Holmes, is at present, with her child, in circumstances concerning Mr. Cruise, Canada West. Information concerning Mr. Cruise, addressed post paid to the Wesleyan Office, N. B., will be thankfully received and forwarded to the Editors of papers in N. B. and N. F. and the cause of humanity by giving this a gratuitous insertion. Halifax, Sept. 7th 1850.

HAMS.
PRIME Virginia Sugar Cured HAMS.— for sale by W. M. HARRINGTON

CRUSHED SUGAR.
4 lbs. Crushed Sugar in bond or duty paid. 4 lbs. Crushed Sugar do do. W. M. HARRINGTON

BUTTER.
TUBS NEW BUTTER, from 25 to 50 lbs. each. for sale by W. M. HARRINGTON

WISKS, TUBS, CLOTHES' PINS.
CROCKS. 150 lbs. for sale by W. M. HARRINGTON

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Single Copies, Three Pence.

Poetry.

LINES.

ADDRESS TO REVEREND SMALLER, ON HIS DEPARTURE FOR HALIFAX, BY CHAR- LOTT, W. P. E.
Pastor, on the board fare well,
Dut again of parting tear,
Fare would memory, proudest gaze
On the scenes of vanished days.

When the Spring with gentle tread,
Beauty o'er the earth had spread,—
When the Summer's welcome voice
Bade the sons of want rejoice,—
Or the wintry gales severe,
Seemed to mourn the dying year;
Still, each Sabbath, eve and morn,
Praise from thee was heavenward borne,—
While, within the house of prayer,
We thine accents joyed to hear.

Thou a welcome guest wert found,
Where bright smiles the freeseid crowned,—
And to sorrow's dwelling dear,
Hope and comfort thou didst bear,
Knocking by the couch where lay
Fears disease had marked its prey,
Whispering in the dying ear,
Words of consolation dear,—
Or, where Death its work had done,
Mourning with the stricken one,—
Yet, by faith's unerring sight,
Pointing unto realms of light.

Pastor, well beloved and true,
Must we speak the word adieu,
In thy Father's vineyard, thou,
To his high behest must bow;
Other scenes thy coming wait,
Other hearts with hope elate;
Yet, when waves tumultuous part,
And the tears of sorrow start,
Treasured still, in memory,
Will thy faithful labours be,
Trusting, when life's toils are o'er,
Thou to meet and part no more. M. E. H.

Christian Miscellany.

We need better acquaintance with the thoughts and reasonings of pure and holy minds.—Ed. N.Y.

Definite Aims.

Much strenuous effort in this world is lost for want of a definite aim. Much eloquent preaching is practically powerless, because not designed to achieve a definite and well-understood purpose. The animating influence of a clearly defined and absorbing object, would give point and power to many a pulpit exhortation which now falls unheeded upon listless ears. The very fact that the preacher knows not which of his efforts is to accomplish the great object for which he preaches, is the highest reason for aiming at success in every effort. As the husbandman is not to withhold his hand morning or evening, because he cannot tell whether this or that seed will prosper, the preacher's ignorance of the future history of each pulpit effort should give each the directness and adaptation needful for effect. With such a distinctly perceived aim, success would often come. The Christian's is a high calling. The glory of his Redeemer, the good of man, the culture in his own heart of the principles, hopes, and joys of holiness, are his great mission who accepts the conditions of the gospel. How unspeakably it would subserve this great end of the Christian's life, to keep that end vividly before the mind—to make it the direct aim of every day's history. Every day should have its purpose and its plan, the execution or the failure of which should enter into our estimate of the day's results. And if that purpose be the Christian's exalted and impressive one, with what dignity and power would life become invested! How much more rapid would be the advance in the divine life.

An ever-present consciousness of duty gives directness and energy to the mind, and shields the soul from the force of temptations. He who is charged with a responsible trust, or is flying upon a mighty errand, finds no time and feels no desire to dally with the flowers which strew his way. He whose everyday life is penetrated and overawed with the consciousness of a lofty and commanding pursuit, whose heart and mind are ever singing,

"A charge to keep I have,
A God to glorify."
Will hardly feel the assault which will overthrow an idler. His pre-occupation not only imparts the vigour that can resist the attack, but destroys its force. It multiplies the forces within the garrison, and at the same time weakens the power by which it is threatened.

Worth of Life.

Solemn, indeed, are the relations of our life; and solemn are the objects and the activities to which they bind us. God is the supreme object, in whom and by whom we are, in every movement and in every instant; God, the beginning and supporter of every being, the source of existence and its end. And then, how many are our associations with man, in kindred, in sympathy, in country, in species; by intercourse, by co-operation, by community; community of thought, community of feeling, community of labour. What a host of obligations are involved, in life, in order to preserve the harmony of its relations; the obligation to discipline, to train it into strength; the obligation to duty, which is the law of its perfection; the obligation to work, which is involved in both its wants and its capacities, an implied condition of its existence; and this work has no measure, but that of our sphere and that of our power; it begets with capability, and only with capability it concludes. When we walk forth on earth, then begins our labour; and our toil is not over, until that warning comes which tells the strong, equally with the feeble, that their day is closed. The field for some is bounded by the strained circle of daily necessity; that of others embraces many regions, with a return of good from which will be bounty for many ages; but, large or limited, our life involves a work, and the purpose of our life is to do it. We contract this debt with life, and we owe it to all things and beings; we owe it for all excellence and all good; we owe it to the earth which feeds us; we owe it to the animals which help us; we owe it to God and man—to the dead and to living; to the dead, into whose labours we have entered, and to the living, whose labours we share.

Value of Missions to Science.

By far the largest portion of men now engaged in spreading the gospel in foreign lands are men of highly cultivated minds. They are men who have gone through the whole circle of the sciences—have made honourable proficiency in them—all—have acquired a taste and thirst for knowledge—and are, therefore, prepared to be deeply interested in whatever developments are made before them in those regions of the earth where their high-minded philanthropy has carried them. They are men who regard all the sciences as so many developments of the character of God in his works and, by the moral harmony of their minds with Him, are deeply interested in whatever can be known of Him in any of the operations of his hands. What may have been reasonably inferred from the character of these men is realized from the fact, that they are eminently valuable contributors to every department of human science. The greatest living geographer in the world, the distinguished Ruter, of Germany, affirms that he considers a Missionary Journal the best source of geographical knowledge extant for the parts of the world

to which it relates. These are men on the spot—are eye-witnesses—are prepared by high mental cultivation, deeply interested in all the facts before them—are shrewd philosophic observers—are lovers of truth and righteousness, and under a high moral responsibility for the most rigid veracity.

In regard, especially, to that eminently important department of science, to the living languages of the earth, the missionary gentlemen are laying the literary world under the highest obligations. They have reduced to form and system, so that they can be written and printed, many languages which, till they came to the work, had never been brought to such a state. And to these gentlemen, nations not a few, as they rise from spiritual degradation by these men's labours, will be indebted to them for their entire liberation.

The manners and customs, moral and civil aspects, soil and productions, capabilities, &c., of many countries, can be known in no other way than by resorting to those Missionary Journals which contain the accounts of those who are labouring to spread the gospel in those lands. Those Christian philanthropists, therefore who are causing the glad sound of the gospel to be heard in the uttermost parts of the earth, are doing also a most important work in widening the sphere of human knowledge, and enriching, by their valuable contributions, every department of human science.

Reasons for Being Holy.

A man who has been redeemed by the blood of the Son of God should be pure—He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy.—Are angels my attendants? Then I should walk worthy of my companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then those feet and eyes and lips should be pure and holy, and I should be dead to the world, and live to heaven.—Albert Barnes.

The Weekly Prayer Meeting and Lecture.

Go to it regularly! Now is the time when many will neglect it, and be absent; see to it that you are not one of them; if the weather is warm, let your zeal be like it. If self-indulgence pleads for rest at home, bring up the counter-plea of your covenant engagements, and your own spirituality, and the influence of a good example. Endeavor so to arrange your business, and your family cares, that, as the general rule, you may always be at the weekly lecture, and the prayer-meeting.

Go for your own sake! You may always be benefited by it; you may always hear some truth there that will instruct you; join in some prayer profitably; have some omission or neglect reproofed; or receive fresh impressions of the importance of faithfulness in duty. By regular attendance, the power of good habit will be confirmed, and your spirituality be increased.

Go for your Pastor's sake. If you would strengthen his hands, and encourage his heart, let him see that you are always there. Do not give him reason, from your conduct, to suppose that your piety is burnt out by the heat of summer, or frozen out by the cold of winter. Let him see that you value communion with God and his truth, more than politics or rest, or even business. Let him feel that he can rely on you, and know that however few may be present, you will be one of them. Every member of the church who is regularly at the weekly lecture and prayer-meeting, especially in summer, is doing far more than he supposes to make his minister successful in his work.

Go for the Church's sake. Never is the church revived, but as the spirit of prayer is quickened. It was when they that feared the Lord, spake often one to another—communed with God, and his truth, and each other, that the Lord hearkened and heard it. It was when the two held converse with Jesus, and heard his teachings, that their hearts burned within them; and often in modern times, the Spirit of God descends, and the revival commences, when his people are gathered in the place of prayer, and to hear what God, by his truth will speak unto them.

Go for the world's sake. Let them see that at all times you are faithful to the means of grace, and to your privileges and duties. If a non-professor of religion should enter your lecture-room or place of prayer, do not let him have it to think or say, that "but very few of the church members, especially the male members of the church were there!" The church is appointed as God's witness to the world; let it not be your fault, if it is found bearing false witness as to the importance of prayer, and the value of divine truth, and the blessedness of communion with heaven.

Go, then, to the weekly lecture, and the prayer-meeting, with a prepared and serious heart, with an earnest desire to be profited; go regularly, punctually, and without fail, unless when detained by the providence of God. Go to get good, and to do good,—to be instructed yourself, and to set an example to others. Go to be impressed with truth, and quickened in duty, and to seek the reviving influence of the Holy Spirit on the church, and on the world. Go, especially in summer, when there are so many temptations to stay away; when so many become worldly, and the spirit of religion so often declines. Go with a faithful, humble, waiting heart, and you shall not come away without a blessing.—Puritan Recorder.

Private Thoughts.

If God did not take us to himself by death, few would go to him of their own accord.

We see and know enough of ourselves, to dread the thought of being seen and known by others; and knowing that God sees us and looking on ourselves without pain, self-condemnation, or one mortifying reflection, is a fatal symptom, and full proof of our spiritual deadness.

We get a glimpse of true wisdom, and know how we should live, perhaps an hour before we die.

If we seek our happiness in any thing besides the peace of God and a good conscience, we shall as certainly be unhappy as that every thing in the world is uncertain. A false friend is like a shadow on a dial plate, which appears in fine weather, but vanishes at the approach of a cloud.

If we might be easy and satisfied in and from the world, perhaps we should look no where else for happiness.

Though nature is dying, and as to the strength and vigour of it almost gone, corruption is often strong; and herein is full proof that the soul does not die with the body.

To unregenerate men it may be less painful to suffer than to do the will of God.

It is justly said that sin must be hated and abhorred for its own sake, apart from consequences; but who almost would not sin, in one respect or other, if they were equally sure of heaven, sin or not?

The more I attempt to murder time, the more life it has to murder me, soul and body: If I put any time in my pocket, it is no excuse to say that I do not carry it to the play-house.

Time waits upon the soul early every morning, and says, what wilt thou have me do to-day? It is a shame to say what the answer is, but it will one day be known.—Adam.