Esquires, to be Notaries and Tabellions Public. (c)-We observe that the market wharf is at po-

ent undergoing thorough repairs, which were much needed, as it has been, for some time past, in a most dilapidated and dangerous condition.

To Agents.

In ordering papers for new Subscriber. Agents would greatly oblige by stating the time from which they are to be sent. Back numbers can be supplied.

LETTERS RECEIVED.

Since our last, letters on business have been received from the Rev. R. A. Chesley (with remitt. 40s.), Capt. R. Chesnut (with 10s. fer

MARRIAGES.

On Tuesday evening, at the residence of H. G. Bill, Esq., by the Rev. S. Smallwood, Mr. John Deell, to Holen Jane, seventh doughter of the late Mr. Janes

On Tuesday evening, by the Rev. John Scott. Mr. Jumes Kerr, to Jane, youngest daughter of Mr. Willen Moir, both of this city.

On Tuesday lost, by the Rev. R. F. Uninche, Mr. H. M. Creighten, to Elvira Anne, daughter of James Cogawell, Esq.

On Tuenday evening, by the Rev. Dr. Twining, lone Harmond, Color Sergeant of the 97th Regt. to Blue Caroline A. S. Bishop, of Halfian.

DEATHS.

On Saturday marning, the 18th inst., after a seroes illogas John Steele, Esq.,a native of Assendale, Dun-friceshire, Scotland, agod 73 years, much and dear

The Hou. Hugh Johnston, member of the Legisla-Baterday hat. On Tuesday 16th inst., Mr. James Brown is the 20th

year of his age. Suddenly, in the 42 year her age, Mary Ann, wife of George McKenzin.

SHIPPING NEWS. Zu.

ARRIVALS. .

Friday 12th.—Brigs. : oston, Laybold, Boston, to R. Wier & Co; Mayflower, Perfeson, Philadelphia, 9 days, to W. Hamilton and others; Brigts. Twees, Stelaut, Philadelphia, 9 days, to J. Tobia; Essers,

Saurday—Schr Fairy, Locke, Ragged Isles; brigt Joseph, Fougere, Arichat 12 hours; schr Eagle, Pike, Fortune Bay, 8 days—Oxley & Co.; schr Mary, 854ney; Emily, New York.

Sunday.—Revenue Schr. Daring, Darby from the Eastward—could not get to Sable Island.

Monday—Brig Vixeu, Laucaster, Boston, 4 days—to Salter & Twining; brig Colonist. Muthall, Liverpool, N. S; brig Lightfoot Liverpool, G. B. Mayo

-to Fairlanks & Allisons; schr Lady Ogle, Me-Donald, Porto Rico, 21 days-to Bould & Gissos; brig Fanny, Irwin, Aquadilla, Porto Rico-to W. H.

Tuesday—Schr Emily, Wood 3 days from New York, to J. Tobin. Schr. Jane, Forrest 21 days from Roston, to J.

& M. Tobin. Schr. Sophia, (pkt.,) Young, Lunenburgh.

A brig put into Sambro. Wednesday, -Brigt Cordelia, Forrest, Boston, \$ days, to C. D. Hunter; schr. Mary Jane, Forrest, Boston, 24 days; brigt DB, returned from sen; schr. Atlanta, Acker. Shelburne, vin Liverpool, N. 8; brigt Mexico, Morrio, Philadelphia 7 days, vin Shelburne, to Sh. A. White Co. S. A. White & Co.; Schr Ariel, (pkt.,) Pearce, Shel-

Thursday Brig Mayflower, Cochran, New York, 8 days—to J. N'cDonnell and others; schr John Essen. Hector, New York, 4 days—to Γ. A. B. Bewolf and others; barque Rosetta, Liverpool, 36 days, bound to St. Andrew's and St. Stephens.

CLEARED.

April 18.—Bloater, Gray, St Johns N. F. Block & Brothers; Zebium, Griffin, Newfoundland, J. & M. Tobin; Hantsport Holmes, Windsor; Master; Humming Bird, Tuzo, Porto Rico, Saltus & Walneright; Triumph Contact No. 2010. Triumph, Crockett, Porto Rico, Fairhands & Alle 16 Tiberius, Brown, Jamaion, Nalter & Twising; Reinder, Bell, Br. W. Indies, W. B. Hamilton; Boston, Laybold, Boston, B. Wier & Co.

MEMORANDA.

The Br. Schr. Port au Spain, Coll, from Trinidad, for Philadelphin, was towed into Sund Shoal lake 6th inst. On the night of the 3rd they made Assatsages Light, and struck on a shoal. The next day she was abandoned, the sea making a complete breach over her Soon after, finding the schr moving, the crew returned on toard and found her afford, with kee of radder. She was afterwards towed to Deleware Breakwater for

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HIS CIFICE, NO. 3, CONNORS' WMARF, HALIFAX, N. S.

BY WM. CUNNABELL.

WESLEYAN.

A FAMILY PAPER-DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, &c. &c. [vol. 1, vo. 42. NEW RERIES.]

Ten Shillings per Annum } Half-Yearly in advance.

HALIFAX, N. S., SATURDAY MORNING, APRIL 27, 1850.

POETRY.

GLEAMS OF HEAVEN. BY ADELINY.

Ask'st thou of heaven !-Tie a land of deathless, deep repose, Where the fant of living water flows ; Where the bright rose in its beauty's prime Fears not the chill, cold blight of time; And the peaceful skies no shadows know From the night of earthly toil or woe.

Ask'st thou of heaven !-Tis where ten thousand seraph-tongues Breathe their immortal, hall-w'd songs; Where angels pour their notes of praise, 'Mid the clear, full light of glory's blaze; And the harp's rich chords are woke to song. Lays sweeter far than to earth belong.

Ack'st thou of heaven ?-'Tis where no sin can blast the joy." Nor blice be mingled with alloy; Tir a land where sorrow finds no place, Where the torn heart feels no dreariness, Where bright hopes tade not in their bloom Where eyes weep not o'er an early tomb.

Ask'st thou of beaven ?-'Tis a land where parting is unknown; Where, round the everlesting throne, Hearts that on surth oft loved to blend In hallowing intercourse, and hend At Merry's footstool, most at last, When the cares of earth for aye are past

Ask'st thou of heaven 1-'l'is a real n of pendess glory bright, Where, 'mi f a radiant burst of light, He who hath hung you orbe on high Dwells in unatter'd majerty ! (t, there to bond, and shaid those rave Breathe an aduring song of praise, Thir, this is beaven !

CHRISTIAN MISCELLANY.

Man's Responsibility for his Phoughts. .

It is a mean and unworthy conception of the Deity, that would limit his attention to words and deeds. Thoughts are the living creatures that talk and negotiate with God. He knows their language, and comprehends This is his province their every movement. -this his prerogative, and on this prerogative none can, nor dare, encroach. The close observer-the keepest scrutinizer of human nature, often finds that his guesses at the thoughts of his fellow-beings are vague, indifferent and erroneous. God never errs: he looks on the whole miscellaneous crowd of thoughts, and recognizes the character of each, as accurately as if it were the only one on which his scrutinizing glance was fixed. How varied are the scenes, how diversified the attitudes of thoughts, presented to his observing eye. At one time thoughts are observed by him in penitential garb and posture, directed towards his altar, and breathing petitions for pardon and forgiveness,and the eye of faith beholds; yet on such thoughts the God of holiness bectows his and contrite heart, I will not despise.'

The sin of Nebuchadnezzar was, doubtless, mings, offensive to that Holy Being, before whom the most seemly object is the humble spirit—the penitent heart. And the extent of the sin, must be measured by the inflicnot so much of words as of thoughts; a soul lon, and said. Is not this great Baladon that Gospel." I have built for the house of the Lingdom by the might of my power, and for the honour of my majes . and while the word; was yet in the k ath, there fell al voice from heave. chadnezzar, to 1 ... on is departed by

be with beasts of the field.' The blow was inflicted directly on the sinning and haughty the divine anger rushes, the pride of intellect is laid low, and reason, reeling from her seat. leaves the man a fit companion for the brute creation. Who can look on this fact without feeling the truth of that maxim of the is sin.

The relative extent of this responsibility is beyond all measure. It increases with the widening sphere of influence, and augments with the lapse of time. Sound reverberates through immensity. Thought acts and reacts through eternity. Thoughts uttered centuries past are still telling on the minds of men in the present day. Thoughts, the offspring of the undying mind, inherit an endless duration as their rightful patrimony. And long, long after the worm has feasted on the tongue that attered, or on the hand' is impossible too," replied the elder, "for divine precence will attend the dark steps that recorded the thoughts, shall the thoughts y'm see it does not move: I am standing of this last and louely enterprise, and shew possess an immortality, in the exercise of which shall they re-unite with their present mind in the enjoyment of bliss, or the endurance of wee without and. From Though's upon Thought.

An Knemy Softened.

man of my acquaintance," says Dr. Dwin ., " who was of a vehement and rigid temper, had many years since a .aspute with a friend of his, a professor of religion, and had been injured by him. With strong feelings o' resentment, he made him a visit, for the executingly stated the nature and extent of the injury, and was preparing, as he afterwards confessed, to load him with a train of wards confessed, to load him with a train of the condessed, the load him with a train of the condessed, the load and the lost, the jurised and draw to a close and a number of days make the condessed, the load and the living—we can revolution of the censons. Year follows short by acknowledging, with the utmost readines, and frankness, the injustice of which he had been guilty; expressing his own re gret for the wrong he had done, requesting his forgiveness, and proffering him ample compensation. He was compelled to say that he was satisfied, and withdrew full of mortification that he had been precluded from venting his indignation and wounding his friend with keen and violent reproaches for

" As he was walking homeward, he said to himself to this effect: 'There must be something more in religion than I have hitherto suspected. Were any man to address me in the tone of haughtiness and provocation with which I accosted my friend this morning, it would be impossible for me to preserve the equanimity of which I have been a witness; and especially with so much frankness, humility, and meckness, to acknowledge the wrong which I had done; so readily ask forgiveness of the man whom I had injured; and so cheerfully promise a sa. tisfactory recompense. I should have met his anger with at least equal resentment, paid him reproach for reproach, and inflicthaving no sacrifice but a broken heart,—and no incense but the sighs of penitonce,—and in this man's disposition which is not in mine. no blood but that which the gospel reveals in this man's disposition which is not in mine. am absolutely forced to it. There is something in the religion which he professes, and which I am forced to believe smile, and says, 'The sacrifice of a broken he feels -something which makes him so superior, so much better, so much more amia- the unkindness which is expressed towards ble than I can pretend to ba. The subject others. strikes me in a manner to which I have hithamine it more thoroughly, with more can- be given of the matter .- From Caras' Life dour, and with greater solicitude, also, than of Simeon. I have done hitherto.'

"From this incident, a train of thoughts tion of displeasure it incurred. It was a sin and emotions, commenced in the mind of disp inflated with prile, presenting its bloated man, which terminated in his profession of form to the glance of the eternal eye. 'He the Christian religion, his relinquishment of the business he was engaged in, and his consecration of himself to the ministry of the

The Simplicity of I the

tion of the child-like simplicity of a Christ children: that this necessary discipline is tian's faith, which we once heard in the ser- to refine and exalt them by making them

our feet ?"

These simple ones might divide mankind region of eternal life. - Hev. John Foster. between them, and carry the banner of their parties through the world from first to last, from the gates of Paradise to the judgment soat; there has never been, and there will never be, any other division, but they that the same one hundred years after this!" It take, and they that will not take, their Fatis often uttered in the form of aproverb, and ther's word. Every page of the Bible is a with the levity of a mind that is not aware declaration of this truth; every page of hu- of its importance. A hundred years after man history is a manifestation of it. The this! Good heavens! with what speed and

may take the scripture definition of the two year, and a number of years make ap a parties under what terms we please, explain century. These little intervals of time acthem, discant upon them, write volumes on cumulate and all up that mighty space volumes to elucidate or to confound them, it which appears to the fancy so big and so comes to the one simple description at last—immeasurable. The hundred years will they that do, and they that do not, take their come, and they will see the wreek of whole Father's word. Can the youngest among us, generations, every living thing that now the most ignorant, the most foolish, pretend moves upon the face of the earth will disto say, We do not understand it, we do not appear from it. The infant that new hangs know what is meant by faith? We are not on his mother's bosom, will only live in the sure if we have faith enough, if we have memory of his grand-children. These scenes right faith or wrong faith, or any faith at of life and intelligence that are now before all; as if it were some strange, mysterious me, will be changed into the dark and loaththing .- Let us never forget the simplicity some form of corruption. The people who of faith: it is the confidence which a fittle new hear me, they will cease to be spoken child puts in his father's word. And let us of; their memory will perish from the face remember, too, that our eternal destiny hin- of the country; their flesh will be devoured ges on our believing or not believing; for it by worms; the dark and creeping things that believeth : 4 . sell be damped."

Evil Reports .

The longer I live the more I feel the importance of adhering to the rules I have laid down for myself in relation to such matters. 1. To hear as little as possible whatever

is to the prejudice of others. 2. To believe nothing of the kind till I

3. Never to drink into the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can

5. Always to believe that, if the other side one of haughty thoughts and lofty imag- erto been a stranger. It is high time to ex- were heard, a very different account would

← Christianity a source of Hope and Consolation.

drive thee from men, and thy dwelling shall of man. It reminds us of a pretty illustra- ternal wisdom and kindness in atilieting his thoughts; into their region the thunderbolt of mon of a French preacher, Adolphe Monod. "partakers of his boliness:" that he merci-Two children were standing at evening fully regards their weakness and pains, and on the summit of a hill, watching the set- will not let them suffer beyond what they ting sun as it seemed slowly to roll along shall be able to bear; that their great Lendthe bright horizon. "What a way," said er has suffered for them more than they can the elder, "the sun has moved since we saw suffer, and compassionately sympathizes moral government of God? 'A proud heart it coming from behind that tree!" "And with them still; that this short life was far yet you remember," said the younger boy, less designed to confer a present happiness, we learned in this morning's lesson with than to mature them to a fitness for being our father, that the sun never moves at all." happy for ever; and that patient constancy "I know we did," replied the first; "but I shall receive a resplendent crown. An aged do not believe it, because I see it is not so. I christian is soothed by the assurance that saw the sun rise there this morning, and his Almighty Friend will not despise the I see it set there to-night. How can a thing enfeebled exertions, nor desert the oppressget all that distance without moving. You ed and fainting weakness, of the last stage know very well, that if we did not move, of his servant's life. When advancing into we should remain just where we are upon the shade of death itself, he is animated with the hill." "But our father," said the other, the faith that the great sacrifice has taken "cold us it is the earth that moves." "That the malignity of death away; and that the " you it now, and so are you, and it does not the dying traveller and combatant that even sor: how can you pretend to think it moves, this inclunchaly gloom is to him the utmost while all the time it stands quietly under limit of the dominion of evil, the very contine of paradise, the immediate access to the

A Hundred Years Bence. It strikes me as one of the most impres-

sive of all sertiments, that, " It will be all is declared ' Him that cannot lie, "He that live in the holes of the earth will feed upon their bodies; their coffins will have mouldered away, and their bones be thrown up in the new-made grave. And is this the consummation of all things? Is this the final end and issue of man? Is this the upshot of his busy history? Is there nothing leyond time and the grave to alleviate the gloomy picture? to chase away these dismal images? Must we sleep forever in the dust, and bid adieu to the light of heaven?—Dr. Chalmers.

Fuith which Justifies.

If we would at once see what a true and saving faith is, we may take the sum of it in this description. It is when a sinner, being on the one hand thoroughly convinced of his sins, of the wrath of God due to him for them, of his utter inability either to escape or bear this wrath; and on the other hard. being likewise convinced of the sufficiency, willingness, and resignation of Christ to Christianity offers even to the irreligious, satisfy justice and to-reconcile and save suwho relent analyst their sufferings, the alle- in a doth becoupon yield a nime as entune viation springing from inestimal to promi es, on so touth revealed in the Scripture, and made to penitence: any or very and which also acces to and receives Je us Chart is all should attempt to consula them, simply a this offices; as his Prophet, resolving to utsuffering, and without any reference to the tend unto his tenching; as he have and moral and schools site of their nords, King, resolving to vely upon less and would be not brevout if it were not inefficialone; and doth accordingly substitution, The difficulties of recibion are not in the rear rows. We mare the point of carries of and confine in that sincercay and personerto king Nebn- unlessending. The first problem, alve- consolution to the process is im a duttely up, ingly.— This is that such doth justicy; kes the king- tier by faith along, is the simplet proposi-I parent. The eligens of savenity and sir- and will centually save all those in whom it All they chall then if it was every and to fore the initial row are much that Cod execute a bis part is wrought.— Henog Hook as.