

THE WESLEYAN.

NEW SERIES.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, &c., &c. [Vol. 1, No. 9.]

Ten Shillings per annum. } HALIFAX, N. S., SATURDAY MORNING, JULY 21, 1840. }
Half Yearly in Advance. }

Single Copies
Three Pence.

George H. Starr
FOR SALE the following articles:

Porto Rico SUGAR, IN BOND
Porto Rico Molasses, OR
Early crop Matanzas ditto, DRY PAID.
Prime Porto Rico CORN, &c.
Cienfuegos Muscovado MOLASSES.
Baltimore Spr. fine FLOUR, (dry pd.
large) Merchantable and Madeira
small } CODFISH,
cont'g 25c Bolts Soho navy heavy Oa-
s, assorted from No. 1 to 6.
cont'g 26s Bundles SEWING TWINE,
e Regalia CIGARS, just received from
a direct
4 ins.

ATTENDING EMIGRANTS ON NOVA SCOTIA.

CANADA COMPANY would submit to serious consideration of parties who may be leaving Nova Scotia whether the Section of Canada (formerly the Province of Canada) does not offer every inducement to settle there, rather than that they proceed to the United States. In Upper they will find a most healthy climate, the fertile, and abundance of excellent Land, and upon easy terms from the Govern-
Canada Company. The great success as attended Settlers in Upper Canada, fully evidenced by the prosperous condition of Farmers throughout the Country, and town by the success of many Natives of Annapolis and Nova Scotia who have many Townships of the Country;—and rapid progress made by several thousands who have taken Lands from the Com-
robrates the success which has attended at in Upper Canada.

CANADA COMPANY'S LANDS

red by way of Lease for Ten Years; or for up down. The plan of 1-5th Cash and in Instalments, being done away with, and payable 1st February each Year, at 6 Interest, at Six per Cent., upon the Cash of the Land. Upon most of the Lots, when no Money is required down; whilst others, according to locality. One, Two, or Three Years Rent must be paid in advance. The payments will free the Settler from Cash, until the Second, Third, or Fourth his Term of Lease.
Settler has secured to him the right of con- his Lease into a Freehold, and of course, a payment of further Rent, before the ion of the Term, upon paying the purchase specified in the Lease.
Lessee has thus guaranteed to him the en- of his Improvements, and increased of the Land he occupies, should he wish have. But he may, if he pleases, refuse to the Freehold: the option being completely to Settler.

Account, after the rate of Two per Cent. e allowed for anticipated payment of the e Money for every unexpired year of Lease, entering the Tenth Year. The Lessee has cured to him the benefit of the

Settler's Savings' Bank Account.
Printed Papers, containing full and detailed alars, may be procured gratis from every Post r in Nova Scotia, as likewise from the Rev- ans, Halifax, of whose permission the Com- avail themselves to refer inquiring parties to, as a gentleman long resident in Western a, and who, possessing Maps, will afford in- tion respecting the Company's Lands, and ommissioners of the Canada Company's Office, oronto, C. W., April 1840.

Notice to the Public.

IE Lords Commissioners of Her Majesty's Treasury having been pleased to issue a War- dated 5th March, authorising a reduction in e of Postage on Letters transmitted direct by th Packets between the United Kingdom and arty of British North America, under which ant, on and after the 15th April next, Let- forwarded from the United Kingdom to Hal- id vice versa, will be chargeable with a uni- rate of 1/2d. sterling or 1/2d. currency, when ceeding not half an ounce, 1s. 7d. stg. or 1s. ury above half an ounce, and not exceed- ce ounce, and so on according to the scale at nt in operation.
Letters addressed to Towns in the interior the United Kingdom and vice versa, 2d. inter- al rate will be added, making 1 1/2d. sterling. 1d. currency on Letters not exceeding 1/2d. nce in weight, 1s. 11d. sterling, or 2s. 2d. ncy, when exceeding half an ounce and so on. e payment of this Postage will be optional the sender.
General Post Office,
Halifax, 25th March, 1840.

A. WOODGATE.

April 7.

Wanted.

Small comfortable Dwelling House, in a central part of the city, for which a reasonable will be given. Apply at the Wesleyan office, 3 Corners' wharf. April 7.

Wesleyan is published for the Proprietors.

BY WM. CUNNABELL,

AT HIS OFFICE, NO. 3, CORNERS' WHARF.

HALIFAX, N. S.

SELECTED POETRY.

The Reaper and the Flowers.

BY HENRY W. LONGFELLOW.

There is a reaper whose name is Death,
And, with sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.
"Shall I have naught that is fair?" saith he;
"I have naught but the bearded grain?"
Though the breath of these flowers is sweet to me,
I will give them all back again."
He reaped at the flowers with tearful eyes,
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.
"My Lord hath need of these flowers' gay,"
The reaper said and smiled;
"Dear tokens of the earth are they,
Where he was once a child."
"They shall all bloom in the field of light,
Transplanted by my care,
And waite, upon their garments white,
These sacred blossoms wear."
And the mother gave, in tears and pain,
The flowers she most did love;
She knew she would find them all again,
In the field of light above.
O, not in cruelty, not in wrath,
The reaper came that day,
'Twas an angel visited the green earth,
And took the flowers away.

CHRISTIAN MISCELLANY.

The Self-Doomed.

Not many years since an eminent London clergyman observed, among his regular auditors, a young man whose appearance excited in him an unwonted interest. He took pains to learn the young stranger's history, and found that he was the son of pious parents, and had been taught to respect the ordinances of religion. A devout mother had added to her prayers for his salvation the frequent precept, "My son, if sinners entice thee, consent thou not."
At length the young man was missed from his accustomed place in the sanctuary. The watchful eye of the pastor sought for him in vain. He had met with a company of witty and engaging sceptics, who had persuaded him to abandon the house of God for the more "manly" entertainments of their infidel club-room, where the ribaldries of Paine were rendered more palatable by the lively jest and the exhilarating glass. His conscience stung him, but their merry laugh soon drowned the troublesome remembrance. He proved an apt scholar in the ways of sin.—His Sabbath instructions soon prepared him for the haunts of revelry, and those chambers which lie close to the doors of hell. A short career of reckless dissipation did its work of ruin on his slight and delicate frame.
His former pastor, who had well-nigh forgotten him, was one day surprised by an invitation to visit the unhappy youth on a dying bed. He found him sinking rapidly, and sinking without hope. As the man of God approached the bedside, the young man hid his face in the clothes, and refused to speak to him. Finding it impossible to draw a word from the wretched victim of remorse who was just about entering eternity in such a state of sullen despair, the pastor offered a fervent prayer and turned away. He reached the door. His hand was on the latch; when the young man suddenly rose in the bed, and beckoned him to return. He went back and leaned his head over the bed to receive the message. The young man threw his arms about him, and drawing his head close to his own lips, whispered in convulsive accents—"I'M DAMNED!" and then

sank back upon his pillow. The heart-wrung pastor pleaded with him, but in vain. Having pronounced his own awful doom, his lips refused to speak again; and, before the clock struck the hour of midnight, his unhappy soul was in another world!

Young man! as you read the appalling narrative of that poor profligate's wretched doom, you may be reading your own! His history may be yours. If your feet have forsaken the house of God—if you have been seen in the seat of the scorners—if you have returned home at the midnight hour from the card-table, or the drinking circle—you have good cause to tremble. Persist in your course of self-destruction, and you may meet that young man in the world of despair. Partners in misery, you may to all eternity curse yourselves as the authors of your own ruin.

The Power of Example.

Thomas Scott, the commentator, entered the ministry in the Church of England, as too many have done, without piety. He was even radically sound in doctrine—holding Unitarian sentiments. He was proud and self-sufficient, and held in sovereign contempt those who, on account of their zeal, were called, by way of reproach, Methodists. He declaimed against them from the pulpit, as persons full of bigotry, enthusiasm, and spiritual pride; laid heavy things to their charge, and endeavoured to prove the doctrines he supposed them to hold—for he had not read their writings—to be dishonouring to God and destructive to morality.

Two of his parishioners, a man and his wife, became sick, and were at the point of death. Not being sent for, he paid no attention to them, till one evening after the woman had died, he heard that the Rev. John Newton, who resided not far from him, had visited them several times.

He approached me with being shamefully negligent, in sitting at home within a few doors of dying persons, my general hearers, and never going to visit them. Directly it occurred to me, that whatever contempt I might have for Mr. Newton's doctrine, I must acknowledge his practice more consistent with the ministerial character than my own. He must have more zeal and love for souls than I had, or he would not have walked so far to visit and supply my lack of care to those who, as far as I was concerned, might have been left to perish in their sins. This reflection affected me so much, that without delay, and very earnestly, yea, with tears, I besought the Lord to forgive my past neglect; and I resolved thenceforth to be more attentive to this duty: which resolution, though at first formed in ignorant dependence on my own strength, I have, by divine grace, been enabled hitherto to keep.—Under God, this circumstance was the means of turning the mind and heart of Scott to the truth, and the result was his conversion.—From these facts we may learn several important lessons:—

1. That the most effective appeal to the minds of unconverted men is the faithful discharge of Christian duties, especially to the afflicted. We preach most powerfully by example.

2. That Christians, when in the quiet discharge of their duties, know not how much good they may be doing. Little did the pious Newton, when visiting the afflicted family, imagine that, besides the good he was doing to them, his example would become the means of converting a learned, but unconverted minister, who would not only preach the gospel faithfully, but would write a Commentary on the Scriptures!

3. Eminent piety and active zeal may enable us to exert a powerful influence over persons of superior talents and learning. Scott was in these latter respects superior to Newton, and yet Newton was the instrument used by God to effect his conversion.

The Greatest Scientist.

There are men eager in the pursuit of knowledge, and who suffer nothing to escape their examination—from behemoth to the worm, from the cedar that is in Lebanon to the hyssop that groweth out of the wall, from the combinations of the planets to the transformations of an insect—but from whose range of study the Maker of all things is most carefully excluded, and from whose heart God is most resolutely shut out.—Perhaps there exists not a more deplorable proof of the fatal nature of the fall of man, nor can Satan point to any more signal proof of the power of his delusions, nor his angels, in their visits to this earth, with a more lamentable and instructive spectacle, than such a man—a man equipped with all the acquisitions, and adorned with all the honours of science, and yet whose mind is totally impervious to the simple reflection, that if those works which he delights to investigate be wonderful,

"How passing wonder He who made them such!"
No position, it appears to me, can well be more simple or less liable to dispute than this, that if the material system of the universe be glorious, and a knowledge of all its departments important—much more glorious and important to be known in all its parts must be that moral system, for the sake of which alone the material fabric was reared—a system throughout which the "Sun of Righteousness," as its centre, diffuses the light of heavenly wisdom, and the riches of heavenly joy! And with whatever pity or compassion the philosopher may feel himself entitled to look down upon the untutored peasant,

"Whose soul, good science never taught to stray,
Far as the polar walk, or milky way,
And for whom sunbeams only to light him
To his toils, and set only to save him to
Reclaim his errand, and enlighten his
Mind, and comfort him in his present
Entirely ignorant of the things which
That ever science owned,
The knowledge of God in Christ Jesus. A
knowledge of the works of God, our own
unaided efforts are able to attain: a know-
ledge of God himself, none but God mani-
fest in the flesh could reveal. And how true-
ly is a woful monument of the utter perva-
sion of the human mind who prefers the for-
mer of these species of knowledge to the
latter; and imagines that he ennobles him-
self by extending our knowledge of the things
that God has made, while he perhaps sneers
at the man who, by studying the work of re-
demption, is seeking to extend our know-
ledge of God himself. If Christ be our pro-
phet, it is no longer a question whether
the information which he came to give be
more important than any information which
we could acquire without his advent. He
has given to us the revelation of God, and
if we neglect it, or prefer any other know-
ledge to it, we do so at our peril. The Gos-
pel is not one of the things which, if it do us
no good, will do us no harm. We must all
account to Christ for the use which we have
made of the knowledge given; and to each
of us it will be the saviour of life, or the
savour of death. It will save us from our sins,
or it will leave us without excuse. I there-
fore repent, that if Christ be our prophet, we
are bound by the most sacred ties, and un-
der the most fearful sanctions, to attend to
his instructions with the most reverential re-
gard; for surely it will not be said that he
can be safe who treats as a trifle that which
God became incarnate to reveal.—Dods.

Soul Insurance.

Fellow-traveller to eternity—is thy soul insured? In vain (if it were possible) would it be for thee to insure here thy life for a thousand years, if at the end thy soul were not safe. Christian reader! is there not some friend whom thou canst arouse, whose soul is not insured? If there be one, stay

not till he has heard of Christ, who waits to receive him. Can you go by his or her side to the brink of this world, only to hear the cry for mercy, or to behold one over whom you might have exerted a good influence, plunge into the dark abyss? Oh, walk not through favoured scenes of sin, in which God will raise countless souls, but get now and content that friend, as you value your eternal happiness, to seek himself's salvation.

Revelations of Saint Francis.

Revelations of the Holy Spirit, which will lead the possessor to pray more for others, especially in secret. Clothing the naked, and feeding the hungry, are not afford that real happiness which is found in Christian charity. It is not in the arms of the world, that we can find our true rest and comfort. The former is a sojourn- ing good, but the latter is a permanent blessing. We cannot see the face of God more clearly, than by the diligent practice of holiness. God's dwelling upon the benevolence of God, of Christ, of the Holy Ghost, as manifested in the life of a praying man. To be united to the presence of God, we must be united to God. All that we can do, is to be united to God. In prayer, we may be in the fullest sense, "in the presence of God," and in the spirit of his love, we may be united to him with God. The weakest saint may by this means move the heart that moves the world. In speaking of prayer, Richard says, it is "the engine of greater power than all other things put together." How shall then we move the heart that moves the world? In speaking of prayer, Richard says, it is "the engine of greater power than all other things put together." How shall then we move the heart that moves the world? In speaking of prayer, Richard says, it is "the engine of greater power than all other things put together." How shall then we move the heart that moves the world?

Christian contentment is opposed to mur- muring against God, to distrustful and dis- trusting ideas, to covetous desires, to all mental anxiety about earthly things. It is a quiet temper of mind, relying upon God's merciful providence and gracious promises, both of support and the things which are necessary for us. This reliance is grounded upon certain principles of divine truth—*as, that we brought nothing into the world, nei- ther can we carry anything out;—that this life was given us to seek a better;—that these earthly necessities are given us to preserve this life;—that all besides food and raiment are not necessary; that God careth for his people, knowing they have need of these things; that if we be godly, and first seek his kingdom, he hath bound himself to give us these things; for godliness hath promise of this life, and of that which is to come. Upon these and similar principles the heart quieteth itself in God, is content with little, attends to the great business of salvation, and for these earthly necessities casteth all its care on God. The devout believer knows that he is but a pilgrim and stranger here, seeking after a better country; and careth not much for earthly treasure, if he can only lay up treasure in heaven, and know for certain, that "godliness with contentment is great gain."—Lasson.*

Due Employment of Wealth.

We ought not to forbid people to be dil-igent and frugal. We must exhort all Chri- tians to gain all they can, and save all they