

APRIL 7.

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 CORNMEAL,
Cienfuegos Muscovado MOLASSES,
Baltimore Spr. fine FLOUR, (dry pd.
large) Merchantable and Madeira
small) CODFISH,
cont'g 25c Bolts Soho navy heavy Cas-
s, assorted from No. 1 to 6.
cont'g 25c 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
Canada) does not offer every inducement
to settle there, rather than that they
recede to the United States. In Upper
they will find a most healthy climate,
the fertile, and abundance of excellent Land
lined upon easy terms from the Govern-
Canada Company. The great success
as attended Settlers in Upper Canada,
ntly evidenced by the prosperous condi-
the Farmers throughout the Country, and
town by the success of many Natives of
unswick and Nova Scotia who have
many Townships of the Country;—and
ideal progress made by several thousands
who have taken Lands from the Com-
robates the success which has attended
at in Upper Canada.

CANADA COMPANY'S LANDS

ed by way of Lease for Ten Years; or for
sh down. The plan of 1-5th Cash and
in Instalments, being done away with
ents, payable 1st February each Year, are
e Interest, at Six per Cent., upon the Cash
the Land. Upon most of the Lots, when
no Money is required down; whilst
others, according to locality. One, Two,
e Years' Rent must be paid in advance.
e payments will free the Settler from
Cahs, 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,
g 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-
e of his Improvements, and increased
of the Land he occupies, should he wish
hase. But he may, if he pleases, refuse to
the Freehold: the option being completely
to Settler.

Settler's Savings' Bank Account.

Printed Papers, containing full and detailed
plans, may be procured gratis from every Post
in Nova Scotia, as likewise from the Rev-
ans, Halifax, of whose permission the Rev-
avail themselves to refer inquiring parties to
as a gentleman long resident in Western
a, and who, possessing Maps, will afford in-
formation respecting the Company's Lands, and
Commissioners of the Canada Company's Office,
Toronto, C. W., April 1845.

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
of postage on letters transmitted direct by
in Packets between the United Kingdom and
arty of British North America, under which
ant, on and after the 15th April next, Let-
rwarded from the United Kingdom to Hal-
id vice versa, will be chargeable with a uni-
rate of 1/4d. sterling or 1/4d. currency, when
ceeding not half an ounce, 1s. 7d. stg. or 1s.
urrency above half an ounce, and not exceed-
e 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-
nal rate will be added, making 1 1/2d. sterling
1d. currency on Letters not exceeding half
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, 1845.

Wanted.

Small comfortable Dwelling House, in a cen-
tral 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.

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. { Single Copies }
Half Yearly in Advance. } Three Pence.

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 wait, 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 Unitarian 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

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,

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, and had

prophesied to him 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.

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 the form of service which is the object of God's favour, but the heart which is the seat of his love. It is not the number of prayers, but the sincerity of the heart, which is the measure of his blessing. It is not the quantity of holiness, but the quality of holiness, which is the object of God's favour. It is not the number of good works, but the sincerity of the heart, which is the measure of his blessing. It is not the quantity of holiness, but the quality of holiness, which is the object of God's favour.

Christian Controversy.

Christian controversy is opposed to murmuring against God, to distrusting and doubting of his promises, 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—such as, that we brought nothing into the world, neither 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."—Lanson.

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

Sub Employment of Wealth.

We ought not to forbid people to be diligent and frugal. We must exhort all Christians to gain all they can, and save all they

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 money, 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 luxury, in which the will house careless youth, but get now and then that friend, as you value your eternal happiness, to seek heaven's blessing.

Whose soul, good science never taught to stray.

Far as the polar walk, or milky way, and for whom sunshine only to light him to his tomb, and set only to have him to receive his exhausted energies, which much he may and cannot give, is that patient, enterprising, and successful, who has the knowledge of God in Christ Jesus. A knowledge of the works of God, our own unaided efforts are able to attain: a knowledge of God himself, none but God himself in the flesh could reveal. And honestly is a woful monument of the utter perversion of the human mind who prefers the former of these species of knowledge to the latter; and imagines that he ennobles himself by extending our knowledge of the things that God has made, while he perhaps sneers at the man who, by studying the work of redemption, is seeking to extend our knowledge of God himself. If Christ be our prophet, 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 knowledge to it, we do so at our peril. The Gospel 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 savour of life, or the savour of death. It will save us from our sins, or it will leave us without excuse. I therefore repent, that if Christ be our prophet, we are bound by the most sacred ties, and under the most fearful sanctions, to attend to his instructions with the most reverential regard; 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.

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