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AEW SERIES. 7

SELECTED POETRY.

The Reaper and the Plowers. 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 nought that is fair ?" saith he " Have naught but the bearded grain? Though the breath of these flowers is sweet to me I will give them all back again."

He gazed at the flowers with traffil eves; He kissed their drooping leaves; It was for the Lord of Paradise He bound them in his sheaves.

" My Lord hath need of these flow reis 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, " Transmished by my care a train it And saints, 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 resper came that day, Twas an angel visited the green earth, And took the flowers away.

CHRISTIAN MISCELLANY.

We need a better acquaintance with the thoughts an reasonings of pure and lofty minds."-Dr. Sharp;

The Self-Doomed ..

don clergianan observed, among his regular auditore, a young man whose appearance excited in him an unwonted interest .- He took pains to leafn 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 who, as far as I was concerned, might have watchful eye of the paster sought for him in been left to perish in their sins. This revain. He had met with a company of witty and engaging sceptics, who had persuaded delay, and very carnestly, yea, with tears, at the man who, by studying the work of rehim to abandon the house of God for the more "manly" entertainments of their infidel club-room, where the ribaldries of Paine attentive to this duty; which resolution, phet, it is no longer a question whether were rendered more palatable by the lively though at first formed in ignorant depenjest and the exhilirating glass. His conscience stung him, but their merry laugh soon drowned the troublesome remonstrance. He der God, this circum-tance was the means has given to us the revelation of God, and 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 hid his face in the clothes, and refused to speak to him. Finding it impossible to draw 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 his arms about him, and drawing his head sive accents-"I'M DAMNED!" and then his conversion.

sank back upon his pillow. The heartwrung 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 appelling narrative of that poor profligate's wretched dom, you may be reading your own! His history may be yours. If your teet have forsaken the house of God-if you have been seen in the seat of the scorner if you have returned home at the midnight hour from the card-table, or the drinking circleyou 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 carse yourselves as the authors of vour 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 unsound in doctrine holding Unitarian sentiments. He was proud and self-sufficient, and held in sovereign cos tempt those who, on account of their zeel, 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 dishosouring 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 as "Whose out proud science never truth to stray, tention to them, till one exeming after the Far as training with, or mility woman had died, he heard that the Rep, and to be how numbers to be trained to be been to be been to be trained to be tr woman had died, he heard that the der mid to me house the state of the light had been and set only to him to rehad visited them several him a few doors
of dying persons, my general hearers, and
never going to visit them. Directly it on the knowledge of God in Christ leaves never going to visit them.. Directly it oc-curred to me, that whatever contempt I might knowledge of the works of God, our own had be curred to me, that whatever contempt I might have for Mr. Newton's doctrines, I must acthe ministerial character than my own. He fest in the flesh could reveal. And he sure must have more zeal and love for souls than ly is a woful monument of the utter perver-I had, or he would not have walked so far sion of the haman mind who prefers the forto visit and supply my lack of care to those mer of these species of knowledge to the flection affected me so much, that without I be sought the Lord to forgive my past neglect; and I resolved thenceforth to be more dence on my own strength, I have, by divine grace, been enabled hitherto to keep." Unproved an apt scholar in the ways of sin .- of turning the mind and heart of Scott to the His Sabbath instructions soon prepared him truth, and the result was his conversion .portant 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 God approached the bedside, the young man good they may be doing. Little did the pious Newton, when visiting the afficted fami- his instructions with the most reverential rely, imagine that, besides the good he was doa word from the wretched victim of remorse ing to them his example would become the who was just about entering eternity in such | means of converting a learned, but uncona state of sullen despair, the pastor offered a verted 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 us to exert a powerful influence back and leaned his head over the bed to over persons of superior talents and receive the message. The young man threw learning. Scott was in these latter re-

The Greatest Brience.

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 Beart (lod is most resolutely shut out. Perhaps there exists not a more deplorable proof of the fatal nature of the fall of man, not can Satan point to any more signal proof of the power of his delusions, no m angels, in with a more others, esp lamentable and instruct begtacle thmr such a man—a man environs with all the acquisitions, and adorned with all the hos nours of science, and yet whose mind is to tally impervious to the simple reflection, that if those works which he delights to investigate be wonderful.

How passing wonder He who made thomas No position it appears to me, but well be more simple or less, fishle to distinct than this, that if the material system of the uni-nerse be given, and a knowledge of all its and imperiant to be known in all its parte must be that moral system, for the sake of which alone the insterial fallete was guard a system throughout which the "Sun o Righteouspess," as its espire, diffuses the light of beavenly wiedem, and the riches of heavenly joy! And with whateven pity or compassion the philosopher may feel aimself entitled to look down upon the untutored pensant;

unaided efforts are able to attain : a know- that in this knowledge his practice more consistent with ledge of God himself, none but God ment, in secret w nes that he enpobles him self by extending our knowledge of the things that God has made, while he perhaps sneers demption, is seeking to extend our knowledge of God himself. If Christ be our prothe information which he came to give be more important than any information which we could acquire without his advent. He if we neglect it, or prefer any other knowledge to it, we do so at our peril. The Gos-From these facts we may learn several im- 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 savour of life, or the sayour of death. It will mave us from our sins, or it will leave us without excuse. I therefore repeat, that if Christ be our prophet, we are bound by the most sacred ties, and under the most fearful sanctions, to attend to 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 son 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 spects superior to Newton, and yet Newton not safe. Christian reader! is there not close to his own lips, whispered in convul- was the instrument used by God to effect some friend whom thou canst arouse, whose soul is not insured! If there be one, stay tians 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 mercy, or to imheld one over whom you might have exerted a good influence plange into the deal abreads. Oh walt me desente

more de

In prayer, we may in the

Citristian contentment is ope tracting cares, to indvetous desired 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 vertain principles of divine upon vertain principles of divise truths 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 carthly necessaries are given us to proserve this life;—that all besides field and raiment are not necessary; that God careth for his people, knowing they have med of these things; that if we be godly, and first seck his kingdom, he hath bound himself to give us these things; for goddiness bath pro-mise 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 necessaries easteth all its care on God. The devont believer knows that he is but a pilgrim and stranger bere, 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.

note Employment of Wealth.

We ought not to forbid people to be diligent and frugal. We must exhert all Chi'r-