DECEMBER 22.

Almanacs for 1850.

e have received a copy of Belcher's ner's Almanac for 1850. It is got up od style, containing useful information variety of topics.

copy of "The Newfoundland Almanac" 850, compiled by Mr. Philip Tocque. also been handed to us, containing vala statistical information concerning New- lland.

'e are also requested to state that NABELL's Nova Scotia Almanac for), which has been delayed by unavoida- circumstances, such as sickness of the isher, &c. will be put to press to-day, will be ready for sale early next week. ill maintain its claim on public patronage, be sold at the exceedingly low price of E PENCE each. Orders will be executed despatch.

direct attention to the advertisement of Frazer's "China Emporium" No. 7, apside—Also to that of Messrs. Cleve- & Co.'s China, Earthenware and Glass- Establishment—where those who wish rchase will find articles in great variety.

equests for the supply of Papers regular- mailed by us, but which have miscarried ave been injured, cannot be decided on l the close of the year.

TO AGENTS.

ome of our Agents heve been "canvass' with success, and deserve our thanks for new subscribers recently forwarded.— p the ball in motion—and the *Wesleyan* ore the public. Nothing can be done nout effort.

Christmas Services.

n *Tuesday* next, (CHRISTMAS DAY) Di- Service will be held (D.V.) in the SLEYAN Churches of this city as follows: rgyle Street Church, at 11, A. M. Brunswick Street Church at 7, P. M. collection will be taken up during each the poor.

"OF INTEREST TO ALL."

Mother's Relief.—Indian Discovery.

ll mothers anxious to avoid pains, distress and gers are earnestly entreated to calm their fears allay their nervousness by the use of this t extraordinary vegetable production. Those will carefully observe its virtues, must ap- ve of it in their hearts; and will feel it a moral mn duty to alleviate distress by a safe and ain method, which is, the use of the Mother'sief.

☞Sold wholesale for the Proprietors in Nova tia at *Morton's Medical Warehouse*, Halifax.

MARRIAGES.

ast evening, by the Rev Alexr. W. McLeod, Mr. rk Thresh, of St. Michael's, York, England, to s Mary Ann Goulding, of this city.

t St. John's, N. F. on the 28th Nov. in the slevan Chapel, by the Rev. W. Faulkner, Mr. er Macpherson to Miss Susanna Campbell.

t P. E. I. on the 11th inst by the Rev E. Bot- ell, Mr Chrismas Bryanton, to Miss Sellar, h of Union Road.

t St. John, N. B. on the 13th inst. by the Rev. Knight, Mr James Williams, to Miss Louisa n Hamilton, both of that city.

n the 15th inst by the Rev Alexander W. Mc d, Mr Charles Downie, to Miss Jane Heller, h of this city.

DEATHS.

n Wednesday morning, after a short illness, ich she bore with resignation to the Divine l, Catharine Rechael, the beloved wife of James ams and daughter of John Longard, Esq.

n Wednesday afternoon, at 2 o'clock, in the t year of his age, Mr William Valentine. Mr was a native of Whitehaven, England, and ne to this city in the year 1818. Few men have ed in this community more highly respected, or d more deeply regretted. His funeral will take ce to morrow, Sunday, at 3 o'clock, from his e residence, Gerrish's Lane.

n the 16th inst after a short illness, William Mary, in the 19th year of his age.

ec 16th. Mary infant daughter of Mr Thomas rison, aged 2 years.

n Sunday evening last, after a short illness, ... S ..., a native of Horton.

... Cane Barter, on the evening of the ... after a painful illness of several months, ... in the 30th year of his age, John Jones, Esq. Cor- ... R Pos ... the County of Richmond, a ... of the Island.

... Hostigan ... publishes for the Proprietors

BY WM. CUNNABELL,

AT HIS OFFICE, NO. 3, CUNARD'S WHARF,

HALIFAX, N. S.

THE WESLEYAN.

NEW SERIES.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, &c., &c. [Vol. 1. No. 25.

Terms—Six Shillings per Annum (Half-Yearly in advance.) HALIFAX, N. S., SATURDAY MORNING, DECEMBER 29, 1849. Single Copy Three Pence.

POETRY.

For the Wesleyan.

Farewell of the Year.

BY ADELINE.

I have flung over the earth, the spring's wild flowers,
A [illegible] wreaths in her festive bowers;
I have sighed o'er the forest trees,
And the low, deep tones of the murmuring breeze
Have lingered through, and their perfume bore
In balmy gales from the sunset shore.

I have sung o'er the woodland its robe of green,
In the mossy valley my step hath been;
Where the gushing waters wildly play,
And the [illegible] spread their foamy spray
I have sought glade and as it smiled alone,
Most beauty, and music, and light, and song.

I have hung o'er the vine its clusters fair,
And the [illegible] have blushed at my
[illegible] waved the golden corn,
Near the [illegible] of an autumn morn;
And the harvest [illegible], and the vintage lay,
Have sweetly died with the parting day.

Yet sorrow's tones have been breathed on high;
The broken heart, and the sigh, deep sigh;
And the [illegible] hours,
And [illegible] flowers,
Have [illegible]
[illegible] prolong.

Fourteen years have passed away
To the [illegible] of decay;
And [illegible] lustre [illegible] eyes,
And [illegible] asunder earth's nearest ties;
And blighted joys, in their early bloom,
And young hopes, wither'd in the tomb.

These, these have I seen: and O, many a tale
Of the days gone by may your hearts bewail;
But I go, with the ages long swept by,
I go to the gulf of eternity
[illegible]
I come not as one—I say farewell, farewell!

CHRISTIAN MISCELLANY.

"We need a better acquaintance with the thoughts and reasonings of pure and lofty minds."—*Dr. Sharp.*

"But I was not one of Them."

I am one of those pastors who continue the good old apostolical practice of visiting "from house to house" among my people. And although a laborious, it is an exceedingly important and efficient way of doing good. [illegible]

[illegible] instruction adapted to their circumstances, and to the views expressed by them in conversation, we bowed together before the high and holy One: and having implored for them all an eternal and spiritual good, I left them for well.

The elder, whose natural strength many years had not impaired, and whose kind and gentle manners made him a favourite among his neighbours, followed me to the door, and closing it after him, stopped me on the porch. His countenance gave strong indications that there was something pressing upon his soul which he wished to communicate. Hoping that the Holy Spirit had blessed my visit to his companion, I waited with anxiety to hear what he had to say. After a considerable pause, taking me by the hand, he thus addressed me:

"I thank you for this visit; although the first you have made us, I hope it will not be the last. I thank you for all the advice you have given us. And as you have but just commenced your labours among us as a minister, I wish to give you a word of advice, based on my own experience. Let us old people alone, for we are hopeless subjects, and devote your labours to the youth of your flock. Forty years ago, when Mr. A. was our pastor, I was greatly anxious about my soul. Many were then converted, *but I was not one of them.* During the ministry of Mr. M—— I was often greatly anxious about my soul—I went to the conference-meeting—many were converted in the successive revivals enjoyed, *but I was not one of them.* And now, for years that are passed, I have not had a [illegible] feeling on the subject. I know that I am a lost sinner, I know that I can be saved only through Jesus Christ—I feel persuaded that when I die I shall go to hell for ever—I believe all you preach—I believe all you have said to me and my family, but I feel it no more than if I were a block of marble. And I expect to live and to die just as I am. So that my advice to you is to leave us old people to ourselves and sins, for you cannot do us much good, and devote your all to the work of seeking the conversion of the young."

And all this, and more, was said with a kind and pleasant bearing which forbade everything like suspicion of his motives; and yet with a cool deliberation which made me feel that the man was a lost [illegible]. As I placed before him the sufferings of the redeeming [illegible]

I remembered the [illegible] watch the progress of this man. [illegible]

[illegible]

[illegible] Lord Jesus Christ [illegible]

[illegible]

[illegible] Are you a [illegible] of God, [illegible] yet a [illegible]

of it. And the aged moralist, infidel, atheist, die as they live. Custom renders every thing easy. And the man who, through a long life, has been accustomed to hear and to assent to the truth of heaven with indifference, will, to a moral certainty, die as he lives. His habits are to him what his skin is to the Ethiopian—what his spots are to the leopard.

And the ground of the moral certainty that you will not be converted lies not in God, but in yourself. God is ever waiting and willing to be gracious; but you have been so long accustomed to neglect every call to work out your salvation, that there is no probability that you will now attend to it. But although your feet are on the borders of time, you have only to look to Jesus in true faith, to be prepared for eternity. At the eleventh hour of your life the gospel puts the cup of salvation into your trembling hand. O hasten to drink it, remembering that this hour is on the wing, and that when it ends you will be in the grave, where there is no work, nor device, nor knowledge, nor repentance.

Are you one of that large number who have been *often convicted of sin without being converted?* Who have been often deeply impressed with divine truth without receiving "with meekness the ingrafted word which is able to save your soul?" If so, then yours is an alarming state. You are passing through that process which has converted many a tender heart into a heart of steel. Of this process there are many illustrations. The young physician is excited, perhaps disgusted, the first time he witnesses a dissection; but he will soon use the knife upon the living or dead subject, without the least emotion. The young soldier, when he first treads the battle-field, is filled with fear and trepidation; but in the course of time the clangour of the war-trumpet is to him the sweetest music; and the field of his highest glory, is the field of blood and carnage. And in a similar way, the heart that is at first under the preaching of the gospel, and that trembles at the word of the Lord, becomes as hard as the flint, and as unimpressible. This state is gained by slow stages. Satan does not permit the heart to [illegible] the judgment, by a [illegible] [illegible] And by degrees the judgment is [illegible] and the conscience [illegible] [illegible] and the [illegible] [illegible] and [illegible] [illegible] Lord Jesus Christ [illegible]

[illegible] your salvation are becoming fewer and weaker as your years roll on. It is an easy matter to break up the earth in April or May, and to plant in its bosom the germ that bears fruit in autumn; but what power can cultivate it when congealed by the cold, and covered by the snows of December? Seize, O seize, then, the halcyon days of youth to prepare for old age, death, and eternity.—Wait not until covered by the rust and weakened by the infirmities of years. To-day, if you will hear his voice, harden not your heart. Opportunity, grace, mercy, heaven, eternal glory, are all upon the wing of the present hour; condemnation, hell, eternal despair, the worm that never dies, may all be in the train of the next. So improve your youth as not to be left to say in old age, "Many were converted, BUT I WAS NOT ONE OF THEM."—*American Messenger.*

Encouragement to Prayer.

Sir Walter Raleigh, one day asking a favour from Queen Elizabeth, the latter said to him: "Raleigh, when will you leave off begging?" to which he answered, "When your Majesty leaves off giving!" But think how much more bountiful God is, who did not give over granting Abraham his request for Sodom till he left off asking. And who can tell but that if he had gone on and prayed that if five righteous persons had been found in Sodom, the city might have been spared for their sakes, according to his request. Can we think that God will hear the young ravens when they cry, and neglect the doves that mourn in the valleys? that he will hear the young lions when they roar, and forget the lambs that bleat after the sheep?—that he will hear Hagar and her Ishmael, that cry unto him in their extremities, and will yet turn his back upon the tears, or stop his ears to the prayers of his own children that cry unto him daily in the name of his dear Son, Jesus Christ?—Undoubtedly not. St. Ambrose was wont to say, the better to comfort Monica, the mother of St. Augustine, who prayed much for him, "It is impossible that a son of so many prayers and tears should perish." As long, therefore, as God gives us a heart to pray for any mercy, let us not be out of heart. And why so? Because then we have no more than what God hath commanded us to ask, and we ask no more than what he hath promised to give; and he hath promised no more than what he is able to perform, and he will perform no more than what he shall have pray'd for, and we know we shall have pray'd for unto him.—*Brooke.*

Dr. Chalmers to the Inquirer.

[illegible] by the work of [illegible] [illegible] when all [illegible] It is well [illegible] rather than [illegible] are all