

MAY 25.

THE WESLEYAN.

NEW SERIES.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, &c. &c. [Vol. 1, No. 47.]

Ten Shillings per Annum. Half-Yearly in Advance.

HALIFAX, N. S., SATURDAY MORNING, JUNE 1, 1850.

Single Copies, Three Pence.

DEATHS.

On Thursday evening, by the Venerable Archdeacon Wallis, Mr. W. Finley, of this city, to Miss Alport McQuinn, of Scotland.

On Saturday last in the 69th year of his age, David Shaw Clarke, Esq.
On Saturday last in the 73rd year of her age, Elizabeth wife of Mr. Dennis Featon.
Lavinia Edwards, a native of Shelburne, on the 14th May, in the 99th year of her age.
On Wednesday, 22 inst., in the 8th year of his age, James Robert Morrison, Son of the late Revd. James Morrison, of Berwick, after a short illness.
At Lower-Street, on Sunday the 19th May, Nathaniel Woodcock, in the 65th year of his age, an old and respectable inhabitant, leaving a large circle of relatives and friends to mourn their loss.
At Rowdon, on the 8th inst. Mr. Hugh Brown, a native of North Britain, but a long and respectable resident in Nova Scotia, aged 78 years.
Lost on board the ship "The Scotia," of Windsor, N. S., on the 23rd inst.
Suddenly, on Thursday, at 2 o'clock, James Campbell, a native of Roscrea, Ireland, in the 55th year of his age.

SHIPPING NEWS.

ARRIVALS.
Friday, May 17—R. M. Steamer Canada, Harrison, 46 hours from Boston, to S. Conard and Co., 125 passengers—10 for Halifax.
Brig Velocity, Anderson, 14 days from Montreal, sugar, etc.
Brig Mary, Jones, 22 days from Cincinnati, sugar, etc.
Brig Darber, Grant, 17 days from Cincinnati, sugar, etc.
Brig Elmora, Nickerson, 5 days from New York, general cargo.
Schr. Siren, Bouchier, 4 days from New York, general cargo.
Schr. Reward, from Goose Island with Brandy, Wine, &c., saved from the wreck of ship Northumberland from Holland bound to New York; but 4 sails taking in cargoes; it is supposed the ship will be off and after being repaired re-ship the cargo for New York.
Schr. Mary and Charles, Lorrway, Sydney.
Schr. Flora Ann, Burke, P. E. Island.
Saturday, May 18—Brig Ranger, Paynter, 20 days from Cincinnati.
Brig Reindeer, Church, 5 days from New York.
Brig Albert, Fitzgerald, 6 days from Philadelphia.
Schr. Melora, Abbott, 10 days from Baltimore.
Schr. William Farrell, 8 days from N. York.
Sunday, May 19—Transport ship Bombay, Flanagan, 17 days from Barbadoes, with the 69th Regiment, 23 rank and file, under the command of Lt. Col. Shirley; has had fine weather throughout the passage—was detained three days; lost a man overboard on the 14th; Saturday, ship going off the wind 6 hours; Monday the body in thirty minutes but the man was quite dead.
Brig Jane, McMonagle, 15 days from Cincinnati.
Brig Eliza Helen, Clements, 12 days from New York.
Schr. Cinnara, Gardner, 3 days from Boston.
Schr. Oregon, (pkt.) Churchill, from Yarmouth.
Schr. Gazelle, Frost, from Yarmouth.
**MONDAY—R. M. Steamer Europa, Liverpool, 68 days—S. Conard and Co.—23 passengers; The Halifax; brig Coronelle, Boston, Liverpool, 68 days—W. P. & Sons; Boston, Liverpool, 68 days—Wier & Co; Amels, Alexandria—Creighton & Grant—Europa, (S) New York—S. Conard & Co.
21—Western Miller, (S) Perth, Canada—T. Kirkman; Howard Primrose, Richibucto—J. Cochran; John Eason, B. W. Indies—W. H. Radoff; John Hastings Boudroit, Rose Blanch, N. F.—H. Fay and Son.
22—Export, Day, Labrador, J. & M. Tobin; Emma, Hamilton, Dalhousie, Fairbanks and Allison; Peaseverance, Curry, Bathurst, N. B., S. A. White & Co., and others; John Wallace, Jewers, Labrador, J. & M. Tobin; Herald, Robicheau, Labrador, Creighton & Grant; Margaret, Quillan, Jamaica, Fairbanks & Allison; Goodwill, Duns, St. John, N. B.; Dewey Starr; Moro Castle, Mosher, Pugwash, Cochran and Co.
MEMORANDA.
Came May 8.—The Earl of Durham of Doon, Herbert, from London to this place, to take in troops for Halifax, grounded at Brook last night, but was blown about this morning's tide, and has arrived in the roads making no water.
WRECK.—The schr. Three Brothers, Oliver, master, from Arichat for Halifax, has been wrecked near Peppeswick, cargo beef, pork, &c., will be saved.**

POETRY.

WAIT FOR THE MORNING.

(From an American Paper.)

Wanderer! 'tis dark, and thy dwelling is lonely;
The night-lamp shines dimly, and so does thine eye;
Theurart thinking thy portion is weariness only,
And thou wilt be glad when 'tis thy turn to die!
Wanderer, look out! where the day-star is dawning,
Hope in thy heart let its promise awake,
And, tireless and slumberless, "wait for the morning."
Never a night-but its morning shall break!
Wanderer! 'tis dark, and the tempest is roaring,<
Battering above thee, and rattling around;
Demons of terror their vials are pouring,
Right on thy pathway, where pitfalls abound!
Wanderer! 'tis better to bow than to bide it,—
Harmlessly o'er thee the storm-King shall ride!
Deep in the chasm 'twere death to baste it,
But you are a valley both sloping and wide!
Weeper! 'tis dark, for the angel of sorrow
Hath spread o'er the landscape the gloom of his wing;
No hue from the rainbow thy sadness can borrow,
No joy to thy bosom the spring-time can bring.
Weeper! despair not, there is that can cure thee!
Yes, even to the heart-sick a balm shall be given.
A draught that shall comfort and gladness ensure
Thee:
Drink deeply, drink oft, for the fount is in heaven.
O ye, who are suffering, and toiling, and sighing;
O ye, who in darkness are groping your way;
Who are weary of hoping and weary of trying,
Who are sure that the midnight will never be day:
I charge ye take heed to this counsel and warning,
Stand fast to your duty, your God, and your right;
And, patient and truthful, thus wait for the morning,
Assured it will bring you both healing and light!

CHRISTIAN MISCELLANY.

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

How to deal with Slanders.

It is related in the biography of Rev. Lemuel Haynes, the coloured preacher, that some of his students having been slandered for their religious activity and zeal, went to him with their complaints, expecting his sympathy and protection. After a pause, Mr. Haynes observed, "I knew all this before." "Why then," said one, "did you not inform us?" "Because," said he, "it was not worth communicating; and I now tell you plainly, once for all, my young friends, it is best to let the devil carry his own mail, and bear his own expenses."
There is much wisdom in this remark, and it is capable of a variety of applications. When assaults are made upon any one, in points where he is sustained by a consciousness of right, in a vast majority of cases silence is the most effective defence. For, to formally refute slander, he must first extend the publication of it; that is, must sustain the expense of carrying the devil's mail, and convey to many the information which they would not otherwise have had, that he has been subjected to imputations of wrong. And, as "a lie will travel from Maine to Georgia while truth is putting on its boots," there is little encouragement to run down a falsehood by an earnest refutation. And yet, with rare exceptions, it is not needful; a little faith and patience will serve one quite as well as laboured vindications. Habitual integrity is the best defence. Let a foul breath be breathed upon a diamond, and it will soon regain its wonted lustre.
Mr. Haynes once practised on this principle at New York.—An unprincipled man

overtook him in the road, and said, "Mr. Haynes, have you heard the scandalous reports that are abroad about you?" He calmly replied, "I have heard nothing." The man proceeded, in profane and abusive language, to give the details, and allege that they were true; and that they would ruin his character. Mr. Haynes walked on in silence till he reached his own house, when he turned to the slanderer and said, "Well, Mr. —, you see what disgrace my conduct has brought upon me, according to your own account. I want you to take warning from me, to forsake your evil course, and save your character from disgrace." They parted. But the next day, the man came with an humble acknowledgment, asking forgiveness. Thus did assaults give new lustre to his character.

CALEMNIES are as old as our race. Satan began them in Paradise. He is well named—accuser. He is the father of lies and of liars. There are different ways in which those who are calumniated seek to put down the false and injurious reports. Some render railing for railing. They are foolish enough to vie with their detractors in taunts and revilings. It is a miserable resort. If you are very much excited by evil reports, and descend to retaliation, you at once raise the suspicion that there is some truth in what your enemies say of you. Conscious innocence does not stoop to recrimination.

Some affect a supercilious indifference respecting the evil that is said of them. They assume an independence which is not wholly consistent with a modest appreciation of one's self. They who care not what is said respecting themselves, are not likely to live above merited reproach. The truly virtuous and good are far from being indifferent to what may injuriously affect their reputation.

Some prosecute their defamers. They go into a civil court to establish their innocence. Perhaps this is sometimes necessary; but I think it a measure of doubtful expediency. It probably seldom occurs that a slander suit improves any person's character. The motives of prosecution are usually supposed to be revengful. A truly worthy person will not be easily persuaded to go before judges, jurors, lawyers, and a crowd of spectators, to prove his character.

Some are at great pains to contradict all false rumours. Such often have their hands full of business. The more notice you take of slanders, the more industriously will they defame you. They are a class of persons who have very little character, and are right glad of an opportunity to attract some notice, by attacking those whose names are associated with respect.

Is there not a far better way than any of these? "Not rendering evil for evil, or railing for railing; but contrariwise blessing." For so is the will of God, that with well-doing you may put to silence the ignorance of foolish men." Nothing else will so effectually silence slanders. Let your life contradict their falsehoods, and you will have no need to defend your character. There is something noble, dignified, lovely, in the silence of conscious innocence, when the tongue of detraction is carrying and slandering. There is something Christ-like, when they who are reviled revile not again; and when they bless those who persecute them, and say all manner of evil against them falsely. There is a homely proverb, that "he who spitteth against the wind spitteth in his own face." It is so with him who spits venom against the character of the innocent and virtuous. All the assaults of his malice recoil on his own head. He is not disturbed by him. Let him have his own way, and your innocence and his infamy will both be made apparent. It may cost some trial of your patience, but it will be a profitable exercise. Your name may, for a brief season, be under the cloud; but it will shortly appear brighter than before. Possess your soul in patience. Move quietly and steadily

onward in an upright way, and fear not the evil which is aimed at you. "Who is he that will harm you, if ye be followers of that which is good?" No one. There may be those who will try to injure you. They may be the more inimical towards you for the very reason that they cannot provoke you to be revengeful. Be it so, if it must. "Commit thy way unto the Lord; trust also in him and he shall bring it to pass; and he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

Anecdote of the Rev. Dr. Nettleton.

A Christian minister can possess notalent more enviable than that of stopping the mouths of gainsayers, and in speaking a word in season to all with whom he may meet. This talent Dr. Nettleton, the eminent American minister, possessed in a very high degree.

Being accosted by a Universalist, who wished to engage in a discussion on the doctrine of eternal punishment, he replied, "I will not enter into any dispute with you at present; but I should be pleased to have you to settle to me your views, that I may have them to think of." The man accordingly informed him, that in his opinion mankind received all their punishment in this life, and that all would be happy after death. Dr. Nettleton then asked him to explain certain passages of Scripture, such as the account of the judgment in the twenty-fifth of Matthew, and some others, merely suggesting difficulties for him to solve, without calling in question any of his positions. After taxing him for some time in this way, and thus giving him opportunity to perceive the difficulty of reconciling his doctrine with the language of inspiration, he said to him, "You believe, I presume, the account given by Moses of the deluge, and of the destruction of Sodom and Gomorrah?" "Certainly," he replied. "It seems, then," said Dr. Nettleton, "that the world became exceedingly corrupt, and God determined to destroy it by a deluge of water. He revealed his purpose to Noah, and directed him to prepare an ark in which he and his family might be saved. Noah believed God, and prepared the ark. Meanwhile he was a preacher of righteousness. He warned the wicked around him of their danger, and exhorted them to prepare to meet their God. But his warnings were disregarded. They, doubtless, flattered themselves that God was too good a being to destroy his creatures. But notwithstanding their unbelief, the flood came, and, if your doctrine is true, swept them all up to heaven. And what became of Noah, that faithful servant of God? He was tossed to and fro on the waters, and was doomed to trials and sufferings for three hundred and fifty years longer in this evil world; whereas, if he had been wicked enough, he might have gone to heaven with the rest."

"And there were the cities of Sodom and Gomorrah, which had become so corrupt that God determined to destroy them by a tempest of fire. He revealed his purpose to Lot, and directed him and his family to make their escape. And Lot went out, and spake to his sons-in-law, saying, Up get ye out of this place; for the Lord will destroy this city. But he seemed as one that mocked to his sons-in-law." They did not believe that such a doom was impending. They doubtless flattered themselves that God was too good a being to burn up his creatures. But no sooner had Lot made his escape, than it rained fire and brimstone from the Lord out of heaven, and they all, it seems, ascended to heaven in a chariot of fire; while pious Lot was left to wander in the mountains, and to suffer many grievous afflictions in this vale of tears; whereas, if he had been wicked enough, he might have gone to heaven with the rest." After making this statement, he requested the man to reflect on these things, and bade him and his brethren to be well.

Closet Duty.

There is no place in all the world to which the Christian feels so warmly attached as to that sacred spot, the closet. And why? Because it is here he spends his sweetest moments: it is here he meets his God, and tastes his heaven. On this delightful spot the luminous beams of Jehovah's countenance continually rest; and heaven's own refreshing dews copiously descend. On this hallowed soil, under the benign influence of heaven's bright rays, the Christian grows, flourishes, and ripens into perfection. This holy mount of communion with the Deity the man of God descends with a lovely smile on his countenance, which bespeaks the divine lustre the soul has acquired while conversing with God. To this sacred spot the devil approaches not but with trembling; and then only to read his fate; and to be reminded of the inevitable failure of his diabolic plots, the utter overthrow of his kingdom, and the perpetuity of his hell. But what the devil hates and trembles at, the Christian loves, and with delight approaches. But, at the same time, he feels his mind impressed with the solemn weight and importance of such holy duties. He is quite conscious that his present happiness, personal holiness, usefulness to the world, spirituality of mind, power to resist temptation, contempt of earthly vanities, victory over his enemies, peace in his final hour, and triumphant entrance into heaven, are, in an eminent degree, dependent on the right performance of closet duties.

It is in the closet the Christian gets a proper view of the vanities of the world. While his eyes and attention are surrounded by the objects of the world, he is not able to judge so accurately of their importance or unimportance as when in retirement; he is liable to look upon the things of the world to be of greater importance than they really are; but when he gets into the closet, he gets into a proper place to judge. Suppose a man is about to delineate a beautiful mansion, with the adjoining gardens, fields, and trees; he does not go to sit down inside the mansion, or among the flowers in the garden, or among the shrubs and trees of the fields; but he goes and stands at a convenient distance, where he has the best view of the prospect. So if the Christian wants to form a proper estimate of the things of the world, he must get at a proper distance; but he is never at a more convenient distance than when in the closet. While he is in the world, he is too near the objects of sight to discern them distinctly; there are imperfection and confusion in the vision; but only let him get into the secrecy of the closet, and interpose the lens of retirement, which collects the rays of moral light, and favours him with the desirable focus, then he has clear and distinct vision. And then how insignificant and unimportant do the concerns of the world appear! While the realities of the eternal world, which before were very imperfectly seen, and improperly considered, now appear in their all-important light. Who would not attend to closet duty?
—Christian Miscellany.

A Quiet Rebuke.

The late Rev. B. Jacobs, of Cambridgeport, could, when necessary, administer reproof very forcibly, though the gentleness of his character was always seen in the manner in which it was done. Some young ladies at his house were one day talking about one of their female friends. As he entered the room, he heard the epithets "old," "singular," &c., applied. He asked, and was told the name of the young lady in question, and then said, very gravely, "Yes, she is an old young lady; she is a very old young lady; I consider her extremely singular." He then added very impressively, "She was never heard to speak ill of an absent friend." The rebuke was not forgotten by those who heard it.

The Wesleyan is published for the Proprietor, BY WM. CUNNABELL, AT HIS OFFICE, NO. 3, CONNORS' WHARF, HALIFAX, N. S.