Febreary 23.
Mesiar Stamer.



## 

## 'OF INTEREST TO Axs.

 o you a Corgh? Do not negieot



MARRIAGES.



Mary Weutwortit
,of he Bay
Mone. Mr. Johe
e Bearr, duagh-
IMEATHS $\qquad$



SHIPING NEWS.



memor 登d

 A. An tellierse arrived at st. Domingo oe




. SY WII CUNNAEEIL

## THE westeytin.



\{inatre popres
POLTRY.

Tifer of the the Hoar. Voice of the twilisht hour,
Ilizen to thy hearen -hesthed tone. in the tender sigh of the ciosing and Theo operk'st nt the hapes that smiled Ia the bright spring time of ynum, mild,
When a motber kirlit, and in anguage mich

Trua a lesson of artiess cruth.
Voice of the twilight hour!
How weet is thy sound to ma, For my moul is entranc'd by thy soothing power.
Theo art heard in the trembling attings,
Of the harp which the broesee wake;
To toe golden bue which the sunnet flinge
On the breast of the ailvor lake.
Thoo epeat'ot of a brighter land,
Thoor apeakroff region fair,
On a froff region fair,
And Ahy whispers are son of shadowy band,
Aod I know that the loved see And I know that the loveri bre there.
of the twilight hour
Ere thy heaven-breathed tomes deprrt,
ot ! ppeak in the sixh of the closing fowe of! :ppeak in the sigh of the elosing foower,
Ot the wius. that die in the greenowood bower.
Once more to my alusious heart. Their love on earth furgoll
Though their home is a holier, happier spheos.
Thathe wimizht anawersd wot.
Replied, as I stood on that lonely spnt, "The frieuls, thou hast cherish'is, forket them on For they love, and they guard thee still."
Twas the wire of the dewy nizht, And the cilent stars, with their meit.
new light,
Oer nature their vigils kept.
And I thought it were bliss to die,
And I thought it were bliss to die,
To fade with the tinte of even,
For fladly then would the spirit fly
On its ongel-wings to worl't on high
Audmeet with the lored in heaven.
CHIRISIAN MISCELLANY.

The Bible- 1 Sketeh.
by tre rev. r. coonfy.
The gifted and devout author of our con-
nexional Psalter, ncknowledges in many nexional Pather, acknowledges in many
parts of that excellent compilition, his inaparts of that excellent compiliation, his ina-
bility to remler aiequate praisis to
to
 inte a than-: and then we hear his chi... ri-
inn up, and giving utterance to his fieting in language tull of rapure and ratatul




$\qquad$ insult God; conapnre these with the inspired volume, and you confound the wisdom of rison of this kind would silence the voice praise; spread a veil over the divine glory
-remove the ancient lamanarks that God has set up-destroy the foundation that God has laid in Zion-quench the light that God
has kindled-and send all his people, ae
 out a ray to choer them, a hand to leau
them, or a guide to direct them, or a guide to direct their footstepa.
Colleas all the pmoductions of early piety and recent zeal -all the fruits of primiture learning, and modern erudition-andd to
these, the multitudinous variety of religious works that shall hereafter be i.sued; now them with "The Brals"-Do this-an you will be convinced that whatever light
they slad, is derived from "Tri LanIr or LIFE;" whaterer knowledge they impart
imbibed from the fountain of wisilon, ; and whatever excelyencies they contain, are modification of the unapproachable eter. lency of "The Word of God. Ifere we may walk in the garlen with
Adam and Eve, and bear "The morning stars sigging together, and the sons of Giod shouting for joy." Here we may sit in "The Ark" with Noalh and talk over ante-
diluvian traditions ; Here peo diluvian traditions; Here we may turn
into Abraham's tent, and partake of tis into Abraham's tent, and partake of
hoopitality ; we mas, if we are hoopitality; we may,
meditate with Isaac, and then go and vi.
"the patriarcls" in Goshen. In wTuE B "the putriarchs" in Goshen. In "Tus B1-
BLE,", we may go with Moses up to the ho-
bl ly moun, we can unite with David in hin threnodies of Jeramiah; hear solomon lecturing on divine ethies; Danicl interprtting dreams and risions-and then go alyng with
Eqekiel, and ubserre how he menures Ezekitl, and ubserve how he measiures the
symbolical waters of the Temple, ILe: symboncal waters of the Templet. Mi.es:
we may walk round about Sion, and couit
her bul warks and towers. In a word, whito her bun wanks and towers. In a wond, while
devoutly perusing this "Classice of the
Church," we can wilk Church," we can walk and talk with the
hessed Josus: and fiel the love wint hute
 ders of Penterost; listen to laul prearling
apon "Mars Mill' : then. cross the Ne, mes $:$ and seo thin compiling an arcount of
his cestra,, inary revelations and visions--
and thrn, locking forvard




fivel omaiju, inent re igh,rlh."
possess, requisite to obtain it. Our proper
ty, our frienls, war
mpution, is all were
 Lis estimable blessing. Huving this, we
poseses, and become heirs to ull we carr rea-
tonabiy desire. Do we desire peane of mind? Holiness imparts "n peace that passeth nill monderstanding". Ino we deaire joy? HoTeess produces " joy unspeakable and full of
Blory." we dexire tove to Giod and Do we derire tove to Giod and
man? Holiness enables usto love God with all the hearr, to love the church ardently, to love sinners, and eren our enemies. Do we
dosire submission to the will of God under dosire submission to the will of God under
all circumstances? Huliness imparts this. Do we desire a hope full of nacurance of enering heaven? Holinese gives thio, Do ve desire spiritual strength? Holinew nakkes us "strong, in the Lord and the pow-
er of his might." $1 / 0$ we desire richea? Ioliness confers «durable riches in right. eousness." Io we desire honour? 1foliess confers the lovour of all de voted Cluris
inans, and of Goo. 1o we desire plegeure ians, and of Gool. loo we desire plemsure?
Holinose imparts pleasures that fow from the eight of Ciod. Do we desire to be mue.
vul in the world? Holiness "mates ue the sight of Gorla? We desire to be use-
fulin the world? Holiness makeei us
mighty through God to the pulling down of mighty through God to the pulling down of
strong holds." Do-we deaire to have the af Hictions of life eancciicied? Holinezs caunes
all things to work together for gooul.". we desire to die triumphnntly? Holinesa removes the "sting of deach." 'To we desire
to rest in Abratamn's bosom? Holineas will to reat in Abraham's bosom? Holiness wil
qualify us for this honourable place. Do wo
 like Chriot's clorificed body $i^{\prime \prime}$ Huliuese give as a tite to this glorion bleasing: yares us for ireaven. How deairable then in

Will Gul confer hror tas, who by o ins Lave forfited his farour numberie
imes, and whose hearts are doeply depravel with sin, this great, glorious, und infaniely de. sirable blessing? To earh of these quee
ions we can answer eunplatically-Yes?
"In Chrint all fulliness dweino.
"Tho blood of Jesus Cliriss his Son cleandant provision hat been made for ur con phete restoratiou to the Divine inage. Hence,
he coumaud, " De ye boly fur I aun holy." Tlien



orry memher of Christs sisitle el
id enjog this biessing. It would he harch on influence which it 1 a.
 nesto cry yluost aponizingy, "War at roll on the (esepel chariul whit lishsid armiess and undectiled, selparat to to nerv," we might mont expert Chris "to rei king of nations as he now reigno bic $a$
canast make a praper Perional Appral in siu!tr
nest his companion in the matter of his sal ation. But one evening, when of hey me: Hay foul raillery, the other was silent and ach rious, unti! suddenly curaing a tearful oye and an auxioun countenance upoo the amiling foatures of his friend, he said. in a low, earnoes, penetrating tone, ", II wish $I$ could swites gave place to a hall-surprised, half. distressed look, and, afer a momentis heritation, he left the rovoru. Ciod clooe that
sinple esentences uttered in that turtiul simple seatence, utlered in that truthfiul mannefr, ne the arrew to pierec that young
man's heart. Ilis convictions soon beciannco pungent; in a fow days be found peace in beliering. He is now a candidate for the miniatry, and gives promine of beroming a
mont useful preacher of righteousnesh. The gecreo of the above excueo is, there - want of intorese for coulk, and a wand of abity to addrees them. A ainglo centence, hashed in $n$ single tear, may, under God,

## Improvement of Time.

The man who would ezeol as a minister
nust be judicious in the allotment, and dilimust be judicious in the allotreent, and dilit gent in the inpporemeant, of his time. It remches the summit of honour, unleco be prudeotly use his sime." This prudous pro of ame, rather thas extraordinamy nalural poiver, has bees the cecret of onecoese in a valt
niajurity of inetapees, among thone who liave been distinguibhed for extraorlinary parte,
bed harc accomplisked extreordinary resule When Luthey wes mex ext boordmary be has fouline.

 ell un how, is madido intio all his other lumure books than moas meee fud time to read. 1 remornaber reading somewhere the descrip. don of a picture, reprementing a mau nt the hawe of a monatcin, with him conat and hat
 by little." I.et thia be the motto of him thin nould excel ave a minister of Christ. Slowly a.cd ausidst many discouragementa, meny the
bibrice rise : buy is furp prupartonie wit lengitr shinie furth io the "workman than neeitech but wher ashacused." O how many precioce nomolonts aro wasted, in in friso soud puratit, in idie couverastion, in vague
and useleas reviry, which, if righlyy im , row +d. wigh: w.11 upon the on ridd's desthuy
 her catiory of the chare".






