

POETRY.

From the N. H. Baptist Magazine.

LIFE IS WHAT ?

Life is what ?
It is a vapor of the air,
That floats, awhile, suspended there,
And disappears before the rising sun,
And such is life,
Its thread is sunder'd by the knife,
When just begun.

Life is what ?
It is a taper, burning bright,
That glids the darkness of the night,
And fades away as morning beams arise ;
And such is life,
It frooly burns mid toil and strife,
And, quiv'ring dies.

Youth is what ?
It is a bright and joyous spot,
Where trouble, toil and cares are not,
And after HAPPIER DAYS delight to roam ;
And such is youth,
It ever slowly learns the truth,
THEY NEVER COME.

Age is what ?
It is a limbless, leafless tree,
The passing traveller may see,
With verdure, scath'd—by lightnings riv'n,
And such is age,
As death conducts it off the stage
To hell, or heaven.

Death is what ?
A freezing of the stream of life,
The end of sorrow, pain and strife,
With rich and poor, high and low, it vies,
And such is death.

Hell is what ?
It is a joyless, hopeless place,
Far, FAR beyond the reach of grace,
Where all the foes of God are bound in chains,
And such is hell,
And those who feel its woes may tell
Its gnawing pains.

Sin is what ?
The loathsome thing Jehovah hates,
Which closes heaven, and bars its gates,
That wicked men its joys may never know ;
And such is sin,
Indulg'd or check'd, it ushers in
Our weal, or wo.

Heaven is what ?
The blissful place, where friends of God,
Who in the Saviour's steps have trod,
Will find, at last, a peaceful home above ;
And such is heaven,
Where none arrive, but those forgiv'n,
And all is love.

VARIETIES.

A little Deaf and Dumb Boy.—A minister residing about seven miles from Manchester, Eng. went with a gentleman to the deaf and dumb Asylum in London. There was a little boy they noticed, who had a very sweet countenance, who was deaf and dumb. The gentleman took a piece of chalk and wrote upon the wall the following question. Who made the world ? Notice the child's answer. The child took the chalk and wrote upon the wall, " In the

beginning God created the heavens and the earth." The gentleman then wrote, Why did our Saviour come into this lost and ruined world ? His reply was : God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. He then wrote, My child, why did God make me with the faculties of speech and hearing, while he deprived you of them ?

The child hesitated, and bursting into tears, wrote upon the board, " Even so, Father, for so it seemed good in thy sight." Truly a most beautiful reply for a child, considering that he did not know the questions that were to be put to him.

Wonders of Philosophy.—The polypus like the fabled hydra, receives new life from the knife which is lifted to destroy it. There are 4044 muscles in a caterpillar. Hook discovered fourteen thousand mirrors in the eyes of a drone ; and to effect the respiration of a curp, thirteen thousand three hundred arteries, vessels, veins, and bones, &c. are necessary. The body of every spider contains 5 little muscels pierced with a multitude of imperceptible holes, each hole permitting the passage of a single thread ; all of threads, to the amount of a thousand to each mass, join together, when they come out and make the single thread with which the spider spins its web ; so that what we call a spider's thread consists of more than four thousand united. Lewenhock, by means of microscopes, observed spiders no bigger than a grain of sand, who spun thread so fine that it took four thousand of them to equal in magnitude a single hair.—*London Courier.*

Adherence to Truth.—Perhaps there is no fault more common, among even good people, than that of deviating from strict truth. Although we know that in the end there will be no advantage gained, and that much will be lost, yet how common it is for us to practice some degree of dissimulation. We practice this sin by our looks, our words and actions. It is practised in a greater or less degree, in almost all our intercourse with the world. In social interviews, when we wish to render ourselves agreeable to each other, how rarely do we limit the expression of our friendly regard, by the actual state of our feelings. Could each one bring himself to the resolution to speak and act in accordance with strict truth, how different would the world appear. How many, who now appear as warm-hearted friends, would show themselves to be open enemies. How many who manifest a cordial regard for each other, would appear cold and indifferent. Yet although it would sometimes be disagreeable, much would be gained by a strict adherence to the truth. A person who should make the singular resolution, to be perfectly sincere,

might for a time, lose some of the regard which he receives by appearing in forced smiles and using brandishing words, yet he would possess a clear conscience. He would have no fears that his false professions would be detected, and in the end even those who may have thought themselves coldly treated, and in consequence, returned little or no expressions of friendly regard, would not fail to esteem him for his sincerity and regard for truth.

TATTLING.

" He that keepeth his mouth, keepeth his life."

It is very common for young persons to tell of every thing they hear, whether they have any grounds for the belief of what they hear or not. To the injury of an individual something may be said and spread abroad, when there is not the least shadow of truth in the story. And it is against this species of tattling which I wish to guard my young friends. The wise man knew how prone the world was to sin when he said,—He that keepeth his mouth keepeth his life. And truly that youth who is careful what he says—especially when he knows it is in his power to injure the character of a person, or thwart any of his purposes—acts up to the proverb, and gains the esteem and friendship of his fellows.

Our fortune depend entirely on external causes ; but our happiness on ourselves.

Its principal ingredients are a manly mind, an affectionate heart, and a temperate imagination. The first has the power to disarm affliction, the second to double every enjoyment, and the last to guard us from wild wishes and vain pursuits.

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ANNANCES

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