

## POETRY.

## CHRISTMAS HYMNS.

## I.

*A multitude of the Heavenly host praising God.—Luke 2. 13.*

Whence those sounds symphonious ?  
Solemn, sweet, and raro,  
Music most harmonious,  
Filling all the air.  
Hark ! 'tis Angels singing,  
Singing here on Earth :  
Joyful tidings bringing  
Of the Saviour's birth.

In that region yonder,  
Where the angels sing,  
Bursts of joy and wonder  
Make the ear to ring :  
" Praise and adoration  
" Be to God above :  
" And to man, salvation,  
" Object of his love."

Now ye heavens, sing ye ;  
Earth break forth and cry :  
O ye mountains, ring ye,  
With the sound of joy ;  
For the Lord has done it ;  
His the victory.  
His own arm has won it ;  
Israel shall be free.

## II.

*Glory to God in the highest, and on earth peace, good will to man.—Luke 2. 14.*

" Unto us a son is given ;"  
'Tis the promis'd Christ is meant ;  
Bands of angels come from heaven  
To announce the tidings sent,  
Fill'd with rapture,  
Celebrate the great event.

" Glory in the highest ! glory  
" Be to God, and peace on earth."  
Now proclaim the joyful story  
Of the mighty Saviour's birth :  
Let the tidings  
Fill the world with sacred mirth.

This is " the desire of nations"  
Promis'd to the Church so long ;  
Object of its expectations ;  
Burden of prophetic song ;  
Sing, ye people,  
Join with heav'n's angelic throng.

Lo, he comes, the Lord from heaven !  
" Lo, the mighty God appears !"  
" Unto us a Son is given ;"  
This is music in our ears ;  
Nothing sweeter,  
Mortal or immortal hears.

## VARIETIES.

*Machinery in the Human Frame.*—Very few, even mechanics, are aware, how much machinery there is in their own bodies. Not only are there joints and hinges in the bones, but there are valves in the veins, a forcing pump in the heart, and various other curi-

osities. One of the muscles of the eye, forms a real pulley.—The bones which support the body are made precisely in that form, which has been calculated by mathematicians, to be strongest for pillars and supporting columns : that of hollow cylinders.—This form combines the greatest lightness with the greatest strength. Of this form are the quills of bird's wings, where these requisits are necessary.

*Advice to Young Parents.*—Do not decorate your children with expensive finery. This is the grand foible into which most young parents fall ; and hence the adage, that " where you behold a father, a mother, and one child, you generally discover three fools in the house." It is a satire upon human nature to reflect, that the cradle and the coffin—our entrance and our exit—should be scenes of fantastic foppery of which neither subject can be conscious. The seeds of vanity are sometimes sown in the cradle by parents, who afterwards complain how difficult it is to weed them out.

*PRIDE.*—Pride is a vice that does not dwell exclusively in king's houses, wear only soft raiment, and feed sumptuously every day upon lofty titles, fame, or affluence : generated in the depravity of our nature, it accomodates itself to our circumstances, and adapts itself to our taste. It is found as often in the cottage as in the mansion ; and where it has never tasted the rich viands of loftier elevations, feeds with avidity upon the lowest distinctions which raise one man above another. Consciousness of superiority, whatever be the object of comparison, is the element of this most hateful disposition.

*POLITENESS* is that regulation of our conduct, which makes every thing decent, respectable, and becoming. It is more easily felt than understood.—It is not difficult to perceive and point it out in the characters of other people, as either to copy their pattern, or describe its beauties.

It flows from an evenness of soul, unruddled by the tempest of cares, unmoved by the tide of guilty pleasures, not injured by the bleak winds of envy and malignity, and unshattered by the storms of calamity.

It is the offspring of a renewed mind, which, in its degree, like charity, suffereth long, is kind, envicth not, vaunteth not itself, is not puffed up, beareth all things, believeth all things, hopeth all things, and endureth all things.

It makes every motion graceful, every look tender, every expression elegant, and every action generous. It renders instruction pleasant, takes off the edge of reproof, gives a sanction to its sentiments, reflects a lustre on the virtues of the persons who possess it, and makes them more accomplished as men, as Christians, and as philosophers.

*The vanity of Life.*—What is this life but a circulation of little mean actions ? We lie down and rise again, dress and undress, feed and wax hungry, work or play, and are weary, and then we lie down again, and the circle returns. We spend the day in trifles, and when the night comes we throw ourselves into the bed of folly, amongst dreams, and broken thoughts, and wild imaginations. Our reason lies asleep by us, and we are for the time as arrant brutes as those that sleep in the stalls or in the fields. Are not the capacities of man higher than these ? And ought not his ambition and expectations to be far greater ?

The frank man is an ardent friend, and an open undisguised enemy. He tells them personally of their treachery ; and those he dislikes, he scorns in secret to calumniate.

An upright posture is easier than a stooping one because it is more natural, and one part is better supported by another ; so it is easier to be an honest man than a knave.

Insults are seldom forgotten—benefits seldom remembered.

Gratitude is a feature much to be admired but rarely to be seen.

Abate three fourths of the reports you hear.

Make a slow answer to a hasty question. Be honest before thou art generous ; and just before thou givest away.

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H. W. BLACKADAR.

December 4.

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