

## POETRY.

## VISSION OF BELSHAZZAR.

The king was on his throne,  
The Satraps throng'd the hall ;  
A thousand bright lamps shone  
O'er that high festival.  
A thousand cups of gold,  
In Judah deem'd divine—  
Jehovah's vessels hold  
The godless Heathen's wine !

In that same hour and hall,  
The fingers of a hand  
Came forth against the wall,  
And wrote as if on sand :  
The fingers of a man ;—  
A solitary hand  
Along the letters ran,  
And traced them like a wand.

The monarch saw, and shook,  
And bade no more rejoice ;  
All bloodless scaw'd his look,  
And tremulous his voice.  
" Let the men of love appear,  
" The wisest on the earth,  
" And expound the words of fear,  
" Which mar our royal mirth."

Chuldea's seers are good,  
But here they have no skill ;  
And the unknown letters stood  
Untold and awful still.  
And Babel's men of age  
Are wise and deep in lore ;  
But now they were not sage,  
They saw—but knew no more.

A captive in the land,  
A stranger and a youth,  
He heard the king's command,  
He saw that writing's truth.  
The lamps around were bright,  
The prophecy in view ;  
Hered it on that night,—  
The morrow proved it true.

" Belshazzar's grave is made,  
" His kinydom pass'd away,  
" He in the balance weighed,  
" Is light and worthless clay.  
" The shroud, his robe of state,  
" His canopy, the stone ;  
" The Mede is at his gate !  
" The Persian on his throne !"

## VARIETIES.

**On Pulpit Zeal.**—No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it is not treated with some management and good manners, and scolds back again. A surly mastiff will bear perhaps to be coaxed, though he will growl even under that operation, but if you touch him roughly he will bite. There is no grace that the spirit of

self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks he is skillfully searching the hearts of others, when he is only gratifying the malignity of his own, and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this notable task, he wonders that they are not converted. He has given it to them soundly, and if they do not tremble and confess that God is in him of a truth, he gives them up as reprobate, incorrigible, and lost forever. But if a man loves me if he see me in an error, will pity me, endeavour calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit. It is not therefore easy to conceive, on what ground a Minister, can justify a conduct, which only proves that he does not understand his errand. The absurdity of it would certainly strike him, if he were not himself deluded.—*Corper.*

**CONSCIENCE.**—Hearken to the warnings of conscience, if you would not feel its wounds. Conscience is either a man's best friend or his worst enemy.

The only way to have peaceful slumbers, or pleasant dreams, is by preserving a good conscience.

The state of the conscience has an amazing influence on bodily health and mental vigour. When the conscience is pure and peaceful, the health and spirits are in a great measure preserved ; and in sickness the physician finds a powerful ally with to second all his endeavours. On the other hand, a disturbed conscience produces a burning brow, a restless, feverish state of spirits, and that which resists all the efforts of the healing heart. " It is of no use," said a miserable wretch to the physician who offered him medicine, " doctors cannot reach a diseased conscience."

It is a great mercy to have an enlightened conscience, that can discern between good and evil ; a tender conscience, that shrinks from the touch of evil ; a watchful conscience, that perceives the approach of evil ; a clear conscience, void of offence both towards God and man.

**A fortune in a Wife.**—" I think Miss B—a very agreeable sweet tempered, good girl, who has had a housewifely education, and will make, to a good husband, a very good wife.—I suppose you think with me, that where every thing else desirable is to be met with, that (a fortune) is not very material. If she does not bring a fortune she will help to make one. Industry, frugality, and prudent economy in a wife, are to a tradesman, in their effects, a fortune."—*Franklin.*

**Decency in Dress.**—Women should not confine their attention to dress in their public appearance. They should accustom themselves to an habitual neatness, so that in the most careless undress, in their most unguarded hours, they may have no reason to be ashamed of their appearance. They will not easily believe how much men consider their dress as expressive of their characters ; vanity, levity, slovenliness, folly appear through it. An elegant simplicity is an equal proof of taste and delicacy.

Whilst fortune continues favourable you can always have the countenance of friends ; but when she changes, they turn their backs in shameful flight.

The vices of sloth are only to be shaken off by business.

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H. W. BLACKADAR.

December 4.

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Halifax, July, 1835

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