

his own. We are born to lose and to perish ; to hope and to fear ; to vex ourselves and others, and there is no antidote against a common calamity, but Religion and Virtue.

Whoever seriously and meekly attends to the operations of his own mind, may soon find sufficient evidence there, to convince him that there is a God who made him ; to whose providence he owes all the blessings of his life, and by whose permission it is that he exercises and enjoys them—that he is placed in this “miserable world” so termed, but as a creature of a day, hastening to the place from which he shall not return ; that he is accountable for his conduct to the greatest and wisest of Beings, from the strictness of whose justice he must have every thing to fear ; but that he is exhorted to be humble and penitent, and cast himself in hope upon the infinitude of mercy, and the infinitude of goodness.

The creator of the universe, in that sublime and beautiful order which he in his wisdom hath established, seems to have appointed continual lessons of instruction to his rational creature, man. If the luminaries of the sky shine with superior splendor over our heads, it seems as though they were principally intended to diffuse light and heat, and impart joy and gladness beyond themselves. The world which we now inhabit is a world of trials and temptations ; and if we suffer our passions to take possession of us, it is no easy matter to break their force. If we once give a loose to our appetites, we know not when to hold the rein ; nor is it in our power always to stop short of vice, so frail is human nature—so strong the force of habit, that “it is easier to suppress the first desire than to satisfy all that follow it,” is a maxim, the truth of which, many a foolish, giddy, and unthinking youth has, too late, been forced to acknowledge. How many have we known who, from the indulgence of innocent amusements, have been led into excesses and crimes which have stained a reputation which would otherwise have been fair and irreproachable, and which have sometimes brought themselves to a shameful end. Innocent pleasures are as necessary to the support of the constitution and health, as salutary medicine ; but in keeping within bounds, there lies the task ; we progress, by slow degrees, till we arrive at the gulph of sensuality. As well may “the Ethiopian change his skin or the leopard his spots,” as those long “hacknied in the ways of vice” to reform ; the drunkard to become temperate, the gambler to lose a relish for cards or dice, or the sensualist