

## POETRY.

## THOUGHTS.

Hast thou seen, with flash incessant,  
Bubbles gliding under ice,  
Bodied forth and evanescent,  
No one knows by what device?

Such are thoughts ;—a wind-swept meadow  
Mimicking a troubled sea :  
Such is life !—and death a shadow  
From the rock eternity.

## A STRING OF COMPARISONS.

How brittle is glass, how slippery the ice !  
How fleeting a shadow !—a bubble how thin !  
So brittle, so slippery, so fled in a trice,  
Are the joys of the world, and the pleasures of sin.

How glorious the sun, how pure is the light !  
How firm is the rock, and how boundless the sea :  
But more full, and more firm, and more pure, and  
more bright,  
Are the blessings, religion, created by thee.

## VARIETIES.

**FASHION.**—Fashion rules the world, and  
a most tyrannical mistress she is—compel-  
ling people to submit to the most inconve-  
nient things imaginable for fashion sake.

She pinches our feet with tight shoes, or  
chokes us with tight neckhandkerchiefs, or  
squeezes the breath out of our body by tight  
lacing ; she makes people set up by night  
when they ought to be in bed, and keeps  
them in bed in the morning when they ought  
to be up and doing.

She makes it vulgar to wait upon one's self,  
and genteel to live idle and useless.

She makes people visit when they would  
rather stay at home, eat when they are not  
hungry, and drink when they are not thirsty.  
She invades our pleasure and interrupts our  
business.

She rains health and produces sickness—  
destroys life, and occasions premature death.

She makes foolish parents, invalids of  
children, and servants of all.

She is a despot of the highest grade, full  
of intrigue and cunning, and yet husbands,  
wives, fathers, and mothers, sons, daugh-  
ters and servants, black and white, volun-  
tarily have become her obedient servants  
and slaves, and vie with one another to see  
who shall be the most obsequious.

She compels people to dress gaily whe-  
ther upon their own property or that of  
others ; whether agreeable to the word of  
God, or the dictates of pleasure.—*Rutland  
Herald.*

**On taking out your Watch during Sermon.**  
—This is no small exploit. There are many  
advantages arising from it. In the first  
place, it will be known that the man has a  
watch. In the second place, he will show  
the sermon has not very much affected him.  
Thirdly, it will be a modest hint to the mi-  
nister that he has preached about long enough  
and should bring his sermon to a close.  
Fourthly, it will take up a portion of the  
time and attention, so that a part of the  
sermon certainly, (if not the whole,) will

pass by the man as the idle wind, and be  
lost. Fifthly, it will show what estimate  
the man puts on the message of grace.—  
Sixthly, it will abstract the notice of others  
around, and turn away their attention from  
the messages in like manner. Seventhly, it  
is an act very much in harmony with a pas-  
sage of scripture ; “When will the new  
moon be gone, that we may sell corn ? and  
the Sabbath, that we may set forth wheat !”  
AMOS 8. 5.—*Essay Register.*

**Seven Seasons of Silence.**—1. It is never  
in season to speak till we have a call. 2. It  
is a season to be silent, when we are not  
rightly informed upon the question to which  
we must speak. 3. When we know the  
state of a question, yet we must not speak  
without suitable preparation, either actual  
or habitual. 4. It is a season to be silent,  
when what we speak is likely to be a snare  
unto ourselves. 5. As it is a season for si-  
lence when the passions and corruptions of  
others are excited, so we are to be silent  
when it is thus with ourselves. 6. It is a  
season for silence, when men are not capa-  
ble of attending to what we speak. 7. It is  
a season for silence, when what we speak  
may be a grief and burthen to the spirits of  
any, especially to those who are already  
afflicted.—*Caryl on Job xiii. 5.*

**Seven Seasons of Speaking.**—1. When  
by speaking we may bring glory to God,  
and do good to our brethren. 2. When we  
have an opportunity to vindicate the hon-  
our and truth of God. 3. When we may re-  
lieve the credit of a brother that is wronged.  
4. When by speaking we may instruct or  
direct those that are ignorant. 5. When  
we may comfort and support those that are  
weak. 6. When we may resolve and settle  
those that are in doubt. 7. When we may  
duly reprove and convince those that do evil.

At such times as these we ought to speak ;  
for then to be silent, is our sin and weak-  
ness.—*Ibid*

**Animosities among Christians.**—The ob-  
servation of a late ingenious writer, which,  
it is to be feared, he was confirmed in by  
his own experience, is too much founded in  
truth : ‘We have just religion enough to  
make us hate one another.’ The spirit of  
party, prejudice, and bigotry, and interest, a  
zeal for systems, forms, modes and denomi-  
nations, furnish men with plausible pretences  
for indulging their unsanctified passions, and  
deceive them in an opinion that while they  
are gratifying their pride and self-will, they  
are only laboring to promote the cause of  
God and truth. Hence, often the feuds  
which obtain among religious people are  
pursued with greater violence, and to  
greater lengths, and are productive of  
more mischievous consequences, than the  
quarrels of drunkards. The lovers of peace,  
who refuse to take a part in these conten-  
tions, but rather weep over them in secret,  
are censured and despised as neutrals and  
cowards, by the angry combatants on all  
sides, while the world despises and laughs

at them all. It was not so in the beginning,  
nor will it be so always. The hour is com-  
ing when believers shall be united in love  
shall agree to all that is essential to a life of  
faith and holiness, and shall live in the ex-  
ercise of forbearance and tenderness towards  
each other, if in some points of smaller im-  
portance they cannot think exactly alike,  
which possibly may be the case in the best  
times, in the present imperfect state of human  
nature. ‘Ephraim shall they no longer  
envy Judah, nor Judah vex Ephraim.’ Isa-  
xi 13.—*Newton.*

**MONEY.**—The appetite for money is  
never satisfied in those who have been success-  
ful in business ; and nothing can cure them  
of a desire to accumulate, but some reverse  
of fortune. Then they are only sensible of  
the dangerous eminence upon which they  
stood, when they have fallen from it. They  
despised security and competence when they  
were within their reach, the more keenly to  
regret their loss, when they are most sensible  
of their value. The pursuit of wealth is  
very much like the pursuit of fame ; both are  
sought with equal ardor, and both fail to  
satisfy the wants of the aspiring mind.  
Both are liable to be effected by those fluctu-  
ations in opinions and fashions, which  
rule the world and give laws to nations ;  
and both, though capable of bestowing a de-  
gree of happiness, often render their posses-  
sors miserable. It is the slave who digs up  
the diamond, but the voluptuary shines in its  
reflected splendor. Men who make money  
have no time to enjoy it ; they leave their  
pleasure to their spendthrift heirs, unless, in-  
deed, they have the—what shall we call it ?  
—the happiness to lose it before they die,  
and to save their children from dissipation,  
and an early grave.—*Norwalk Gazette.*

**TRUTH, LYING AND DISSIMULATION.**  
—There is no crime more infamous than the  
violation of truth ; it is apparent that men  
can be sociable beings no longer than they  
can believe each other. When speech is  
employed only as the vehicle of falsehood,  
every man must disavow himself from others,  
inhabit his own cave, and seek prey only for  
himself.

All men must acknowledge lying to be  
one of the most scandalous sins that can be  
committed between man and man—a crime  
of a deep die, and of an extensive nature  
leading into innumerable sins ; for lying is  
practised to deceive, to injure, betray, rob,  
destroy and the like. Lying, in this sense,  
is the concealing of all other crimes ; the  
sheep's clothing upon the wolf's back, the  
Pharisee's prayer, the harlot's blush, the  
poorite's pout, the murderer's smile, the  
thief's cloak, and Judas's kiss. In a word  
it is mankind's darling sin, and the Devil's  
distinguished characteristic.

A dissembler, who is generally a covetous  
and designing hypocrite, is very dexterous in  
giving out news, and hath a mint always  
about him to coin such as may be current  
and seasonable to answer his ends.