

to sorrow or to toil. The heart that is stilled in the bloom of its first emotions—that turns with its first throb to the eye of love, as yet unlearned in the possibility of change—has exhausted already the wine of life, and is saved only from the lees. As the mother soothes to sleep the wail of her troubled child, I open my arms to the vexed spirit, and my bosom cradles the unquiet to repose!"

### RELIGIOUS.

#### ON THE INFLUENCE OF RELIGION UPON PROSPERITY.

Religion affords to good men peculiar security in the enjoyment of their prosperity. One of the first reflections which must strike every thinking man, after his situation in the world has become agreeable, is, that the continuance of such a situation is most uncertain. From a variety of causes, he lies open to change. On many sides he sees that he may be pierced; and the wider his ports extend, the broader is the mark which he spreads to the arrows of misfortune. Hence many a secret alarm to the reflecting mind, and to those who reject all such alarms, the real danger increases, in proportion to their imprudent security.

By worldly assistance it is vain to think of providing any effectual defence, seeing the world's mutability is the very cause of our terror. It is from a higher principle, from a power superior to the world, that relief must be sought, amidst such disquietudes of the heart. He who in his prosperity can look up to One who is a witness to his moderation, humanity, and charity; he who can appeal to Heaven, that he has not been elated by pride nor overcome by pleasure, but has studied to employ his gift to the honour of the Giver; this man, if there be any truth in religion, if there be any benignity or goodness in the administration of the universe, has just cause for encouragement and hope. Not that an interest in the Divine grace will perpetuate to a good man, more than to others, a life of unruffled prosperity. — Change and alteration form the very essence of the world. But let the world change around him at pleasure, he has ground to hope that it shall not be able to make him unhappy. Whatever may vary, God's providence is still the same; and his love to the righteous remains unaltered. If it shall be the Divine will to remove one com-

fort, he trusts that some other shall be given. Whatever is given, whatever is taken away, he confides that in the last result all shall work for his good.

Hence he is not disturbed, like bad men, by the instability of the world. Dangers, which overcome others, shake not his more steady mind. He enjoys the pleasures of life, pure and unalloyed, because he enjoys them, as long as they last, without anxious terrors. They are not his all, his only good. He welcomes them when they arrive, and when they pass away, he can eye them, as they depart, without agony or despair. His prosperity strikes a deeper and firmer root than that of the ungodly. And for this reason he is compared, in the text, to a tree planted by a river of water; a tree whose branches the tempest may indeed bend, but whose roots it cannot touch: a tree, which may occasionally be stripped of its leaves and blossoms, but which still maintains its place, and in due season flourishes anew. Whereas the sinner, in his prosperity, according to the allusion in the book of Job, viii. 11, resembles the rush that groweth up in the mire; a slender reed, that may flourish green for a while by the side of the brook, as long as it is cherished by the sun, and fanned by the breeze; till the first bitter blast breaks its feeble stem, roots it out from its bed, and lays it in the dust. Lo! such is the prosperity of them that forget God—and thus their hope shall perish.

If there is any thing among men degrading, mean and contemptible, it is the vile habit of lying. Men never place themselves so much on a level with the brute, and stain their characters, making it of a demon dye, as in the commission of a crime that even the most idolatrous heathen worshippers consider beneath their dignity. One of the most noted heathen philosophers, in denouncing his anathemas on the habit of lying, says, the sun has never poured its radiant brightness on a greater crime than that of lying—"his dark as hell, bearing the features of the devil."

#### TO CORRESPONDENTS.

"A Vocal Musician's" communication has been received: but we regret that its length and the lateness of the hour at which it was received, prevents us from giving it to-day. It will appear in our next.