

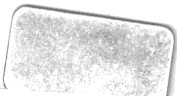
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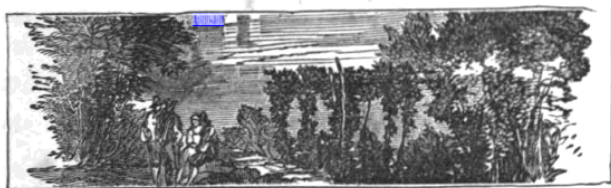
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PREFACE.

THIS Book 'tis hoped will be found, on perusal, in some measure to answer its title, as the religious, moral, and divine maxims therein contained are selected from a great number of authors, both ancient and modern, who were famed, in different ages of the world, for their wisdom and prudence.

The design is to crowd many select sentences into a small compass, and to convey truth in sententious and memorable paragraphs, that can be easily carried in the mind, and applied as helps in the discharge of the duties of life.

Reflections of this nature have been greatly favoured and encouraged by men of the most solid understanding and refined education. They have employed the pens of many eminent men, as greatly

tending to improve the morals, reform the loose and vicious habits in young and tender minds, and set vice and virtue in their proper colours. No kind of writing can be better calculated to form the minds of youth, and give them a more just conception of things, than what is contained in the following pages; and if carefully perused and treasured in the heart, may make them wiser and better for such instructions.

Such is the hope and desire of

THE EDITOR.





WISDOM.



PRECEPT AND EXAMPLE.

GATHER instruction from thy youth up, so shalt thou find wisdom till thine old age.

A wise son heareth his father's instruction, but a scorner heareth not rebuke.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck out, and the young eagles shall eat it.

A wise son maketh a glad father, but a foolish son is the heaviness of his mother.

Whoso loveth instruction, loveth knowledge, but he that hateth reproof is brutish.

Knowledge is the treasure of the mind ; discretion

the key to it ; and it illustrates all other learning, as the lapidary doth unpolished diamonds.

The whole universe is your library ; conversation, living studies ; and remarks upon them are your best tutors.

An illiterate person is the world in darkness, and like to Polyphemus's statue with the eye out.

I envy none that know more than myself, but pity them that know less.

The conversation of wise men is the best academy of breeding and learning. It was not the school, but the company of Epicurus, that made Metrodorus, Hermachus, and Polyænus so famous.

To hear the discourse of wise men delights us, and their company inspires us with noble and generous contemplations.

Courteous behaviour and prudent communication are the most becoming ornaments to a young man ; with which he may best be furnished by timely education, and the virtuous example of his parents and governors.

Jeer not others upon any occasion. If they be foolish, God hath denied them understanding ; if they be vicious, you ought to pity, not revile them ; if deformed, God framed their bodies, and will you

scorn His workmanship? Are you wiser than your Creator? If poor, poverty was designed for a motive to charity, not to contempt: you cannot see what riches they have within. Especially despise not your aged parents, if they be come to their second childhood, and be not so wise as formerly; they are yet your parents—your duty is not diminished.

If you desire to be wiser, think not yourself wise enough. He that instructs one that thinks himself wise enough, hath a fool to his scholar; he that thinks himself wise enough to instruct himself, hath a fool to his master.

It is a most noble and commendable design of children descended of mean parents, by their industry to become men of virtue and excelling parts, which render them equal, in the opinion of the prudent, to those of honourable descent.

Learning is the temperance of youth, the comfort of old age, and the only sure guide to honour and preferment.

One of eminent learning said that such as would excel in arts, must excel in industry.

Quintilian recommends to all parents the timely education of their children, advising them to train them up in learning, good manners, and virtuous

exercises, since we commonly retain those things in age which we entertained in our youth.

Speusippus caused the pictures of Joy and Gladness to be set round about his school, to signify that the business of education ought to be rendered as pleasant as may be.

Those are the best instructors that teach in their lives, and prove their words by their actions.

Unless there be a strict hand over us, in the instruction of our youth, we are in danger of being lost for ever. He that spares the rod, hates the child; and the severity of an early discipline is one of the greatest obligations that a son can have to a tender parent.

Wicked dispositions should be checked betimes, for when they once come to habits they grow incurable. More people go to the gibbet for want of early instruction, discipline, and correction, than from any incurable depravity of nature.

Young years make their accounts only of the glistening show of beauty; but grey hairs respect only the perfect substance of virtue.

The great business of a man is to improve his mind, govern his manners, and lead a holy life.

An industrious, religious, and virtuous education of

children is a better inheritance for them than a great estate. "To what purpose is it," said Crates, "to heap up great estates, and have no concern what manner of heirs you leave them to?"

Agesilaus being asked—"What he thought most proper for boys to learn?" answered, "What they ought to do when they come to be men."

Xenophon commended the Persians for the prudent education of children, who would not permit them to effeminate their minds with amorous stories and idle romances, being sufficiently convinced of the danger of adding weight to the bias of corrupt nature.

The end of learning is to know God, and out of that knowledge to love Him, and to imitate Him, as we may the nearest by possessing our souls of true virtue.

Wise men ought circumspectly to see what they do, to examine before they speak, to prove before they take in hand, to beware whose company they use, and above all things to whom they trust.—*C. Bailey's Inscription in the Tower.*

The paths of virtue, though seldom those of worldly greatness, are always those of pleasantness and peace.—*Scott.*

Live more for the good of your fellow-men, and in seeking their happiness you will promote your own.

Persevere against discouragements.—*Bp. Middleton.*

Good conversation is the most delightful method of gaining knowledge.

Did we but use it as we ought,

This world would school each wand'ring thought

To its high state,

Up to that better world on high,

For which we wait.

Manrique.

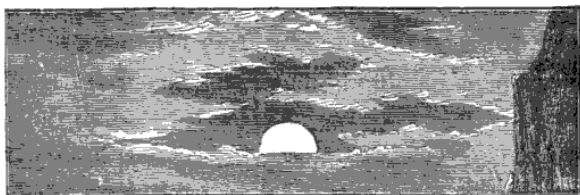
Live still to dye, that by death you may purchase eternal lyfe, and remembre howe Mathusael, who, as we reade in the Scriptures, was the longeste liver, died at last; for, as the Precher sayethe, there is a tyme to be born and a tyme to die; and the daye of deathe is better than the daye of oure birthe.—*Lady Jane Grey.*

Upon the higher Alps, the snow is sometimes piled so high, and so evenly balanced, that a crack of a whip, or the shout of a voice, may give sufficient vibration to the air to bring down the whole mass upon the travellers below. So, in our moral world, there are souls just hovering over the abyss of ruin. A word, or even a look from us, may cause them to

plunge down into the depths from which there is no return ; or a helping hand stretched out to them in the moment of peril may lead them back to the safe sure paths of virtue and peace. Knowing that we have such power, shall we not humbly pray, " Lead us not into temptation, but deliver us from evil " ?

Intellect is a handmaiden of religion, and religion loveth to be adorned at its hands.—*Irving*.





CUSTOM, NOVELTY, AND OPINION.

IT was a good reply of Plato, to one who murmured at his reproving him for a small matter. "Custom," says he, "is no small matter. A custom or habit of life does frequently alter the natural inclination either to good or evil."

The most barren ground, by manuring, may be made to produce good fruits; the fiercest beasts, by art, are made tame; so are moral virtues acquired by custom.

Vicious habits are so great a stain to human nature, and so odious in themselves, that every person, actuated by right reason, would avoid them, though he was sure they would be always concealed both from God and man, and had no future punishment entailed upon them.

Custom is commonly too strong for the most reso-

lute resolver, though furnished for the assault with all the weapons of philosophy. "He that endeavours to free himself from an ill habit," says Bacon, "must not change too much at a time, lest he should be discouraged by difficulty; nor too little, for then he would make but slow advances."

Novelty has charms that our minds can hardly withstand. The most valuable things, if they have for a long while appeared among us, do not make any impression as they are good, but give us distaste as they are old.

If opinion has cried your name up, let modesty cry your heart down, lest you deceive it, or it deceive you. There is no less danger in a great name than in a bad one, and no less honour in deserving of praise than in the enduring it.

Opinion, and the desire of lasting fame, spurs on the ingenious mind, and makes the greatest difficulties delightful.

It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his character.—*Emerson*.

All ceremonies are in themselves very silly

things, but yet a man should know them. They are the outworks of manners and decency, which would be too often broken in upon if it were not for that defence, which keeps the enemy at a proper distance. —*Chesterfield.*

Custom is the law of one description of fools, and fashion of another; but the two parties often clash, for precedent is the legislature of the first, and novelty of the last. Custom, therefore, looks to things that are past, and fashion to things that are present, but both of them are somewhat purblind as to things that are to come. But, of the two, fashion imposes the heaviest burden, for she cheats her votaries of their time, their fortune, and their comforts, and she repays them only with the celebrity of being ridiculed and despised; a very paradoxical mode of remuneration, yet always most thankfully received! Fashion is the veriest goddess of semblance and of shade: to be happy is of far less consequence to the worshippers than to appear so; and even pleasure itself they sacrifice to parade, and enjoyment to ostentation. She requires the most passive and implicit obedience, at the same time that she imposes a most grievous load of ceremonies; and the slightest murmurings would only cause the

recusant to be laughed at by all other classes, and excommunicated by his own. Fashion builds her temple in the capital of some mighty empire, and, having selected four or five hundred of the silliest people it contains, she dubs them with the magnificent and imposing title of *THE WORLD!* But the marvel and the misfortune is, that this arrogant title is as universally accredited by the many who abjure, as by the few who adore her; and this creed of fashion requires not only the weakest folly, but the strongest faith, since it would maintain that the minority are the whole, and the majority nothing! Her smile has given wit to dulness, and grace to deformity, and has brought everything into vogue, by turns, but virtue. Yet she is most capricious in her favours, often running from those that pursue her, and coming round to those that stand still. It were mad to follow her, and rash to oppose her, but neither rash nor mad to despise her.—*Colton.*





TEMPERANCE, PRUDENCE, AND FORTITUDE.

THERE is a time when thou mayst say nothing and a time when thou mayst say something, but there never will be a time when thou shouldst say all things.

To endure present evils with patience, and wait for expected good with long-suffering, is equally the part of the Christian and the Hero.

Those evils would break a proud man's heart that would not break a humble Christian's sleep.

Rise from table with an appetite, and you will not be like to sit down without one.

He that covereth a transgression procureth love ; but he that repeateth a matter, separateth very friends.

'Tis best to depend on Him who is absolutely independent—*i. e.*, God.—1. Tim. vi. 17.

Let not condition surprise you, and then you cannot be afflicted in any. A noble spirit must not vary with his fortune. There is no condition so low but may have hopes, nor any so high that is out of the reach of fears.

It is the excellency of a great mind to triumph over all misfortunes and infelicities.

If I must make choice either of continual prosperity or continual adversity, I would choose the latter; for in adversity no good man can want comfort, whereas in prosperity most men want discretion.

It is virtue that makes the mind invincible, and places us out of the reach of fortune, though not out of the malice of it. When Zeno was told that all his goods were drowned—"Why then," said he, "fortune hath a mind to make me a philosopher. Nothing can be above him that is above fortune. No infelicity can make a wise man quit his ground."

Nothing would fortify us more against any manner of accidents than the possessing our souls with this maxim, that—We never can be hurt but by ourselves. If our reason be what it ought, and our actions according to it, we are invulnerable.

Adversity overcome is the highest glory; and wil-

lingly undergone, the greatest virtue. Sufferings are but the trial of gallant spirits.

It is the part of a wise man to foresee misfortunes, and to prevent them before they come; of a valiant man, to order them well when they do come.

In your undertakings, if you will be successful, let reason be the president of all your actions. Mis-carriages are the effects of folly; fools are unfortunate because they never consider; and men make Fortune greater than she is, and by their own folly increase her power. Foresight is the right eye of Prudence.

He that forecasts what may happen shall never be surprised; 'tis too late to begin to arm when the enemy is in our quarters.

If you will have a constant vigorous health, a perpetual spring of youth, use temperance.

As self-preservation is the first principle of nature, so care of ourselves, and our own interest, is the first part of wisdom.

A temperate, innocent use of the creature can never cast any one into a fever or a surfeit. Chastity makes no work for a surgeon. Sin is the fruitful parent of distempers, and ill lives occasion good physicians.

Antisthenes, the philosopher, being demanded by a young man what was best to learn, answered, "To unlearn the evil thou hast learned." All sensual excess is naturally attended with a double inconvenience; as it goes beyond the limits of nature, it begets bodily pains and diseases.

Be not too familiar with superiors, for fear of danger; nor with inferiors, for it is indecent; far less with mean people, whom ignorance renders insolent, insomuch, that being insensible of the honour that is done them, they presume it to be their due.

Good actions once resolved, like fixed stars, should hold one and the same station of firmness, and should not be subject to irregular and retrograde motions.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene, because it is innocent.

Epicurus recommends temperance to us, if it were for nothing else but the very pleasure of it. 'Tis the glory of a man who hath abundance, to live as reason and prudence, not as appetite, directs.

By prudent deportment, pertinent expressions, and commendable actions, riches and reputation are acquired; but contrary causes have contrary effects.

Irregular desires and unreasonable undertakings

must expect to meet with disappointments. There is a proper time for all things, and nothing succeeds well but what is done in season. For there is no forcing nature against her bias, or inverting the methods of Providence.

It was a good saying of Seneca—"So live with men, as if God saw you ; so speak to God, as if men heard you." Regulate your actions by this golden rule, then shall you acquit yourself to God and men, and hereby comply with both, either out of fear or shame.

It is good to know much, and to live well, but if we cannot attain both, it is better to desire piety than wisdom ; for knowledge makes no man happy, nor doth blessedness consist in intellectuality. The only brave thing is a religious life.

Remember that the true pleasure of temperance, and the many benefits that follow sobriety, cannot be imagined by those that lead riotous lives ; so neither can the sweet influences thereof be enjoyed without self-denial, and some trouble to old Adam.

Resolution without foresight is but a temerarious folly ; and the consequences of things are the first points to be taken into consideration.

Stilpo, the philosopher, when his city was destroyed, with his wife and children, and he escaped

alone from the fire, being asked whether he had lost anything, replied — “All my treasures are with me — justice, virtue, temperance, prudence, and this inviolable principle — not to esteem anything as my proper good which can be ravished from me.”

Xenophon, when he received the unhappy news of his only son's untimely death, answered the messenger with a settled countenance, “I knew,” said he, “that I begat him a mortal man.”

The richest endowments of the mind are temperance, prudence, and fortitude. Prudence is an universal virtue, which enters into the composition of all the rest; and where she is not, fortitude loses its name and nature.

Aristotle is praised for naming fortitude first of the cardinal virtues, as that without which no other virtue can steadily be practised; but he might, with equal propriety, have placed prudence and justice before it, since, without prudence, fortitude is mad, without justice, it is mischievous.

The virtue of prosperity is temperance; the virtue of adversity is fortitude, which in mortals is the more heroic virtue. Prosperity is the blessing of the Old Testament—adversity is the blessing of the New,

which carrieth the greater benediction, and the clearer revelation of God's favour.

It is a Spanish maxim, he who loseth wealth, loseth much; he who loseth a friend, loseth more; but he who loseth his spirits, loseth all.

Beware of suretyship for thy best friends. He that payeth another man's debts seeketh his own decay.

—*Lord Burleigh.*

Meek souls there are, who little dream
 Their daily strife an angel's theme;
 Or that the rod they bear so calm
 Shall prove in heaven a martyr's palm.

Christian Year.

Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon.—

Addison.

Murmur at nothing. If our ills are irreparable it is ungrateful; if remediless it is vain. A Christian builds his fortitude on a better foundation than stoicism: he is pleased with everything that happens, because he knows it could not happen unless it had first pleased God, and that which pleases Him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a Father who will prove him with no affliction that

resignation cannot conquer, or that death cannot cure.—*Colton*.

Wine is such a whetstone for wit, that if it be often set thereon it will quickly grind all the steel out, and scarcely leave a back where it found an edge.

To endeavour to work upon the vulgar with fine sense is like attempting to hew blocks with a razor.

If you have cause to suspect the integrity of one with whom you *must* have dealings, take care to have no communication with him, if he has his friend and you have not: you are playing a dangerous game, in which the odds are two to one against you.—*Colton*.





ANGER, INJURIES, AND REVENGE.

IF you are angry with him that reproves your sin, you secretly confess your anger to be unjust. He that is angry with the just reprovor kindles the fire of the just Avenger.

Anger may repast with you for an hour, but not repose with you for a night. The continuance of anger is hatred; the continuance of hatred becomes malice. That anger is not warrantable which has suffered the sun to set on it.

Nothing is more despicable or more miserable than the old age of a passionate man. When the vigour of youth fails him, and his amusements pall with frequent repetition, his occasional rage sinks, by decay of strength, into peevishness; that peevishness, for want of novelty and variety, becomes habi-

tual; the world falls off from around him; and he is left, as Homer expresses it, to devour his own heart in solitude and contempt.

The discretion of a man deferreth his anger, and it is his glory to pass by a transgression.

He that lets the sun go down upon his wrath, and goes angry to bed, is like to have the devil for his bedfellow.

When I have an injury done me, I never set the beacon on fire, nor am I troubled. I consider who did it; if my kinsman, he did it ignorantly; if my friend, he did it against his will; if my enemy, it is no more than I expected. I always put a fair and forgiving construction upon anything that happens to me.

He that is naturally revengeful keeps his wounds open, which otherwise would close of themselves.

Pardon is a glorious kind of revenge. I think myself sufficiently revenged of my enemy if I pardon him. Cicero did more commend Cæsar for pardoning Metullus than for the great victory obtained over his enemies.

Catch not too soon at an offence, nor give too easy way to anger: the one shows a weak judgment, the other a perverse nature.

Have any wounded you with injuries, meet them with patience. Hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.

Of all passions, there is none so extravagant and outrageous as that of anger. Other passions solicit and mislead us, but this runs away with us by force, and hurries us as well to our own as to another's ruin. It falls many times upon the wrong person, and discharges itself upon the innocent instead of the guilty, and makes the most trivial offences to be capital, and punishes an inconsiderate word perhaps with fetters, infamy, or death. It allows a man neither time nor means for defence, but judges a cause without hearing it, and admits of no mediation. It spares neither friend nor foe, but tears all to pieces, and casts human nature into a perpetual state of war.

By taking revenge, a man is but even with his enemy; but in passing it over, he is superior.

Argue not with a man whom you know to be of an obstinate temper; for when he is once contradicted, his mind is barred up against all light and information. Arguments, though never so well grounded, do but provoke him, and make even him afraid to be convinced of the truth.

He is a madman, that, to avoid a present and less evil, runs blindfold into a greater; and, for the gratifying of a froward humour, makes himself a slave all the rest of his life.

Let all men avoid rash speaking. They that speak without care often remember their own words afterwards with sorrow. Those that expect peace and safety, are to restrain their tongues with a bridle.

It is good in a fever, much better in anger, to have the tongue kept clean and smooth.

Anger may glance into the breast of a wise man, but it rests only in the bosom of fools.

What men want of reason for their opinions, they usually supply and make up in rage.

Have not to do with any man in his passion, for men are not like iron, to be wrought upon when they are hot.

To be able to bear provocation, is an argument of great wisdom, and to forgive it, of a great mind.

One unquiet, perverse disposition, distempers the peace and unity of a whole family or society, as one jarring instrument will spoil a whole concert.

Diogenes being asked — “How one should be revenged of his enemy?” answered — “By being a virtuous and honest man.”

Clemency can never exert itself with more applause than when there is justest cause for resentment.—*Pliny.*

Affront none, neither avenge the affronts that are done to you ; but forgive, and you shall be forgiven of your heavenly Father.—*William Penn.*

We usually prefer ourselves to our revenge, but there are cases where we prefer our revenge to ourselves. This reflection ought to make us extremely cautious how we too deeply injure another, for revenge is a dreadful engine, even in the feeblest hands ; and as there are injuries which make life a burden, can we wonder if that burden be got rid of by the very act that will set us even with our enemy ?—*Colton.*

Forgive thy foes, nor that alone !

Their evil deeds with good repay ;

Fill those with joy who owe thee none,

And kiss the hand upraised to slay !

Herbert Knowles.

Revenge is a fever in our own blood, to be cured only by letting the blood of another ; but the remedy too often produces a relapse, which is remorse—a malady far more dreadful than the first disease, because it is incurable.—*Colton.*

We make ourselves more injuries than are offered

us: they many times pass for wrongs in our own thoughts that were never meant to by the heart of him that speaketh.—*Feltham*.

An act by which we make one friend and one enemy is a losing game; because revenge is a much stronger principle than gratitude.—*Colton*.

Those that are faithful in well-doing need not fear those that are spiteful in evil-doing; for they have a God to trust to, who has well-doers under the hand of His protection, and evil-doers under the hand of His restraint.—*Henry*.

Revenge is a debt, in the paying of which the greatest knave is honest and sincere, and so far as he is able punctual. But there is a difference between a debt of revenge and every other debt. By paying our other debts, we are equal with all mankind; but in refusing to pay a debt of revenge, we are superior. Yet it must be confessed that it is much less difficult to forgive our enemies than our friends; and if we ask how it came to pass that Coriolanus found it so hard a task to pardon Rome, the answer is, that he was himself a Roman.—*Colton*.





AMBITION, AVARICE, AND PRODIGALITY.

HE that accustoms himself to buy superfluities, may, ere long, be obliged to dispose of his necessaries.

Pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.

Pride is an abomination in the sight of God ; and the judgment is just upon us, when the subject of our vanity becomes the occasion of our ruin.

Pride was not made for man, nor furious anger for any one that is born of a woman.

Zeno said nothing was more indecent than pride, and especially in a young man.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

Ostentation of dignity offends more than ostenta-

tion of person. To carry it high is to make a man hated, and it is enough to be envied.

Certain young men being reproved by Zeno for their prodigality, excused themselves, saying: "They had plenty enough out of which they did it." "Will you excuse a cook," said he, "that should oversalt his meat because he had store of salt?"

A good layer up makes a good layer out, and a good sparer makes a good spender. No alchemy equal to saving.

He seldom lives frugally who lives by chance. Hope is always liberal, and they that trust her promises make little scruple of revelling to-day on the profits of to-morrow.

As they are to be blamed that are over prodigal, so they are to be despised that are covetous. Riches are treasures lent to men by God, which are to be used as He pleases, and are not to be laid out without His leave, nor to be detained when He demandeth them.

An ambitious man is the greatest enemy to himself of any in the world besides; for he torments himself with hopes, desires, and cares, which he might avoid, if he would remit of the height of his thoughts, and live quietly.

Sound not the vain trumpet of self-commendation, and forget not to remember your own imperfections.

The vain glory of the world is a deceitful sweetness, an unfruitful labour, a perpetual fear, a dangerous bravery, begun without providence, and finished without repentance.

When men's thoughts are taken up with avarice and ambition, they cannot look upon anything as great or valuable which does not bring with it an extraordinary power or interest to the person who is concerned in it.

There is no passion so universal, or steals into the heart more imperceptibly, and covers itself with more disguises, than pride; and yet, at the same time, there is not any single view of human nature, under its present condition, which is not sufficient to extinguish in us all the secret seeds of pride, and, on the contrary, to sink the soul into the lowest state of humility.

Avarice and ambition are the two elements that enter into the composition of all crimes. Ambition is boundless, and avarice insatiable.

It is no defence of a covetous man to instance his inattention to his own affairs, as if he might not at once be corrupted by avarice and idleness.

Avarice is an uniform and tractable vice; other intellectual distempers are different in different constitutions of mind. That which soothes the pride of one will offend the pride of another; but to the favour of the covetous bring money, and nothing is denied.

Money, like dung, does no good till it is spread. There is no real use of riches except it be in the distribution; the rest is but conceit.

Ostentation and pride, upon the account of honours and preferments, are much more offensive than upon any personal qualifications.

He has most, that coveteth least. A wise man, says Sir P. Sidney, wants but little, because he desires not much.

History tells us of illustrious villains, but there never was an illustrious miser in nature.

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live contentedly with.

If money be not thy servant, it will be thy master. The covetous man cannot so properly be said to possess wealth, as that may be said to possess him.

Other vices choose to be in the dark; only pride loves always to be seen in the light.

Seneca observes well, that it is the constant fault and inseparable ill quality of ambition never to look behind it.

Let not the grandeur of any man's station render him proud and wilful; but let him remember, when he is surrounded by a crowd of suppliants, death shall level him with the meanest of mankind.

A poor spirit is poorer than a poor purse. A very few pounds a-year would ease a man of the scandal of avarice.

'Tis as disagreeable to a prodigal to keep an account of his expenses, as it is for a sinner to examine his conscience: the deeper they search, the worse they find themselves.

Interest speaks all manner of languages, and acts all sorts of parts: virtues are lost in interest, as rivers in the sea.

Tantalus, it is said, was ready to perish with thirst, though up to the chin in water. Change but the name, and every rich miser is the Tantalus in the fable. He sits gaping over his money, and dares no more touch it than he dares commit sacrilege.

Ambition is to the mind what the cap is to the falcon; it *blinds* us first, and then compels us to tower by reason of our blindness. But, alas! when we are

at the summit of a vain ambition, we are also at the *depth* of real misery. We are placed where time cannot improve, but must impair us; where chance and change cannot befriend, but may betray us. In short, by attaining all we wish, and gaining all we want, we have only reached a pinnacle where we have nothing to hope, but everything to fear.—*Colton*.

I charge thee fling away ambition ;
By that sin fell the angels, how can man, then,
The image of his Maker, hope to win by 't ?

Shakespears.





LAW, JUSTICE, INJURY, AND OPPRESSION.

RATHER suffer wrong than enter into a lawsuit :
the first loss is generally the least.

As it is a part of justice never to do violence, so it is a mark of modesty never to commit offence.

Justice is the foundation of an everlasting fame, and there can be nothing commendable without it.

Justice seems most agreeable to the nature of the Deity, and mercy to that of man. A being who has nothing to pardon in himself may reward every man according to his works ; but he whose very best actions must be seen with grains of allowance, cannot be too mild, moderate, and forgiving ; for this reason, among all the monstrous characters in human nature, there is none so odious, nor indeed so exquisitely ridiculous, as that of a rigid, severe temper in a worthless man.

Nature bids me love myself, and hate all that hurt me ; reason bids me love my friend, and hate those that envy me ; religion bids me love all, and hate none, and overcome evil with good.

There is no man so contemptible but in distress requires pity. It is inhuman to be altogether insensible of another's misery.

Archidemus being asked who was the master of Sparta ? "The laws," said he, "and next them, the magistrates."

Solon being asked—"Why, amongst his personal laws, there was not one against personal affronts ?" answered—"He could not believe the world so fantastical as to regard them."

Justice without mercy is extreme injury, and it is as great tyranny not to mitigate laws, as iniquity to break them. The extremity of right is extremity of wrong.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

Justice is the ground of charity.—*Geo. Herbert.*

Say, what is honour ? 'Tis the finest sense
Of *justice* which the human mind can frame.

Wordsworth.



ENVY AND DETRACTION.

ENVY is fixed only on merit; and, like a sore eye, is offended with everything that is bright.

The great law of mutual benevolence is, perhaps, oftener violated by envy than by interest. Self-interest can diffuse itself but to a narrow compass. Interest requires some qualities not universally bestowed. Interest is seldom pursued but at some hazard; but to spread suspicion, to invent calumnies, to propagate scandal, requires neither talents, nor labour, nor courage.

Other passions have objects to flatter them, and seemingly to content and satisfy them for awhile. There is power in ambition, and pleasure in luxury, and pelf in covetousness; but envy can give nothing but vexation.

Take heed you harbour not that vice called envy, lest another's happiness be your torment, and God's blessing become your curse. Virtue corrupted with vain-glory turns to pride ; pride poisoned with malice becomes envy. Join, therefore, humility with your virtue, and pride shall have no footing, nor envy find an entrance.

The envious are always malicious, and never to be trusted without danger. There are some that enjoy riches and honour by the industry of others, whom they hate in requital ; and those that pulled them out of obscurity, they will keep obscure and out of credit, lest they should be forced to acknowledge their obligations.

If we well knew how little others enjoy, it would rescue the world from one sin—there would be no such thing as envy upon earth.

Never speak ill of any man ; if of a good man, it is impiety ; if of a bad man, give him your prayers.

Never employ yourself to discern the faults of others, but be careful to mend and prevent your own.

If a jewel be right, no matter who says it is a counterfeit. If my conscience tells me that I am innocent, what do I care who tells the world that I am guilty ?

Be not censorious, for thou knowest not whom thou judgest. It is a more dexterous error to speak well of an evil man than ill of a good man.

Let your discourse of others be fair; speak ill of nobody. To do it in his absence is the property of a coward, that stabs a man behind his back: if to his face, you add an affront to the scandal. He that praises, bestows a favour, but he that detracts, commits a robbery in taking from another what is justly his. Every man thinks he deserves better than indeed he does, therefore you cannot oblige mankind more than to speak well: man is the greatest humorist and flatterer of himself in the world.

Deride not any man's deformities, but bless God they are not yours. Men shall answer at God's bar for their vicious habits, but not for their natural imperfections.

A good word is an easy obligation, but not to speak ill requires only our silence, which costs us nothing.

There is an odious spirit in many persons, who are better pleased to detect a fault than to commend a virtue.

The worthiest people are most injured by slanderers; as we usually find that to be the best fruit which the birds have been pecking at.

Nothing is truly infamous but what is wicked ; and therefore shame can never disturb an innocent and virtuous mind.

To detract from other men, and turn their disadvantages to our own profit, is more contrary to nature than death, poverty, or grief, or anything which can affect our bodies or circumstances.

A charitable consideration of human infirmities has more than Christian duty to recommend it : it is the soundest policy.

When two friends part they should lock up one another's secrets and exchange their keys.—*Feltham*.

The noblest minds their virtue prove
By pity, sympathy, and love ;
These ! *these !* are feelings truly fine,
And prove their owner half divine !

Cowper.

“Censure,” says an ingenious author, “is a tax a man pays to the public for being eminent.”

We may cure envy in ourselves, either by considering how useless or how ill these things were for which we envy our neighbours ; or else, how we possess as much and as good things.—*Sir. Geo. Mackenzie*.

Speak well of the absent whenever you have a suitable opportunity.—*Judge Hale*.

There is no word or action but may be taken with two hands ; either with the right hand of charitable construction, or the sinister interpretation of malice and suspicion. To construe an evil action well is a pleasing and profitable deceit ; but to misconstrue a good thing is a treble wrong—to myself, the action, and the author.—*Bishop Hall*.

Feel no envy ; that is generous : indulge no malice ; that is gracious : study no revenge ; that is bountiful. It was thus that Christ testified that passing generosity of spirit which hath made Him the boast of manhood.—*Irving*.

He that speaks evil of another, commonly, before he is aware, makes himself such a one as he speaks against ; for if he had civility or breeding he would forbear such kind of language.—*John Selden*.

That stone that injury casts, ever in the end lights on herself.—*Feltham*.

Some men's censures are like the blast of rams' horns before the walls of Jericho : all the strength of a man's virtue they lay level at one utterance, when all their ground is a conceited fancy, without any certain basis to build on.—*Feltham*.

I have sometimes thought that if there is one place in hell more terrible than all others, it will be the place

assigned to the scorner—the man who by ridicule and scoff and scorn tries to persuade his fellow-men to avoid the path of life and go down to eternal death. If you feel that I am mistaken in my religion and experience, come to me with a reason and satisfy me of my error. Do not come to me with ridicule and scorn. Do not appeal to my vanity and pride. Address yourself to my reason and conscience. If you must enter upon the warfare, do it in a lawful way; do not use the poisoned arrow. The good man will not sit in the seat of the scorner.—*Bowman.*

It is a good rule, which should ordinarily be observed among Christians, not to speak of our brethren's faults to others till we have first spoken of them to themselves: this would make less reproaching and more reproofing; that is, less sin committed and more duty done. It will be likely to work upon an offender, when his reprovers are concerned, not only for his salvation, in telling him his fault, but for his reputation, in telling him of it privately.—*Henry.*





HOPE, FEAR, ANXIETY, AND DISTRUST.

WHEN thou hast no observers, be afraid of thyself ; that which you are afraid to do before men, be afraid to think of before God.

In your worst estate, hope, in the best, fear, but in all, be circumspect : man is a watch, which must be looked to and wound up every day.

Discontent is the greatest weakness of a generous soul, for many times it is so intent upon its unhappiness, that it forgets its remedies.

Hope will be your best antidote against all misfortune, and God's omnipotency an excellent mean to fix your soul.

More perish through too much confidence than by too much fear ; where one despairs, there are thousands that presume.

A good conscience seats the mind on a rich throne of lasting quiet, but horror waits upon a guilty soul.

He that grieves for the loss of casual comforts shall never want occasion of sorrow.

There is no greater instance of a weak and pusillanimous temper, than for a man to pass his whole life in opposition to his own sentiments, and not dare to be what he thinks he ought to be.

Fear is implanted in us as a preservative from evil, but its duty, like that of other passions, is not to overbear reason, but to assist it; nor should it be suffered to tyrannize in the imagination, to raise phantoms of horror, or beset life with supernumerary distresses.

A man cannot be truly happy here without a well-grounded hope of being happy hereafter.

Fear not that which cannot be avoided. It is extreme folly to make yourself miserable before your time, or to fear that which it may be will never come, or if it does, may possibly be converted into your felicity. For it often falls out that that which we most feared, when it comes, brings much happiness with it.

All fear is in itself painful: and when it conduces not to safety, is painful without use.

“A wise man,” said Seneca, “is provided for occurrences of any kind: the good he manages, the bad he vanquishes. In prosperity he betrays no presumption, and in adversity he feels no despondency.”

Be rather confidently bold than foolishly timorous: he that in everything fears to do well, will, at length, do ill in all.

Hopes and cares, anger and fears, divide our life. Would you be free from these anxieties, think every day will be your last, and then the succeeding hours will be the more welcome, because unexpected.

If some are refined, like gold, in the furnace of affliction, there are many more that, like chaff, are consumed in it. Sorrow, when it is excessive, takes away fervour from piety, vigour from action, health from the body, light from reason, and repose from the conscience, unless supported by the grace of God.

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

It is impossible to see the long scrolls in which every contract is included, with all their appendages of seals and attestations, without wondering at the depravity of those beings who must be restrained

from violation of promise by such formal and public evidences, and precluded from equivocation and subterfuge by such punctilious minuteness. Among all the satires to which folly and wickedness have given occasion, none is equally severe with a bond or a settlement.

Man could direct his ways by plain reason, and support his life by tasteless food ; but God has given us wit, and flavour, and brightness, and laughter, and perfumes, to enliven the days of man's pilgrimage, and to "charm his pained steps o'er the burning marl."—*Rev. Sydney Smith.*

He that denies to give alms for fear of being poor, or to entertain a disciple for fear of being suspected of the party, or to own a duty for fear of being put to venture for a crown ; he that takes part of the intemperance, because he dares not displease the company, or in any sense fears the fears of the world, and not the fear of God—this man enters into his portion of fear betimes, but it will not be finished to eternal ages. To fear the censures of men, when God is your Judge ; to fear their evil, when God is your Defence ; to fear death, when He is the entrance to life and felicity, is unreasonable and pernicious. But if you will turn your passion into duty, joy, and

security, fear to offend God, to enter voluntarily into temptation; fear the alluring face of lust, and the smooth entertainments of intemperance; fear the anger of God, when you have deserved it; and when you have recovered from the snare, then infinitely fear to return into that condition, in which whosoever dwell is the heir of fear and eternal sorrow.—*Jeremy Taylor*.

Human life hath not a surer friend, nor many times a greater enemy than hope.—*Feltham*.





GOVERNMENT OF THE PASSIONS.

A WISE man is a great monarch ; he hath an empire within himself ; reason commands in chief, and possesses the throne and sceptre. All his passions, like obedient subjects, do obey. Though the territories seem but small and narrow, yet the command and royalty are great, and reach farther than he that wears the moon for his crest, or the other that wears the sun for his helmet.

Passion and reason are a kind of civil war within us, and as the one or the other hath dominion, we are either good or bad.

If you can but turn your passions, and reduce them to harmony by reason, you will render yourself as pleasant and easy as the birds and beasts were in Orpheus's theatre, when they listened to his harp.

I fear unruly passions more than the arrows of an enemy, and the slavery of them more than the fetters of a conqueror.

If you be naturally disposed to anger, frequent the company of the patient. By these means, without any labour, you will attain a fit temper, for conversation is of great moment: manners, humours, nay opinions, are hereby insensibly communicated.

He who commands himself commands the world too; and the more authority you have over others, the more command you must have over yourself.

It is more prudent to pass by trivial offences than to quarrel for them: by the last you are even with your adversary, but by the first above him.

Passion is a sort of fever in the mind, which always leaves us weaker than it found us.

As the entire conquest of our passions appears so difficult a work to some, I would advise those who despair of it to attempt a less difficult task, and only do their endeavours to regulate them.

Accustom not yourself to speaking overmuch, and before you speak, consider. Let not your tongue run, before reason and judgment bid it go: if the heart doth not premeditate, the tongue must necessarily precipitate.

Some persons are above our anger, others below it: to contend with our superiors is indiscretion, and with our inferiors, an indignity.

Passions are a great deal older than our reason: they come into the world with us, but our reason follows a long time after.

Conquer your passions: it will be more glorious for you to triumph over your own heart, than it would be to take a citadel.

Defile not your mouth with swearing, neither use yourself to the naming of the Holy One.

He is wealthy enough that wanteth not. He is great enough that is his own master. He is happy enough that lives to die well. Other things I will not care for, says Judge Hale, nor too much for these, save only for the last, which alone can admit of no immoderation.

Obviate the first motion of passion: if you cannot resist the first, you will far less resist the second, and it still grows worse and worse; for the same difficulty, which, in the beginning, might have been surmounted, is greater in the end.

Quietness and peace flourish where reason and justice govern; and true joy reigneth where modesty directeth.

A mediocrity of fortune, with a gentleness of mind, will preserve us from fear or envy; which is a desirable condition, for few men want power to do mischief.

Restrain yourself from being too fiery and flaming in matter of argument. Truth often suffers more from the heat of its defenders than from the arguments of its opposers. And nothing does reason more right than the coolness of those that offer it.

Sertorius was highly commended by Plutarch, because he was slow in counsel, grave in his understanding, and quick in his executions.

True quietness of heart is got by resisting our passions, not by obeying them.

It is not treasure or power that lays either the head or the heart at rest; but a quiet conscience, and the candid simplicity of a tender mind.

Youth should enter upon no enterprise without the advice of age; for though youth is fittest for action, yet age is best for counsel.

The love of God and the world are two different things. If the love of this world dwell in you, the love of God forsakes you. Renounce that, and receive this; it is fit the more noble love should have the best place and acceptance.

The Holy Spirit is an antidote against seven poisons. It is wisdom against folly; quickness of apprehension against dulness; faithfulness of memory against forgetfulness; fortitude against fear; knowledge against ignorance; piety against profaneness; and humility against pride.

Vex not yourself when ill spoken of. Contumelies not regarded, vanish; but repined at, argue either a puny soul or a guilty conscience. The best answer to a slander, is to answer nothing; and so to carry it, as though the adversary were rather to be despised than minded.

There is no contending with the orders and decrees of Providence. He that made us, knows what is fittest for us; and every man's own lot (well understood and managed) is undoubtedly the best.

Let us rather consider what we ought to do ourselves, than hearken after the doings of others. The stories of our neighbour's errors tend but little to the reformation of our own.

Youth is full of heat and vigour, of courage and resolution to enterprise and effect difficult things, which makes them very fit for practice and action; for though they are bad at counsel, they are admirable at execution, when their heart is well directed.

Zeno of all virtues made choice of silence, for thereby he saw others' imperfections, and concealed his own.

Young persons should not only embrace the admonitions and instructions of the aged, but also imitate their virtues and shun their vices.

Passion makes them fools which otherwise are not so, and shows them to be fools which are so.

They that laugh at everything, and they that fret at everything, are fools alike.

Plato, speaking of passionate persons, says they are like men who stand on their heads: they see all things the wrong way.

Anger comes sometimes upon us, but we go oftener to it; and instead of rejecting it, we call it: yet it is a vice that carries with it neither pleasure nor profit, neither honour nor security.

The first step to moderation is to perceive that we are falling into a passion. One saying to Diogenes, after a fellow had offended him—"This affront, sure, will make you angry." "No," said he, "but I am thinking whether I ought not to be so."

It is a point of excellent wisdom to keep the golden bridle of moderation upon all the affections we exercise on earthly things.—*Flavel*.

The philosopher Bion said pleasantly of the king who by handfuls pulled his hair off his head for sorrow—"Does this man think that baldness is a remedy for grief?"

He submits to be seen through a microscope who suffers himself to be caught in a passion.—*Lavater*.

Moderation is the silken string running through the pearl chain of all virtues.

Hope, faith, labour,
Make man what he ought to be ;
Never yet hath gun or sabre
Conquered such a victory !

Under the greatest provocations it is our wisdom and duty to keep our temper and to bridle our passion. A just cause needs not anger to defend it, and a bad one is made never the better by it.—*Henry*.

Two things, well considered, would prevent many quarrels : first, to have it well ascertained whether we are not disputing about terms, rather than things : and, secondly, to examine whether that on which we differ is worth contending about.—*Colton*.





VANITY, FOLLY, AND AFFECTATION.

USE not needlessly learned or hard words : he that affects to be thought learned is like to be accounted a fool.

To be covetous of applause is a weakness ; and self-conceit is the ordinary attendant of ignorance.

He that will take no advice, but be always his own counsellor, is sure to have a fool often for his client.

Vain-glorious men are the scorn of wise men, the admiration of fools, the idols of parasites, and the slaves of their own vaunts.

One boasting to Aristotle of the greatness of his country—"That," said Aristotle, "is not to be considered, but whether you deserve to be of that great country."

Aristotle, seeing a youth very conceited, and withal

ignorant—"Young man," said he, "I wish I were what you think yourself, and my enemies what you are."

No man is content with his own condition, though it be the best; nor dissatisfied with his wit, though it be the worst.

Beauty without virtue is like a painted sepulchre, fair without, but within full of corruption.

Fools measure good actions by the event after they are done; wise men beforehand by judgment upon the rules of reason and faith.

You should never be ashamed to ask questions so long as you are ignorant. Ignorance is a shameful infirmity; and when justified, is the chiefest of follies.

It is the part of fools to be too sagacious in seeing the faults of other men, and to be ignorant of their own. They that reprove others are sometimes guilty of pride; but they that amend their own lives will more easily persuade their fellows.

Vice creepeth upon men under the name of virtue; for covetousness would be called frugality, and prodigality taketh to itself the name of bounty: pride calls itself neatness, revenge seems like greatness of spirit, and cruelty exerciseth its bitterness under the show of courage.

If you are subject to any secret folly, blab it not, lest you appear impudent; nor boast of it, lest you seem insolent. Every man's vanity ought to be his greatest shame, and every man's folly ought to be his greatest secret.

We soil the splendour of our most beautiful actions by our vain-glorious magnifying them.

If you have providence to foresee a danger, let your prudence rather prevent it than fear it; the fear of future evils brings oftentimes a present mischief; whilst you seek to prevent it, practise to bear it. He is a wise man that can avoid an evil; he is a patient man that can endure it; but he is a valiant man that can conquer it.

If you would not be thought a fool in others' conceit, be not wise in your own; he that trusts to his own wisdom, proclaims his own folly; he is truly wise that shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.

Young men, when they are once dyed in pleasure and vanity, will scarcely take any other colour.

Those whom their virtue restrains from deceiving others, are often disposed by their vanity to deceive themselves.

It is to affectation the world owes its whole race of coxcombs. Nature, in her whole drama, never drew such a part: she has sometimes made a fool, but a coxcomb is always of a man's own making.

Affectation is to be always distinguished from hypocrisy, as being the art of counterfeiting those qualities which we might, with innocence and safety, be known to want. Hypocrisy is the necessary burden of villany; affectation part of the chosen trappings of folly.

The vanity of human life is like a river, constantly passing away, and yet constantly coming on.

Some would be thought to do great things, who are but tools or instruments; like the fool that fancied he played upon the organ, when he only blew the bellows.

When men will not be reasoned out of a vanity, they must be ridiculed out of it.

Pedantry consists in the use of words unsuited to the time, place, and company.—*Coleridge*.

The higher a man stands in his own estimation, the lower he sinks in that of his friends.

There is no single obstacle which stands in the way of more people in the search of truth, than pride.—*Burgh*.

Affectation in any part of our carriage is lighting up a candle to our defects, and never fails to make us be taken notice of, either as wanting sense or as wanting sincerity.—*Locke*.

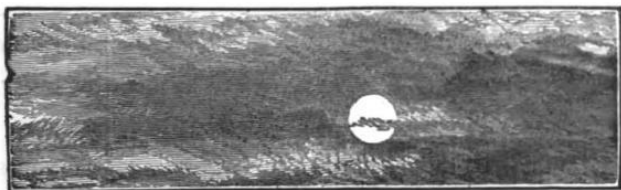
Self-commendation is an arrow with too many feathers.—*Owen Feltham*.

Indulged slothfulness is at the bottom of prevailing self-conceitedness.—*Henry*.

Nothing in men is more odious and offensive to God than a proud conceit of themselves and contempt of others, for commonly those are most unholy of all that think themselves holier than any.—*Henry*.

Let those who would affect singularity with success, first determine to be very virtuous, and they will be sure to be very singular.—*Colton*.





HUMAN LEARNING,
ITS USE AND INSUFFICIENCY.

ALLEXANDER THE GREAT had such extraordinary value and esteem for knowledge and learning, that he used to say he was more obliged to his tutor, for his learning, than to Philip, his father, for his life; seeing the one was momentary, and the other permanent, and never to be blotted out by oblivion.

Knowledge and learning, riches and honour, even in their most resplendent gallantry, are all but insignificant pageantry without piety and virtue.

Learning is the only ornament and jewel of man's life without which a man cannot attain to any preferment in the commonwealth. Learn, therefore, in your minority all commendable qualities.

A man of sense does not so much apply himself to the most learned writings, in order to acquire knowledge, as the most rational, to fortify his reason.

It is a silly conceit that men without languages are also without understanding. It is apparent in all ages that some such have been even prodigies for ability; for it is not to be believed that Wisdom speaks to her disciples only in Latin, Greek, and Hebrew.

The pains we take in books or arts, which treat of things remote from the use of life, is a busy idleness.

There is no necessity of being led through the several fields of knowledge. It will be sufficient to gather some of the fairest fruit from them all, and to lay up a store of good sense, sound reason, and solid virtue.

One philosopher is worth a thousand grammarians. Good sense and reason ought to be the empire of all rules, both ancient and modern.

Obscurity in writing is commonly an argument of darkness in the mind. The greatest learning is to be seen in the greatest plainness.

“If I study,” says Montaigne, “it is for no other science than what treats of the knowledge of myself, and instructs me to live and die well.”

The most resplendent ornament of man is judgment: here is the perfection of his innate reason—here is the utmost power of reason joined with knowledge.

“Men that are destitute of religion,” says Lactantius, “are so far from being learned philosophers, that they ought not to be esteemed so much as reasonable men.”

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters; but when once you come to the spring, they rise up and meet you.

There is nothing good or evil but virtue or vice. What is the knowledge good for, which does not direct and govern our lives?

Useful knowledge can have no enemies, except the ignorant. It cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

It is an argument of a truly brave disposition in a learned man, not to assume the name and character of one.

If our painful peregrination in studies be destitute of the supreme light, it is nothing else but a miserable kind of wandering.

“True philosophy,” says Plato, “consists more in fidelity, constancy, justice, sincerity, and in the love of our duty, than in a great capacity.”

Literature is a kind of intellectual light, which, like the light of the sun, may sometimes enable us to see what we do not like. But who would wish to escape unpleasing objects by condemning himself to perpetual darkness?

Those who eat most are not always the fattest, so those who read much have not always the most knowledge. They sink under a multitude of ideas, and resemble the ancient Gauls, who, being too heavily armed, became useless in battle.

Rectitude of will is a greater ornament and perfection than brightness of understanding; and to be divinely good, more valuable than any other wisdom and knowledge.

A good man will see his duty with only a moderate share of casuistical skill; but into a perverse heart this sort of wisdom enters not. Were men as much in fear of sin as they are of danger, there could be few occasions of consulting our casuists.

He who wants good sense is unhappy in having learning; for he has thereby only more ways of exposing himself.

The height of all philosophy, both natural and moral, is to know thyself; and the end of this knowledge is to know God.

Spend not your time on that which profits not, for your labour and your health, your time and your studies, are very valuable; and it is a thousand pities to see a diligent and hopeful person spend himself in gathering cockle-shells and little pebbles, in telling sands upon the shores, and making garlands of useless daisies.

As the chemist extracts medicinal properties from varied plants that flourish around him, so the wise man endeavours to gain profit from the varied events that become known to him.—*Mogridge*.

Every truth taught me is a talent entrusted to me to trade therewith for the glory of God. In hiding, I waste.

One should not dispute with a man who, either through stupidity or shamelessness, denies plain and visible truths.—*John Locke*.

Were we to believe in nothing but what we could perfectly comprehend, not only our stock of knowledge in all the branches of learning would be shrunk up to nothing, but even the affairs of common life could not be carried on.—*Tucker*.

Let me have but so much wisdom as that I may orderly manage myself and my means, and I shall never care to be pointed at with a "*That is he.*"—*Feltham.*

Reading civilises the conduct of men, and suffers them not to remain barbarous.—*Sir J. Herschel.*

Mysticism does not necessarily indicate profundity. A lake may appear shallow because it is transparent, while a gutter may seem deep because it is muddy.

A thought to a thoughtful man is somewhat like a meal to a hungry man; for the mind requires food as well as the body.—*Mogridge.*

It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it hath it not.—*Bishop Taylor.*

Knowledge humbleth the great man, astonisheth the common man, and puffeth up the little man.

Ignorance and contempt of God are at the bottom of all the wickedness that is in the world.—*Henry.*

Men bow before talent, even if unassociated with goodness; but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality. When men

ask their teachers, not for that which will make them more humble and God-like, but for the excitement of an intellectual banquet, then farewell to Christian progress.—*Robertson.*





PROSPERITY AND ADVERSITY;
CONTENTMENT AND HUMILITY.

TO have a portion in the world is a mercy; to have the world for a portion is a misery.

By suffering we may often avoid sinning, but by sinning we can never avoid suffering.

If you can live free from want, and have where-withal to do good, care for no more; the rest is but vanity.

Prefer the private approbation of the wise and good to the public acclamation of the multitude.

Seeing a man is more happy that hath nothing to lose, than he that loseth that which he hath, we should neither hope for riches nor fear poverty.

Wisdom and virtue are two infallible specifics against all the crosses and accidents of human life.

In the height of your prosperity expect adversity, but fear it not. If it come not, you are the more sweetly possessed of the happiness you have, and the more strongly confirmed. If it come, you are the more gently disposed, and the more firmly prepared.

It is a necessary, and should be an indispensable rule in life, to contract our desires to our circumstances, and whatever expectations we may have, to live within the compass of what we actually possess.

It is better to have a good conscience and be poor, than a bad one and be rich ; for a guilty conscience who can bear ?

Providence hath placed all things that are for our advantage near at hand ; but gold and silver Nature hath hidden in the bowels of the earth, mingled with dirt, till avarice and ambition parted them.

You may come to be rich by being poor in desires. I account no man richer or greater than myself, except he be more virtuous.

The rich man lives happily so long as he uses his riches temperately ; and the poor man, who patiently endureth his wants, is rich enough.

Whatsoever I desire, I always have, because I desire nothing but what I can have.

Abundance is a trouble, want a misery, honour a

burden, advancement dangerous, but competency a happiness.

If in the lottery of the world it may be my fortune to draw a prize, I am not proud of my good luck. If I draw nothing but blanks, I am not troubled at my ill luck.

He that is not content in any state will be content in no state; for the fault is not in the thing, but in the mind.

The sun never riseth so glorious as when he divideth the thick clouds of the morning, and looketh forth from his pavilion of thick waters round about him; nor doth man ever bespeak so much his spiritual strength, or show so like to God, as when he rejoiceth with a serene joy over darkness and trouble, and gathers sweet consolation from the clouds which overcast him.—*Irving*.

Humility is a virtue all preach, none practise, and yet everybody is content to hear.

How often do we run ourselves out of breath after shadows. And when we think we have overtaken them and would lay hold of them, we find nothing. And yet still we love to befool ourselves, even against our own experience, which we say uses to make fools wiser.—*Leighton*.

Amidst the uncertainties of the future, a mind calm and devout may find sources of consolation. The "Lord reigneth," and while we contend, He decides and governs.—*Dr. Hamilton.*

Of all moral virtues, humility is the most beautiful.—*Owen Feltham.*

I know no duty in religion more generally agreed on, nor more justly required by God Almighty, than a perfect submission to His will in all things. Nor do I think any disposition of mind can either please Him more, or become us better, than that of being satisfied with all He gives, and contented with all He takes away.—*Sir William Temple.*

The more we accomplish, the more we have to accomplish.—*A. Campbell.*

It is a false and indolent humility which makes people sit still and do nothing, because they will not believe they are capable of doing much, for everybody can do something.—*Miss Talbot.*

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature, as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the grief he purposes to remove.—*Dr. Johnson.*

Afflictions are to the soul like rain to the house : we suspected no apertures in the roof, till the droppings through told the tale. The effects of these trials, therefore, are always humbling to the Christian.—*Jay.*

A man's house should be on a hill-top of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early, and where the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills—with the longest night and shortest day. Home should be the centre of joy, equatorial and tropical.—*H. W. Beecher.*

Do not begin to quarrel with the world too soon, for, bad as it may be, it is the best we have to live in here. If railing would have made it better, it would have been reformed long ago ; but as this is not to be hoped for at present, the best way to slide through it is as contentedly and innocently as we may.—*Hazlitt.*

Dr. Theodore L. Cuyler gives the following four valuable receipts for securing sunshine in the soul :—
1. Look at your mercies with both eyes ; at your troubles and trials with only one. 2. Study content-

ment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. What they do not have makes thousands wretched. 3. Keep at some work of usefulness. Working for Christ brings heart-health. 4. Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

When life has always been calm and unvarying, our private prayers shape almost into a form. We only want God's blessing on those we love, and His help to grow His better servant. But after a single storm of sorrow, we never pray so again. Henceforth we often kneel in silence, leaving God to read in our hearts the feelings we cannot interpret into language. Henceforth, after quiet household petitions, ay, in the midst of earnest thanksgiving, we shall break again into the cry of our old anguish, "O Lord, O Lord, have mercy upon me!"

"The hand of the Lord was with him."—*Luke i. 66.* That is, the hand of God and the help of God; the love and favour of God to support him, the power and providence of God to protect and preserve him. Lord, let our hearts be with Thee, and then Thy heart and Thy helping hand will be with us!—*William Burkitt.*

Humble we must be, if to heaven we go ;
High is the roof there, but the gate is low.

Herrick.

Contentment is the philosopher's stone, which turns all it toucheth into gold: the poor man is rich with it, the rich man is poor without it.

Contentment consisteth not in adding more fuel, but in taking away some fire; not in multiplying of wealth, but in subtracting men's desires. Worldly riches, like nuts, tear many clothes in getting them, but fill none with eating them. Yea, your souls may sooner surfeit than be satisfied with earthly things. He that at first thought ten thousand pounds too much for any one man, will afterwards think ten millions too little for himself.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

A little, with the blessing of God upon it, is better than a great deal with the incumbrance of His curse. His blessing can multiply a mite into a talent, but His curse will shrink a talent into a mite. By Him the arms of the wicked are broken, and by Him the righteous are upholden; so that the great question is, whether He be with or against us, and the great

misfortune is that this question is seldom asked. The favour of God is to them that obtain it a better and enduring substance, which, like the widow's barrel of oil, wasteth not in the evil days of famine, nor will fail.

Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence, not in an exemption from suffering.—*Fénélon*.

It is a terrible responsibility to own a fine house, and have the basket and store bountifully supplied, and not invite the Lord Jesus to make one of the guests. To be ashamed to speak His name at our tables and in our parlours among invited guests is a strange inconsistency, when we depend upon His welcome at heaven's gate for our deliverance from everlasting woe. If the Christians of the present day would resolve never to have "a visit without prayer," or in which prayer could not be appropriately offered, it might save our country for Christ, snatch the youth from the clutches of the devourer, and hasten the day when all shall know the Lord.

If God had given us a life full of attractions we should have had no desire for another. It is natural

to love an abode in which we find delight. Whatever attracts us to earth abates the ardour we may have for heaven. The inward man is renewed, then the outward man decays, and our faith is built up on the ruins of our fortune. When the dove found out of the ark the unchained winds, the overflow of waters, the flood-gates of the heavens open, the whole world buried under the waves, she sought refuge in the ark. But when she found valleys and fields she remained in them. My soul, see the image of thyself.—*Saurin*.

The Christian's crosses are ladders that lead to heaven.

The chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

The most important element of success is economy—economy of money and of time.

Nothing will gain you more reputation than an humble and serene deportment.

To be humble to superiors is a duty; to equals, courtesy; to inferiors, nobleness; to all, safety. Fortune may begin a man's greatness, but it is virtue that must continue it.

Humility is the forerunner of advancement and

honour ; and ambition the harbinger of destruction and ruin.

We can never be perfectly humble till we come to a thorough understanding of ourselves.

Humility makes us acceptable to God, whose communication is with the humble : without this foundation, our whole spiritual building falls to the ground.

Contentment is the truest riches, and covetousness the greatest poverty. He is not rich that has much, but he that has enough. That man is poor that covets more, and yet wants a heart to enjoy what he already has.

He is not poor that hath not much, but he who would have more. Want lies in wishing : he lacks most that longs most ; none so rich as he who does not covet, but contemn ; he hath all, that desires nothing ; he hath content, and content is all.

No summer but it has a winter : he never reaped comfort in his adversity that sowed it not in his prosperity.

Socrates, passing through the market, cried out, "How much is here I do not need ! Nature is content with little—grace with less ; poverty lies in opinion ; what is needful is soon provided, and enough is as good as a feast ; we are worth what we do not want ;

our occasions being supplied, what would we do with more ? ”

Xenophon and the rest of the philosophers esteemed wisdom the greatest wealth, and content the highest bliss.

The utmost we can hope for in this world is contentment : if we aim to anything higher we shall meet with nothing but grief and disappointment. A man should direct all his studies and endeavours at making himself easy now and hereafter.

A contented mind is the greatest blessing a man can enjoy in this world ; and if, in the present life, his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.

When Alexander saw Diogenes sitting in the warm sun, and asked what he should do for him, he desired no more than that he would stand out of his sunshine, and not take from him what he could not give.

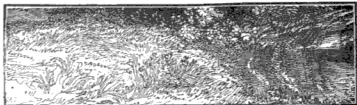
Prosperity hath always been the cause of far greater evils to men than adversity ; and it is easier for a man to bear this patiently than not to forget himself in the other.

Adversity does not take from us our true friends ; it only disperses those who pretended to be such.

Good men generally reap more substantial benefit from their afflictions than bad men do from their prosperities.

We must needs have some concern when we look into our losses; but if we consider how little we deserve what is left, our murmurs will turn into thankfulness.





PROCRASTINATION.

IT is reported of Thales, one of the Grecian sages, that being urged by his mother to alter his condition in life, he told her at first that it was too soon; and afterwards, when she urged him again, he told her that it was too late. So says an old divine: "Effectual vocation is an espousal to Christ." All the time of our life God is urging this upon us; His ministers are still working for Christ. If now we say it is too soon, for aught we know the very next moment our sun may set, and then God will say it is too late. They who are never contracted to Christ on earth shall never be united to Him in heaven.

Procrastination is like the ivy round the oak, and ends by limiting, if it does not destroy, the power of manly and necessary exertion.—*Sir Walter Scott.*

He that riseth late must trot all day, and scarcely overtake his business at night.

When you do attempt anything that is right, go through with it. Be not easily discouraged. Form habits of perseverance. Yield not to sloth and sleep and fickleness. To resist all these will not be easy, but you will feel that you have done right when you get through.





SPIRITUAL DECLINE.

THE symptoms of spiritual decline are like those which attend the decay of bodily health. It generally commences with loss of appetite and a disrelish for spiritual food, prayer, reading the Scriptures, and devotional books. Whenever you perceive these symptoms, be alarmed, for your spiritual health is in danger.

Two things characterise every Church that is in the highest condition of spiritual health. The one is that they all worship, the other that they all work. The first appertains more directly to the heart; the second appertains as well to the head, the hands, and the purse. The fullest combination of the two would almost realise the ideal of Church life in its highest form.—*Theodore L. Cuyler.*

Better a thousandfold sacrifice elegance than fervour; better crucify refined taste than quench holy passion; better have the outward forms of devotion imperfect and inartistic than lose the spirit which alone gives them value. Better that music should be discordant than soulless, the prayers broken and rugged then cold and undevout, the altar bare and unattractive than the fire that ought to burn on it extinguished, the temple rude and unshapely than the God absent.

He who lives so, that he wishes there was no God, no providence, no judgment, no future state, will, by degrees, persuade himself that there is none.—*Henry.*

He that is good will infallibly become better, and he that is bad will as certainly become worse; for vice, virtue, and time, are three things that never stand still.—*Colton.*

I have seen such sin in the Church that I have often been brought by it to a sickly state of mind. But when I have turned to the world I have seen sin working there in such measures and forms that I have turned back again to the Church, with more wisdom of mind and more affection to it. I see sin, however, nowhere put on such an odious appearance as in the Church.

We are surprised at the fall of a famous professor ; but, in the sight of God, the man was gone before ; it is only we that have now first discovered it. "He that despiseth small things shall fall by little and little."—*Newton.*





SIN.

DOES not God hate sin more to-day than ever? We know He does. Then how can we see Him until purged from sin? Christ will make us clean indeed if we bend our wills and accept His outstretched arms.

A state of sin and holiness is not like two ways that are just parted by a line, so as a man may step out of the one full into the other; but they are like two ways that lead to very distant places, and consequently are at a good distance from each other; and the farther a man hath travelled in the one, the farther he is from the other; so that it requires time and pains to pass from one to the other.—*John Tillotson.*

Take heed of repining. Say not God deals hardly with you, lest you provoke Him to convince you, by your own sense and feeling, that He has worse rods for unsubmissive and froward children than these.—*Flavel*.

When a man chooses the rewards of virtue, he should remember that to resign the pleasures of vice is part of his bargain.—*Wilberforce*.

Satan will seldom come to a Christian with a gross temptation. A green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—*Rev. John Newton*.

He that parts with one reigning sin and falls under the dominion of another, doth but, like Benhadad, recover of one disease and die of another.

There is not a more restless fugitive upon earth than he that is continually pursued by his own guilt; not a viler vagabond than he that is at the beck of his own lusts.—*Henry*.

It is possible that sin may be both loathed and left, and yet not truly repented of; loathed because surfeited on, left because no opportunity of committing it; yet not repented of out of any love to God, but only from a slavish fear of His wrath.—*Henry*.

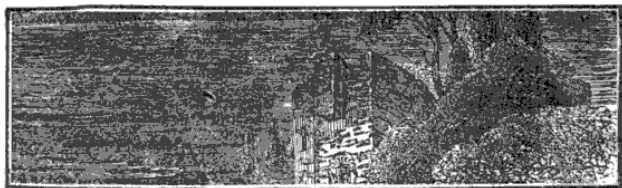
Omissions in duty are sins as well as omissions of duty.—*Henry.*

Those have reason to fear perishing in their sins that cannot bear to be frightened out of them.—*Henry.*

The sins of youth are oftentimes the smart of age, both in respect of sorrow within and suffering without.—*Henry.*

As we cannot judge of the motion of the earth by anything within the earth, but by some radiant and celestial point that is beyond it, so the wicked, by comparing themselves with the wicked, perceive not how far they are advanced in their iniquity. To know precisely what lengths they have gone, they must fix their attention on some bright and exalted character that is not of them, but above them. “When all moves equally,” says Pascal, “nothing seems to move, as in a vessel under sail; and when all run by common consent into vice, none appear to do so. He that stops first views as from a fixed point the horrible extravagance that transports the rest.”—*Colton.*





HARDNESS OF HEART.

GOD is said to harden the heart when He withholds restraining grace—to harden when He does not soften. He is said to make blind when He does not enlighten, as freezing and darkness follow upon the absence of the sun, the source of light and heat.—*Salter.*

The elect are “whosoever will,” and the non-elect are “whosoever *wont.*”—*H. W. Beecher.*

There is nothing got by striving with God Almighty, for He will either break the heart or break the neck of those that contend with Him; will bring them either to repentance or ruin.—*Henry.*

As confidence in God is a hopeful presage of ap-

proaching deliverance, so security in sin is a sad omen of approaching destruction.—*Henry.*

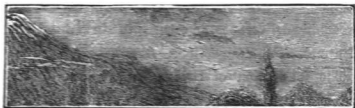
The foundation of content must spring up in a man's own mind ; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

Must I be poor ? I shall have company. Must I be banished ? I'll think myself born there, and the way to heaven is alike in all places.

Inveigh not against fate, nor repine at Providence ; but wisely examine and correct your own negligence.

Proud men never have friends ; either in prosperity, because they know nobody, nor in adversity, because nobody knows them.





FAITH.

EVERY other faith but that which apprehends Christ as a purifier, as well as our atonement and righteousness, is false and hypocritical. He can only be received into the soul, when He is desired for His goodness; and when He is there, He will not sit down idle.—*Adams.*

Faith doth engraft a man, who is by nature a wild olive-branch, into Christ, as into the natural olive, and fetcheth sap from the root Christ, and thereby maketh the tree bring forth fruit in its kind. Yea, faith fetcheth a supernatural effigy from the death and life of Christ, by virtue whereof it metamorphoseth the heart of the believer, and createth and infuseth into him new principles of action; so that what a

treasury of all graces Christ hath stored up in Him? faith draineth and draweth them out to the use of a believer, being as a conduit-cock that watereth all the herbs in the garden. Yea, faith doth apply the blood of Christ to a believer's heart, and the blood of Christ hath in it not only a power to wash from the guilt of sin, but to cleanse and purge likewise from the power and stain of sin. "And therefore," saith godly Hooker, "if you would have grace, you must first of all get faith, and that will bring all the rest. Let faith go to Christ, and there is meekness, patience, humility, and wisdom, and faith will fetch them all to the soul; therefore you must not look for satisfaction till you come to Christ in vocation."
—*Boston.*

"I could write down twenty cases," says a pious man, "where I wished God had done otherwise than He did; but which I now see, had I my own will, would have led to extensive mischief." The life of a Christian is a life of paradoxes. He must lay hold on God, he must follow hard after Him, he must determine not to let Him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where He places us, be what He would have us be, and this as long as He pleases.

Faith and works are as necessary to our spiritual life, as Christians, as soul and body are to our natural life as men ; for faith is the soul of religion, and works are the body.—*Colton*.

What battles has faith not fought ! what victories has it not won ! what burdens has it not carried ! what wounds has it not healed ! what griefs has it not assuaged ! It is the wealth of poverty, the refuge of affliction, the strength of weakness, the light of darkness. It is the oratory that gives power to the pulpit ; it is the hand that strikes down Satan, and breaks the fetters of sin ; it turns the scales of fate more than the edge of the sword, the craft of statesmen, or the weight of sceptres ; it has arrested the wing of time, turned aside the very scythe of death, and discharged Heaven's frowning and darkest cloud in a shower of blessings.—*Guthrie*.

To go and venture upon God, upon the freedom of His grace, upon the promises of God, upon the commands of God, and to stand at God's arbitrament, and to refer a man's will to His will, and to cast a man's self into those everlasting arms, it is as if a man should leave his own standing and cast himself into the arms of a mighty giant that stands upon another pinnacle ; one whom he also has often

wronged and abused, and he himself hath no hands to lay upon him neither, but he must depend upon his catching him. Here is the greatest venture, the greatest trust, the greatest self-denial that can be. Thus this heart throws itself out of all possibilities, and submits to the free grace of God in Christ, and this is done in believing.—*Goodwin*.

Faith's assurance, that in the Lord Jehovah there is everlasting strength, even while we have not the experience of the communications of it, is a cordial against fainting.—*Halyburton*.

Dost thou pray with all thy might? then, though thy might be weak in itself, it shall be accepted; for God accepteth according to what a man hath, and not according to what a man hath not.—*Dr. Goodwin*.

Those that receive Christ with an unfeigned faith shall never want a wedding garment to adorn them in the sight of God. Faith itself is very precious in the sight of God, and most holy. God loves it, because it giveth the glory of our salvation only to the free grace of God in Christ, and renounceth all dependence on any condition that we can perform to procure a right to Christ, or to make ourselves acceptable to Him. The excellency of faith lies in this, that it accounteth not itself, nor any work of ours, a suffi-

cient ornament to make us acceptable in the sight of God. It will not be our wedding garment itself, but it buyeth of Christ white raiment, that we may be clothed, and that the shame of our wickedness may not appear.—*Marshall*.

There is a faith which tends to idleness, trusts God to do all, and leaves the soul stupid and powerless. There is a faith that worries, and works, and hopes that God will help. And there is a truer, better faith, that works mightily, because it loves fervently, and never worries, because it never fears. Love will, must work, and cannot be idle. It comes from God, breaks out in prayer, praise, and service, like springs which cannot be suppressed. It is spontaneous, and grows by use. Faith that works by love is a tonic to the soul, girding it to bold endeavour, making it like God in active doings, in every service which can assuage a grief, relieve a pang, or impart a joy.

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.

Our faith is built on God's faithfulness, and we trust Him most who have proved Him oftenest. Said a teacher :—"A poor little boy came to me one day, and asked me to give him a piece of bread. He was hungry, and had nothing to eat. I gave him some

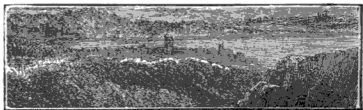
food, and he went away very much pleased. Some days after he came again, and asked the same thing. What made him come again? 'Because you gave him before,' was the reply of the little ones to whom I had been speaking. 'Yes;' 'and so it was with David, who said that because God had listened to him once he would go to Him again.' And so it should be with us."

It is a plain truth that if a man desires to honour God, to live according to His commandments, he must trust in Him, and any one that trusts in Him must love Him.

If two angels came down from heaven to execute a Divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments.—
Rev. John Newton.

A consecrated day is a framework ready prepared, in which God alone has to act in us and through us.—
A. Monod.

Our comfort in the day of account will be according to our faithfulness, not according to our usefulness; our sincerity, not our success; according to the uprightness of our hearts, not according to the degree of our opportunities.—*Henry.*



FRIENDSHIP.

THE light of friendship is like the light of phosphorus, seen plainest when all around is dark.

It is our wisdom to make no man our enemy, because we know not how soon our distresses may be such as that we may be highly concerned to make him our friend.—*Henry.*

Those who have resources within themselves, who can dare to live alone, want friends the least; but, at the same time, best know how to prize them the most. But no company is far preferable to bad, because we are more apt to catch the vices of others than their virtues, as disease is far more contagious than health.—*Colton.*

It is astonishing how much more anxious people are to lengthen life than to improve it; and as misers often lose large sums of money in attempting to make more, so do hypochondriacs squander large sums of time in search of nostrums, by which they vainly hope they may get more time to squander. Thus the diurnals give us ten thousand recipes to live long, for one to live well; and hence the use of that present which we have is thrown away in idle schemes of how we shall abuse that future we may not have. No man can promise himself even fifty years of life, but any man may, if he please, live in the proportion of fifty years in forty. Let him rise early, that he may have the day before him, and let him make the most of the day by determining to expend it on *two* sorts of acquaintance only,—those by whom something may be got, and those from whom something may be learnt.—*Colton*.

Friendship is a sweet attraction of the heart towards the merit we esteem, or the perfections we admire; and produces a mutual inclination between two or more persons to promote each other's interest, knowledge, virtue, and happiness.

There's nothing so common as pretences to friendship, though few know what it means, and fewer yet

come up to its demand. By talking of it, we set ourselves off; but when we inquire into it, we see our defects; and when we heartily engage in it, we must charge through abundance of difficulty.

Of all felicities, how charming is that of a firm and gentle friendship. It sweetens our cares, softens our sorrows, and assists us in extremities: it is a sovereign antidote against calamities.

A true friend is not born every day; it is best to be courteous to all—intimate with few; for though perhaps we may have less cause for joy, I am sure we shall have less occasion for sorrow.

Friendship improves happiness and abates misery, by the doubling of our joy and dividing of our grief.

Never condemn a friend unheard, or without letting him know his accuser or his crime.

There are two requisite qualities in the choice of a friend; he must be both a sensible and an honest man; for fools and vicious men are incapable of friendship.

The proper business of friendship is to inspire life and courage, and a soul thus supported outdoes itself; whereas, if it be unexpectedly deprived of these succours, it droops and languishes.

True friendship is one of the greatest blessings upon

earth; it makes the cares and anxieties of life sit easy; provides us with a partner in every affliction to alleviate the burthen, and is a sure resort against every accident and difficulty that can happen.

How often we feel and act as if our mood were the atmosphere of the world? It may be a cold frost within us while our friend is in the glow of a summer sunset; and we call him unsympathetic and unfeeling.

Love to man is often the shortest road to the love of God.

Love is the shadow of the morning, which decreases as the day advances. Friendship is the shadow of the evening, which strengthens with the setting sun of life.—*La Fontaine*.

He that you mark out for your friend, let him be a virtuous person; for a bad man can neither love long nor be long beloved, and the friendships of wicked men are rather to be called conspiracies than friendships.

Every man is capable of being an enemy, but not a friend; few are in a condition of doing good, but almost all of doing mischief.

A friend is a great comfort in solitude, an excellent assistant in business, and the best protection

against injuries. He is a counsellor in difficulties, a confessor in all scruples, and a sanctuary in distress.

True friendship is made of virtue, as a thing lovely; of familiar conversation, as pleasant; and advantageous, as necessary.

Do good to thy friend, that he may be more thy friend; and unto thy enemy, that he may become thy friend.

When you have made a choice of your friend, express all civilities to him; yet, in prudence, I would advise you to look upon your present friend as, in possibility, to be your future enemy.

He is a happy man that hath a friend at his need; but he is more happy that hath no need of a friend.

Be slow to choose a friend, and slower to change him; courteous to all, intimate with few; scorn no man for his meanness, nor humour any for their wealth.

As great and exalted spirits undertake the pursuit of hazardous actions for the good of others, at the same time gratifying their passion for glory; so do worthy minds, in the domestic way of life, deny themselves many advantages to satisfy a generous benevolence, which they bear to their friends oppressed with distresses and calamities.

A sure friend is best known in an adverse state ; we know not whom to trust till after trial. There are some that will keep us company while it is clear and fair, which will be gone when the clouds gather. That is the only friendship which is stronger than death ; and those the friends whose fortunes are embarked in the same bottom, who are resolved to sink or swim together.

Charity commands us, where we know no ill, to think well of all ; but friendship, that always goes a pitch higher, gives a man a peculiar right and claim to the good opinion of his friend.

Choose not a friend on a sudden, or make any one your intimate before you have experienced his integrity.

Make use of a friend with great caution ; trust him not before you know him well ; for many that pretend to be friends use flattery as a mask to hide their hearts from men.

Never purchase friends by gifts, for if you cease to give, they will cease to love.

It were happy if, in forming friendships, virtue could concur with pleasure ; but the greatest part of human gratifications approach so nearly to vice, that few, who make the delight of others their rule of

conduct, can avoid disingenuous compliances. Yet, certainly, he that suffers himself to be driven, or allured from virtue, mistakes his own interest, since he gains succour by means for which his friend, if ever he becomes wise, must scorn him ; and for which, at last, he must scorn himself.

With three sorts of men enter into no serious friendship—the ungrateful man, the multiloquious man, and the coward. The first cannot prize thy favours, the second cannot keep thy counsel, the third cannot vindicate thy honour.

No man can lay himself under an obligation to do any ill thing. Pericles, when one of his friends importuned his service in an unjust matter, excused himself, saying, “ I am a friend as far as the altar.”

True friends are the whole world to one another ; and he that is a friend to himself, is also a friend to mankind. There is no relish in the possession of anything without a partner.

Being sometimes asunder heightens friendship. The greatest cause of the frequent quarrels between relations is their being so much together.

Anger among friends is unnatural ; and, therefore, when it happens, is more tormenting.

Wealth without friends is like life without health ;

the one an uncomfortable fortune—the other a miserable being.

Nothing can impair perfect friendship, because truth is the only bond of it.

A friend cannot be known in prosperity ; an enemy cannot be hidden in adversity.

It will be very fit for all who have entered into any strict friendship to make this one special article in the agreement, that they shall mutually admonish and reprove each other.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

The commentary of a severe friend is better than the embellishments of a sweet-lipped flatterer.

A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

Among the many enemies of friendship may be reckoned suspicion and distrust. The former is always hardening the cautious, and the latter repelling the delicate.



COMPANY, CONVERSATION, AND DEPORTMENT.

BECAUSE gold is rare, gilding has been invented, which without its solidity has all its brightness. Thus, to replace the kindness which we are without, we have invented politeness, which has every appearance of it.

There is considerable counterfeit currency in circulation. Is there, therefore, no genuine currency? And yet because there are instances in the Church of false professions, it is inferred that there are no true Christians! Were all the disciples false because one of them was a devil? Is there no real gold because there is spurious coin? If there is triumphing in the camp when a Christian soldier falls, it is the camp of Satan; and we can judge whether we are the friends

of Christ or not, by the fact whether we are made happy or sad by the defection of His professed people.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitate it, involving constant wear and tear.

There is no outward sign of politeness which has not a deep moral reason. True education teaches both the sign and the reason. Behaviour is a mirror in which every one shows his own image. There is a politeness of the heart akin to love, from which springs the easiest politeness of outward behaviour.

Civility may truly be said to cost nothing. If it does not meet with a due return, it at least leaves you in the most creditable position.—*Beau Brummell*.

Good manners are the blossoms of good sense; and, it may be added, of good feeling too.—*Locke*.

Maintain dignity, without the appearance of pride. Manner is something with everybody, and everything with some.—*Bishop Middleton*.

Cheerfulness and a festival spirit fills the soul full of harmony: it composes music for churches and

hearts ; it makes and publishes glorifications of God.
—*Jeremy Taylor*.

The way to speak and write what shall not go out of fashion is to speak and write sincerely.—*Emerson*.

Let the ideals of us, in the hearts that love us, be prophetic of what we shall become.

A gentleman is a Christian in spirit that will take a polish. The rest are but plated goods ; and however excellent their fashion, rub them more or less, the base metal appears through.

A modest dress is a very good thing, if it be the genuine indication of a humble heart, and is to instruct ; but an ill thing if it be the hypocritical disguise of a proud, ambitious heart, and is to deceive. Let men be really as good as they seem to be, but not seem to be better than really they are.—*Henry*.

When you have nothing to say, say nothing. A weak defence strengthens your opponent, and silence is less injurious than a bad reply.—*Colton*.

That politeness which we put on in order to keep the assuming and presumptuous at a proper distance, will generally succeed. But it sometimes happens that these obtrusive characters are on such excellent terms with themselves, that they put down this very politeness to the score of their own great merits and

high pretensions, meeting the coldness of our reserve with a ridiculous condescension of familiarity, in order to set us at ease with ourselves. To a bystander, few things are more amusing than the cross-play, under-plot, and final *éclaircissements* which this mistake invariably occasions.—*Colton*.

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable. It smooths distinctions, sweetens conversation, produces good-nature and mutual benevolence, and makes every one in the company pleased with himself.

Wit often proves of pernicious consequence, when it ceases to be tempered with virtue and humanity.

The gifts of nature and the accomplishments of art are valuable only as they are exerted in the interest of virtue, or governed by the rules of honour.

It would be an admirable improvement of what is generally termed good-breeding, if nothing were to pass among us for agreeable which was the least transgression against the rule of life called decorum, or regard to decency.

The love of society is natural ; but the choice of our company is matter of virtue and prudence.

Approve yourself to wise men by your virtue, and take the vulgar by your civilities.

Keep company with persons rather above than beneath yourself; for gold in the same pocket with silver loseth both of its colour and weight.

Anacharsis being invited to a feast, could not be prevailed with to smile at the affected raileries of common jesters; but when an ape was brought in he freely laughed, saying, an ape was ridiculous by nature, but men by art and study.

Be not of them that commence wits by blasphemy, and cannot be ingenious but by being impious.

To break idle jests is the suburbs of vanity; and to delight in them, the city of fools.

If you meet with a person subject to infirmities, never deride them in him, but bless God that you have no occasion to grieve for them in yourself.

You may see your own mortality in other men's deaths, and your own frailty in their sins.

It is a fair step towards happiness to delight in the conversation of wise and good men. Where that cannot be had, the next point is to keep no company at all.

Open not your breast, like the gates of a city, to all that come: the virtuous only receive as guests.

If the clock of the tongue be not set by the dial of the heart, it will not go right.

A wise man hath his eyes open, and his mouth shut; and as much desire to inform himself, as to instruct others.

When you come into company, or to act, lay aside all sharp and morose humours, and be pleasant, which will make you acceptable, and the better effect your ends.

In holding of an argument, be neither conceited nor choleric: one distempers your understanding, the other abuses your judgment. Above all things, decline paradoxes and mysteries; you will acquire no honour either in maintaining a rank falsehood, or meddling with sacred truths. As he that pleads against the truth makes wit the mother of his error, so he that argues beyond warrant makes wisdom the midwife of his folly.

Be very circumspect in the choice of your company; in the society of your equals you may enjoy pleasure; in the society of your superiors you may find profit; but to be the best in company, is to be in the way to grow worse; the best means to improve, is to be the least there. But, above all, be the companion of those who fear the Lord and keep His precepts. Numa Pompilius thought the company of good men so real a pleasure, he esteemed it preferable to a

diadem; and when the Roman ambassadors solicited him to accept the government, he frankly declared, among other reasons for declining it, that the conversation of men who assemble together to worship God, and to maintain an amiable character, was his business and delight.

Let your conversation with men be sober and sincere; your devotion to God dutiful and decent. Let the one be hearty and not haughty; let the other be humble but not homely. So live with men, as if God saw you; so pray to God, as if men heard you.

St. Bernard says the detractor carries the devil in his mouth; so he who hearkeneth to him may be equally said to carry the devil in his ear.

Endeavour rather to get the approbation of a few good men than the huzza of the *mobile vulgus*.

He that is of courteous behaviour is beloved of all men; but he that is of clownish manners is esteemed by none.

He that compliments another with hearty wishes to his face, and afterwards degrades his reputation, is a double-tongued hypocrite.

If any man should turn religion into raillery, and think to confute it by two or three bold jests, this

man doth not render religion, but himself, ridiculous in the opinion of all considerate men, because he sports with his own life.

Let your conversation be with those by whom you may accomplish yourself best; for virtue never returns with so rich a cargo as when it sets sail from such continents. Company, like climates, alters complexions; and ill company, by a kind of contagion, doth insensibly infect us. Soft and tender natures are apt to receive any impressions. Alexander learned his drunkenness of Leonides, and Nero his cruelty of his barber.

Look upon vicious company as so many engines planted against you by the devil, and accordingly fly from them, as you would from the mouth of a cannon. Make no acquaintance with those whom nothing will satisfy but that you go to hell with them for company.

Modesty is not properly a virtue, but it is a very good sign of a tractable and towardly disposition, and a great preservative and security against sin and vice; and those children who are much under the restraint of modesty, we look upon as most hopeful, and likely to prove good.

Oftener ask than decide questions: this is the way

to better your knowledge. Your ears teach you, not your tongue; so long as you are ignorant, be not ashamed to be instructed; if you cannot satisfy yourself, seek satisfaction elsewhere; all know not alike, and none all things; you may help another, and he you.

There is no man more dangerous than he that, with a will to corrupt, hath the power to please; for neither wit nor honesty ought to think themselves safe with such a companion, when they frequently see the best minds corrupted by them.

Promote virtuous communication. Excommunicate enormous vanities. Evermore countenance innoceny. Court amity. Entertain contentment.

Vicious company is as dangerous as an infectious and contagious distemper, and therefore ought to be carefully and industriously avoided.

Nothing more engages the affections of men than a handsome address and graceful conversation.

Our conversation should be such that youth may therein find improvement, women modesty, the aged respect, and men civility.

He whose honest freedom makes it his virtue to speak what he thinks, makes it his necessity to think what is good.

Vile and debauched expressions are the sure marks of an abject and grovelling mind, and the filthy overflowings of a vicious heart.

It is a sure method of obliging in conversation, to show a pleasure in giving attention.

As men of sense say a great deal in few words, so the half-witted have a talent of talking much and yet saying nothing.

If you think twice before you speak once, you will speak twice the better for it.

We sometimes shall meet with a frothy wit, who will rather lose his best friend than his worst jest.

Modesty in your discourse will give a lustre to truth, and an excuse to your error.

We must speak well, and act well.

Brave actions are the substance of life, and good sayings the ornament of it.

“Good-nature,” says a polite author, is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty.”

It is an excellent rule to be observed in all disputes, that men should give soft words and hard arguments; that they should not so much strive to vex, as to convince an enemy.

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we converse, is more than to speak in exact order.

It is common with some men to swear, only to fill up the vacancies of their empty discourse.

Subtile disputations are only the sport of wits, and fitter to be continued than resolved.

The deepest waters are the most silent; empty vessels make the greatest sound; and tinkling cymbals the worst music. They who think least commonly speak most.

It is to the virtues and errors of our conversation and ordinary deportment we owe both our enemies and our friends, our good or bad character abroad, our domestic peace and troubles, and in a high degree the improvement and depravation of our minds.

He that talks all he knows will talk more than he knows. Great talkers discharge too thick to take always true aim.

He that makes himself the common jester of a company has but just wit enough to be a fool.

The heart of fools is in their mouth, but the tongue of the wise is in their hearts.

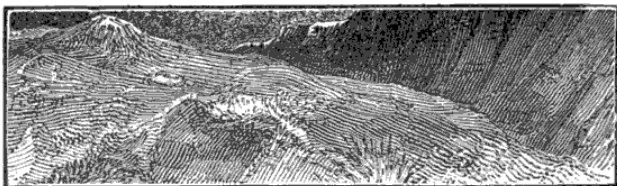
It is usual with obstinate persons to regard neither

truth in contradicting nor benefit in disputing. Positiveness is a certain evidence of a weak judgment.

If incivility proceeds from pride, it deserves to be hated; if from brutishness, it is only contemptible.

Excess of ceremony shows want of breeding. That civility is best which excludes all superfluous formality.





THE GENEROUS MIND.

CHRISTIAN beneficence takes a large sweep. That circumference cannot be small of which God is the centre.—*Hannah More.*

Kindness is like the sun in spring, melting slowly away winter's snow and ice, and shedding warmth everywhere.

A man is always generous in his love. Love cannot stay at home. A man cannot keep it to himself. Like light, it is constantly travelling, A man must spend, must give it away.

It is an excellent thing when men's religion makes them generous, free-hearted, and open-handed, scorning to do a thing that is paltry and sneaking.—*Henry.*

It is one of the most beautiful compensations of

this life that no man can sincerely try to help another without helping himself.

Everything may turn out better than we expect. We see so darkly into futurity, we never know when we have real cause to rejoice or lament. The worst appearances have often happy consequences, as the best lead many times into the greatest misfortunes.—*Lady Mary W. Montague.*

If we wish to strengthen our conviction in reality and unselfishness, we should seek as much as possible to bring our own life into close contact with what is genuine in our fellow-men. We cannot help measuring the great world by the little world of our experience, and we have the choice of this so far in our company and our friendships.—*Ker.*

When there is love in the heart there are rainbows in the eyes, which cover every black cloud with gorgeous hues.

A good and generous man is happy within himself, and independent upon fortune ; kind to his friend ; temperate to his enemy ; religiously just ; indefatigably laborious ; and discharges every duty with a constancy and congruity of action.

We are most like God when we are as willing to forgive as powerful to punish ; and admirable are his

virtue and praise who, having cause and power to hurt, yet will not.

A generous virtuous man lives not to the world, but to his own conscience: he, as the planets above, steers a course contrary to that of the world.

It is the glory of a brave man to be such, that if fidelity was lost in the world, it might be found in his breast.

Have so much of a generous soul in you, as not to desert that which is just, but to own it.

There is nothing easier than to deceive a good man; he that never lies, easily believes, and that never deceives, confides much. To be deceived is not always a sign of weakness, for goodness sometimes is the cause of it. Have a care not to be so good a man that others may take occasion from it of being bad; let the cunning of the serpent go along with the innocency of the dove.

He that easeth the miserable of their burden shall hear many blessing him; fill the poor with food, and you shall never want treasure.

Virtue is an ornament to all persons, and no part of beauty is wanting to them that are endowed with it.

That man is of a base and ignoble spirit that only

lives for himself, and not for his friends ; for we were not born for ourselves only, but for the public good. Noble-spirited men are forward to all works advantageous to the commonwealth.

That man enjoys a heaven upon earth whose mind moves in charity, rests in Providence, and turns upon the poles of truth and wisdom.

To imitate the best, is the best of imitation, and a resolution to excel is an excellent resolution.

Virtue is amiable in an aged person, though wrinkled and deformed ; but vice is hateful in a young person, though comely and beautiful.

Men of the noblest dispositions think themselves happiest when others share with them in their happiness.

Emulation is a noble passion, as it strives to excel by raising itself, and not by depressing another.

It is not in the power of a good man to refuse making another happy, where he has both ability and opportunity.

No character is more glorious, none more attractive of universal admiration and respect, than that of helping those who are in no condition of helping themselves.

By compassion we make others' miseries our own ;

and so by relieving them we at the same time relieve ourselves also.

It is better to be of the number of those who need relief, than of those who want heart to give it.

No object is more pleasing to the eye than the sight of a man whom you have obliged; nor any music so agreeable to the ear as the voice of one that owns you for his benefactor.

It is a good rule for every one who has a competency of fortune to lay aside a certain proportion of his income for pious and charitable uses: he will then always give easily and cheerfully.

History reports of Titus, the son of Vespasian, that he never suffered a man to depart with discontent out of his presence.

Cyrus, the first emperor of Persia, obtained a victory over the Assyrians, and, after the battle, was so sensibly touched with seeing the field covered with dead bodies, that he ordered the same care to be taken of the wounded Assyrians as of his own soldiers, saying, "They are men as well as we, and are no longer enemies when once they are vanquished."

The words of Louis XII. of France showed a great and noble mind, who, being advised to punish those who had wronged him before he was king, answered,

“ It is not becoming a king of France to avenge injuries done to a duke of Orleans.”

He that is noble-minded has the same concern for his own fortune that every wise man ought to have, and the same regard for his friend that every good man really has. His easy, graceful manner of obliging, carries as many charms as the obligation itself: his favours are not extorted from him by importunity, are not the late rewards of long attendance and expectation; but flow from a free hand and open heart.

Goodness of nature is of all virtues and dignities of the mind the greatest, being the character of the Deity; and without it man is a busy, mischievous, wretched thing, no better than a kind of vermin.

He that becomes acquainted and is invested with authority and influence will in a short time be convinced that, in proportion as the power of doing well is enlarged, the temptations to do ill are multiplied and enforced.

Cæsar used to say that no music was so charming in his ears as the requests of his friends, and the supplications of those in want of his assistance.

It was well said of him that called a good office that was done harshly, a stony piece of bread: it is

necessary for him that is hungry to receive it, but it almost chokes him in the going down.

Mark Antony, when depressed, and at an ebb of fortune, cried out that he had lost all, except what he had given away.





BENEFITS, GRATITUDE, AND INGRATITUDE.

IF you forget God when you are young, God may forget you when you are old.

If you would borrow anything a second time, use it well the first, and return it speedily.

Aristotle being asked what grew old soonest, and what latest, answered, "Benefits and injuries." The wise philosopher well understood that we are apt to forget a good turn, but our memories are wonderfully tenacious of any wrong or injury that we conceive hath been done to us. Most men write down the one in sand, where every blast of wind obliterates the record; but the other they take care to have engraven upon leaves of adamant, in characters that scarce time itself is able to deface.

Never communicate that which may prejudice your

concerns when discovered, and not benefit your friend when he knows it.

Never forget the kindnesses which others do for you; never upbraid others with the courtesies which you do for them.

No monster in nature ought to be more carefully shunned than he that returns reproach and calumny for kindness and civility.

Remember to requite, at least to own kindnesses, lest your ingratitude prove a considerable diskindness.

The greatest benefits of all have no witness, but lie concealed in the conscience.

Let no one be weary of rendering good offices, for by obliging others we are really kind to ourselves.

No man ever was a loser by good works, for though he may not be immediately rewarded, yet, in process of time, some happy emergency or other occurs to convince him that virtuous men are the darlings of Providence.

Gratitude is a duty of both natural and revealed religion, and was very much recommended, pressed, and practised by all the good and wise heathens.

As to the matter of gratitude and ingratitude, there never was any man yet so wicked as not to approve of the one and detest the other, as the two things in

the whole world, the one to be the most esteemed, and the other the most abominated.

Friendship is the medicine for a misfortune ; but ingratitude dries up the fountain of all goodness.

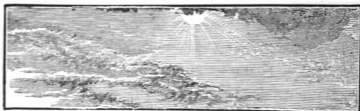
He who receives a good turn should never forget it ; he who does one should never remember it.

Gratitude is a duty none can be excused from, because it is always in our own disposal.

If the bounties of heaven were given to man without prayer, they would be received without acknowledgment. Prayer, administering the perpetual lesson of humility, of hope, and of love, makes us feel our connection with heaven through every touch of our necessities. It binds us to Providence by a chain of daily benefits ; it impresses the hearts of all with a perpetual remembrance of the God of all.—*Croly*.

Our trouble is, that we write our mercies on the sand, and engrave our affections upon a rock.





WIVES.

A JUDICIOUS wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly she will affectionately tell you so. If you declare you will do some absurd thing, she will find some means of preventing your doing it. The wisest things a man commonly does are those which his wife counsels him to do. Whenever you find a man whom you know little about oddly dressed, or talking absurdly, or exhibiting an eccentricity of manner, you may be tolerably sure that he is not a married man; for the corners are rounded off, the little shoots pared away, in married men. Wives generally have much more

sense than their husbands, especially when their husbands are clever men.

No trait of character is more valuable in a woman than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn out by the toils of the day, and how soothing is a word dictated by a good disposition. It is sunshine falling upon the heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of the whole family. Where it is found in the wife and mother, you observe kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks characterise the children, and peace and love have their dwelling there. Study, then, to acquire and retain a sweet temper. It is more valuable than gold, and captivates more than beauty, and to the close of life retains all its powers.

I cannot fitlier compare marriage than to a lottery, for he that ventures may succeed, and may miss; and if he draw a prize, he hath a rich return of his venture; for in this lottery (as in others) there is a pretty store of blanks to every prize.—*Robert Boyle.*

The woman was made of a rib out of the side of Adam. Not made out of his head, to top him; not out of his feet, to be trampled upon by him; but out of his side, to be equal with him; under his arm, to be protected; and near his heart, to be beloved.—

Henry.

Things never go well when the authority of a parent runs low in a family.—*Henry.*

He that will thrive must ask his wife leave.—*Henry.*





THE SABBATH.

THE ruin of multitudes has begun with a desecration of the Sabbath. They were in the sanctuary but a part of the day; then not at all; then read novels and political papers at home; then rode out, or spent the day in some saloon or refectory, in company with the unprincipled and dissipated; then drank, gamed, and revelled; then leaped over the bounds of honesty, defrauded or stole; and then—but you know the rest. And this is the downward career of thousands—these the steps by which they descended from virtue, respectability, and comfort, to corruption, disgrace, and destruction.

It is a mistake to suppose that Sabbath-keeping is a thing merely of religious observance, or especially a tenet of some particular sect. On the contrary, the

setting apart by the whole community of one day in seven, wherein the thoughts of men and the physical activities shall be turned into another than their accustomed channels, is a thing pertaining as much to the law of nature as is the intervening of the nights between the days.

There are many who are more solicitous to preserve their reputation with men, than to secure the favour of God and a good conscience. "Lest we be shamed" goes further with them than "Lest we be damned."—*Henry.*

Where Sabbaths are neglected, all religion sensibly goes to decay.—*Henry.*





DEATH AND ETERNITY.

AS the members are to go where Christ the Head hath gone before, so shall each man at his rising again go where his heart hath now gone before. Let us go hence, then, by that part of us which we may ; our whole man will follow whither one part of us is gone before. Our earthly house must fall to ruin ; our heavenly house is eternal. Let us move our goods beforehand, whither we are ourselves getting ready to come.—*Augustine.*

Our short-sighted eyes cannot see dangers, or, seeing them, are appalled. There is no safe way through the wilderness of this world, but as one crosses a foaming torrent, fix your eyes upon God and on the other side.—*Anna Warner.*

There is no coming at the fair haven of eternal

glory without sailing through the narrow strait of repentance.—*Dyer*.

We shall soon be in eternity, and then we shall see how trifling all the things of this world are, and how little it mattered what became of them! Yet now we are as eager over them as if they were all-important! When we were children, we used to be eager in collecting bits of wood, and tile, and mud, to build our play-houses; and if they were knocked down, we were sorely grieved, even to tears. Now we know that this was all child's play. Even so, when we reach heaven, we shall see that all these earthly interests were but child's play too.—*De Sales*.

Oh, what a place will you be shortly in of joy or torment! Oh, what a sight will you shortly see in heaven or hell! Oh, what thoughts will shortly fill your hearts with unspeakable delight or horror! What work will you be employed in? To praise the Lord with saints and angels, or to cry out in fire unquenchable with devils? And should all this be forgotten? And all this will be endless, and sealed up by an unchangeable decree. Eternity—eternity will be the measure of your joys or sorrows; and can this be forgotten? And all this is true, sirs, most certainly true. When you have gone up and down a

little longer, and slept and awaked a few times more, you will be dead and gone, and find all true that now I tell you; and yet can you now so much forget it! You shall then remember that you were reminded of these things, and perceive them matters a thousand times greater than either you or I could here conceive; and yet shall they now be so much forgotten! —*Baxter.*

Eternity depends on our spending ill or well that time allotted us here for probation. . . . Live virtuously, and you cannot die too soon, or live too long. —*Lady Rachel Russell.*

For a Pagan there may be some motives to be in love with life; but for a Christian to be amazed at death, I see not how he can escape this dilemma—that he is too sensible of this life, or hopeless of the one to come.—*Sir Thomas Browne.*

The death of a good man is like the putting out of a wax perfumed candle: he recompenses the loss of light with the sweet odour he leaves behind him.—*Feltham.*

As the eye which has gazed at the sun cannot immediately discern any other object; as the man who has been accustomed to behold the ocean turns with contempt from a stagnant pool; so the mind

which has contemplated eternity overlooks and despises the things of time.—*Payson*.

We must expect that death will come, and think much of it. We must desire that it would come, as those that long to be with Christ. We must be willing to tarry until it doth come, as those that believe God's time to be the best. We must give diligence to get ready against it comes, that it may be a blessed change to us.—*Henry*.

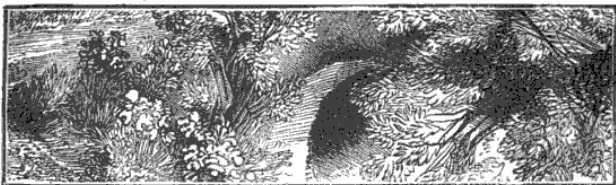
Those, and those only, may promise themselves comfort in death, who are good, and do good, while they live.—*Henry*.

Fear not, thou that longest to be at home. A few steps more, and thou art there. Death to God's people is but a ferry-boat. Every day and every hour the boat pushes off with some of the saints, and returns for more. Soon, O believer! it will be said to thee, as it was to her in the Gospel, "The Master is come, and calleth for thee!" When you have got to the boundary of your race below, and stand on the verge of heaven and the confines of immortality, there will be nothing but the short valley of death between you and the promised land. The labours of your pilgrimage over, you will have nothing to do but to entreat God as Moses did—"I

pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.”

When God calls away our dearest relations by death, it becomes us quietly to say, it is well both with us and them ; it is well, for all is well that God doth ; all is well with them that are gone, if they are gone to heaven ; and all is well with us that stay behind, if by the affliction we are furthered in our way thither.—*Henry.*





HEAVEN.

REST comes at last, though life be long and dreary,

The day must dawn, and darksome night be past ;
All journeys end in welcomes to the weary,

And heaven, the heart's true home, will come at last.

Faber.

Tell me, my soul, why art thou restless? Why dost thou look forward to the future with such strong desire? The present is thine, and the past, and the future shall be! O that thou didst look forward to the great hereafter with half the longing wherewith thou longest for an earthly future, which a few days at most will bring thee; to the meeting of the dead as to the meeting of the absent. Thou glorious spirit-land! O that I could behold thee as thou art!

the region of life, and light, and love! and the dwelling-place of those beloved ones whose being has flowed on, like a silver-clear stream, into the solemn sounding main, into the ocean of eternity.—*Long-fellow.*

Oh, if men would be as earnest for heaven while their day of grace lasts as they will be when it is over,—would be as solicitous to provide themselves with oil while the bridegroom tarries as they will be when the bridegroom cometh, how well were it for them!—*Henry.*

Heaven may have happiness as utterly unknown to us as the gift of perfect vision would be to a man born blind. If we consider the inlets of pleasure from five senses only, we may be sure that the same Being who created us could have given us five hundred, if He had pleased. Mutual love, pure and exalted, founded on charms both mental and corporeal, as it constitutes the highest happiness on earth, may, for anything we know to the contrary, also form the lowest happiness of heaven. And it would appear consonant with the administration of Providence in other matters, that there should be such a link between earth and heaven; for, in all cases, a chasm seems to be *purposely* avoided,

“*prudente Deo.*” Thus, the material world has its links, by which it is made to shake hands, as it were, with the vegetable, the vegetable with the animal, the animal with the intellectual, and the intellectual with what we may be allowed to hope of the angelic.
—*Colton.*

UNCERTAINTY OF LIFE.

LIKE the baseless fabric of a vision ;
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself ;
Yea, all which it inhabit, shall dissolve,
And, like this unsubstantial pageant, faded,
Leave not a rack behind. We are such stuff
As dreams are made of, and our little life is rounded
With a sleep ! —*Shakspeare.*

How fading are the joys we dote upon !
Like apparitions seen and gone !
But those which soonest take their flight
Are the most exquisite and strong.
Like angels visits, short and bright,
Mortality's too weak to bear them long !

John Norris.



PRAYER.

PRAYER is the daughter of charity and the sister of meekness, and he that prays to God with an angry (that is a troubled and discomposed) spirit, is like him that retires to a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in. — *Jeremy Taylor.*

Prayer requires more of the heart than of the tongue, of sighs than of words, of faith than of discourse. The eloquence of prayer consists in the fervency of the desire, in the simplicity of faith, and in the earnestness and perseverance of charity. Our trust and confidence ought to proceed from that which God is able to do in us, not that which we can say to God. — *Queinel.*

In mental prayer we confess God's omniscience; in vocal we call angels to witness. In the first, our spirits rejoice in God; in the second, the angels rejoice in us. Mental prayer is the best remedy against lightness and indifferency of affections, but vocal prayer is the aptest instrument of communion. That is more angelical, but yet is fittest for the state of separation and glory: this is but human, but it is apter for our present constitution.—*Jeremy Taylor.*

When the sun rises there is light. Why, I do not know. There might have been light without the sun, and there might have been a sun that gave no light, but God has been pleased to put these two things together—sunrise and light. So, whenever there is prayer there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it is often sent to some who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe, that there shall be prayer first, and then there shall be an answer to prayer.—*Spurgeon.*

Prayer is the rustling of the wings of the angels that are on their way bringing us the boons of

heaven. Have you heard prayer in your heart? You shall see the angel in your house. When the chariots that bring us blessings rumble, their wheels sound with prayer. We hear the prayer in our own spirits, and that prayer becomes the token of the coming blessings. Even as the cloud foreshadoweth rain, so prayer foreshadoweth the blessing; even as the green blade is the beginning of the harvest, so is prayer the prophecy of the blessing that is about to come.—*Spurgeon*.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—*Melancthon*.

The most minute events of life, nay, every need and every obstacle in our paths, are channels of the grace, goodness, and power of God, and those who wait on Him in prayer and watchfulness shall see it is no vain thing to rest on Him. The tide of our sorrows and sins has often arisen from a trivial spring, and the same is true of our earthly joys. Our daily trials and hourly blessings gather something of the radiance of the bow in the day of rain, as we receive them from the pierced hands of Him whose death and intercession have made all things ours.

We must go to Christ on our bended knees; for though He is a big door enough for the greatest sinner to come in, He is a door so low that men must stoop if they would be saved.—*Spurgeon*.

It is the will of God that we should in everything make our requests known to Him by prayer and supplication; not to inform or move Him, but to qualify ourselves for the mercy. The waterman in the boat, that with his hook takes hold of the shore, doth not thereby pull the shore to the boat, but the boat to the shore. So, in prayer, we do not draw the mercy to ourselves, but ourselves to the mercy.—*Henry*.

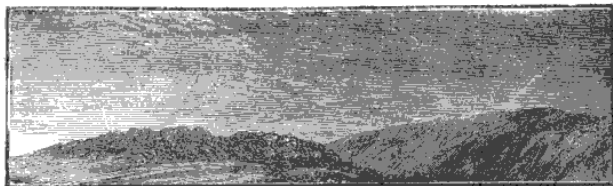
Mental prayer, when our spirits wander, is like a watch standing still, because the spring is down; wind it up again, and it goes on regularly. But in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hand points not the right hour, because something is in disorder, and the striking is nothing but noise.—*Jeremy Taylor*.

“Prayer is the rope up to the belfry. We pull it, and it rings the bell up in heaven.” So said Christmas Evans; and he was right. It puts us into wonderful connection with heaven. God hears the softest whisper of the soul.

One of the great instruments of religion is prayer. We are commanded to ask in order to receive, and he must have but little sense of those good things which God daily bestows upon him, who refuses to give the tribute of a thankful heart. He must have slight notions of his own weakness and impotency who does not seek help from above.

When Philip Henry once went to the Throne of Grace upon a very important occasion, he said, "If the Lord will be pleased to grant my request this time, I will not say as the beggars at our door used to do, 'I'll never ask anything of you again.' On the contrary, He shall hear oftener from me than ever." He used to say that as tradesmen take it ill if those who are in their books go to another shop, so God takes it ill if His people, who have received so much from Him, are indebted so much to Him, do apply unto any creature for relief more than to Him.





MORAL DIGNITY.

TRUE dignity is his, whose tranquil mind
Virtue has raised above the things below ;
Who, every hope and fear to Heaven resigned,
Shrinks not, though Fortune aim her deadliest blow.

James Beattie.

The moralist is like a ship spreading her canvas without wind to fill it ; the Christian spreads the same canvas, and has all the moving power the gospel can give.—*Irving.*

Infinite toil would not enable you to sweep away a mist ; but by ascending a little you may often look over it altogether. So it is with our moral improvement : we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.—*Arthur Helps.*

It is more to the honour of a Christian soldier by faith to overcome the world, than by a monastical vow to retreat from it; and more for the honour of Christ to serve Him in a city than to serve Him in a cell.—*Henry.*

Let no man be too proud to work. Let no man be ashamed of a hard fist or a sunburnt countenance. Let him be ashamed only of ignorance and sloth. Let no man be ashamed of poverty. Let him only be ashamed of dishonesty and idleness.

Those make a bad bargain for themselves that part with their wisdom for the gratifying of their gaiety, and to please a vain humour lose a real excellency.—*Henry.*

FREEDOM OF THOUGHT.

CAN a man bind a thought with chains, or carry imaginations in the palm of his hand?—*Jeremy Taylor.*

Reason can tell how love affects us, but cannot tell what love is.—*H. W. Beecher.*



KINDNESS.

WHEN do we begin to love people? When they begin to let us look into their hearts, and their hearts are found to be worth looking into.
—*Dr. Thomas Cromwell.*

Find out men's wants and will,
And meet them there; all worldly joys go less
To the one joy of doing kindnesses.

George Herbert.

The humble current of little kindnesses, which though but a creeping streamlet, yet incessantly flows, although it glides in silent secrecy within the domestic walls, and along the walks of private life, and makes neither appearance nor noise in the world, proves in the end more of a copious tribute

into the store of human comfort and felicity than any sudden and transient flood of detached bounty, however ample, that may run into it with a mighty sound.—*Fawcett*.

Compassion is an emotion of which we ought never to be ashamed. Graceful, particularly in youth, is the tear of sympathy, and the heart that melts at the tale of woe.—*Dr. Blair*.

Grief is as delicate and prompt to fade as happiness. Still, it does not wholly die. Like the magic rose, dried and unrecognisable, a warm air breathed on it will suffice to revive it to bloom.—*Madame de Gasparin*.

Benevolence is not a thing to be taken up by chance, and put by at once to make way for every employment which savours of self-interest. It is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity. A vague feeling of kindness towards our fellow-creatures is no state of mind to rest in. It is not enough for us to be able to say that nothing of human interest is alien to us, and we give our acquiescence, or indeed our transient assistance, to any scheme of benevolence that may come in our way. No; it is in promoting the welfare of others,

we must toil : we must devote to it earnest thought, constant care, and zealous endeavour.—*Arthur Helps.*

Every kindly word and feeling, every good deed and thought, every noble action and impulse, is like the ark-sent dove, and returns from the troubled waters of life bearing a green olive branch to the soul.

TRUTH.

THERE is nothing so delightful as the hearing or the speaking of truth.—*Plato.*

Truth is the foundation of all knowledge, and the cement of all societies.—*Casuerba.*

Pythagoras being asked in what man could resemble the Deity, justly answered, “In beneficence and truth.”

Prejudice and *Fancy* are the two great hindrances to the discovery of truth.—*Rev. C. Molyneux.*

There are words which are worth as much as the best actions, for they contain the germ of them all.

We have reason to suspect the truth of that which is backed with rash oaths and imprecations. None but the devil's sayings need the devil's proofs. He

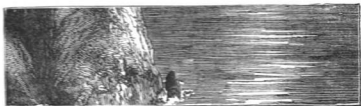
that will not be restrained by the third commandment from mocking his God, will not be kept by the ninth from deceiving his brother.—*Henry.*

Truth wears well, and sits easy on the wearer ; while new-fangled errors, like new-fashioned clothes, please for awhile, but pinch men hard for the sake of the fashion.

Truth can hardly be expected to adapt herself to the crooked policy and wily sinuosities of worldly affairs ; for Truth, like Light, travels only in straight lines.—*Colton.*

The greatest friend of Truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility.—*Colton.*





THE BIBLE.

ONE Book alone comes from God, one alone can reveal to us the secrets of God: it may have its silences, its mysteries—it never deceives.—*Madame de Gasparin.*

The Scriptures are a deep that few can wade far into, and none can wade through; but yet, all may come to the brook, and refresh themselves with drinking of the streams of its living waters, and go in a little way, according to their strength or stature.—*Leighton.*

Look at the books of the philosophers: with all their pomp, how little they appear by the side of that one Book! Can a Book so sublime, and yet so simple, be the work of man? How prejudiced, how blind must that man be who can compare the son of

Sophoniscus (Socrates) with the Son of Mary!—*Rousseau*.

Christianity is a religion neither for angels nor for ghosts, but for man, as God made him.

I will answer for it, the longer you read the Bible the more you will like it; it will grow sweeter and sweeter, and the more you get into the spirit of it the more you will get into the spirit of Christ.—*Romaine*.

A marked feature of the Scriptures is their dogmatism. There is an air of unconsciousness that any exceptions can be taken to them any more than the objects of nature can be denied. There is no painful anxiety for recognition, but they are assertive as with secured position and authority. All truth is dogmatic, and this quiet self-assertion is one of the greatest charms of the Word, which, while it assures the believer, has often disarmed the enemies of the truth.

The reason why men deny the Scriptures to be the Word of God is, because they are resolved not to conform themselves to Scripture rules, and so an obstinate infidelity is made the sorry subterfuge of a wilful disobedience.—*Henry*.

The Bible nowhere undertakes to prove the being of a God. It delivers no formal argument to prove

the existence of the human soul. The most convincing argument of the truth of both these propositions is the revelation of God to the individual soul in its conversion and sanctification, and to that task the Scriptures proceed without delay. The hour during which a preacher of Christ has a hundred or a thousand souls before him to be instructed in the way of life is at once too brief and too sacred for disquisitions whose proper audience should be sought from the rostrum or through the press.

I will hazard the assertion that no man ever did or ever will become truly eloquent without being a constant reader of the Bible and an admirer of the purity and sublimity of its language.—*Ames*.

FORBEARANCE.

AS there are none so weak that we may venture to injure them with impunity, so there are none so low that they may not at some time be able to repay an obligation. Therefore, what benevolence would dictate, prudence should confirm. For he that is cautious of insulting the weakest, and not above obliging the lowest, will have attained such habits of

forbearance and complacency as will secure him the good-will of all that are below him, and teach him how to avoid the enmity of all that are above him. For he that would not bruise even a worm, will be still more cautious how he treads upon a serpent.

—*Colton.*

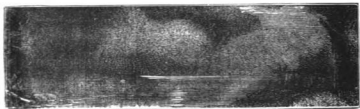
Experience teaches us that it is the force of reason, the gentle persuasion of words alone, which can win hearts and cure diseased spirits.—*L. Hôpital.*

Few words are best.—*Sir Philip Sydney.*

Believe that you have really learned something, when you have learned to bear with the misinformation, the mistakes, and the prejudices of the ignorant.—*Thomas Cromwell.*

Complaint is the largest tribute Heaven receives, and the sincerest part of our devotion! —*Swift.*





CHARITY.

CHARITY is communicated goodness, and without it man is none other than a beast preying for himself alone. Certainly there are more men live upon charity than there are that do subsist of themselves. The world, which is chained together by intermingled love, would all shatter and fall to pieces if charity should chance to die. There are some secrets in it which seem to give it the chair from all the rest of virtues.

Charity is a universal duty, which it is in every man's power sometimes to practise.—*Dr. Johnson.*

Pity the distressed, and hold out a hand of help to them. It may be your case; and as ye mete to others, God will mete to you again.—*William Penn.*

As the best writers are the most candid judges of

the writings of others, so the best livers are the most charitable in the judgments they form of their neighbours' actions.—*Leeds.*

There can be no Christianity where there is no charity; but the censorious cultivate the forms of religion, that they may more freely indulge in the only pleasure of their lives, that of calumniating those who to their other failings add not the sin of hypocrisy. But hypocrisy can beat calumny even at her own weapons, and can feign forgiveness, while she feels resentment and meditates revenge.—*Colton.*

GOD.

GOD is a great Teacher, and the docile scholars of His school are richly rewarded by Him.—*Dr. Kitto.*

Forasmuch as God Almighty is incomprehensible, it followeth that we can have no conception nor image of the Deity; and, consequently, all His attributes signify our inability and defect of power to conceive anything concerning His nature, and any conception of the same, excepting that there is a God.—*Thos. Hobbes.*

Look above you, and in the overarching firmament read the truth of an all-pervading Providence. Yon sky is God's outspread hand, and the glittering stars are the jewels on the fingers of the Almighty. Do you not see that His hand closes round you on all sides, and that you cannot go where universal love shines not?—*Gill*.

There is a great deal of sin devised and designed that is never executed. As bad as things are in the world, they are not so bad as the devil and wicked men would have them. It is God that restrains men from doing the ill they would do; it is not from Him that there is sin, but it is from Him that there is not more sin, either by His influence upon men's minds, checking their inclination to sin, or, by His providence, taking away the opportunity to sin.—*Henry*.

God has made no creature so small that it is not manifest in His sight, none so large that it is beyond His control, no deep so profound that He does not walk therein, no waters so boisterous that His pathway does not lie through them, no winds so stormy that He does not ride upon their wings, no darkness so dense that He does not make it His pavilion, no light so inaccessible that He does not dwell therein, no heaven so high that His throne is not exalted

above it, no hell so deep that He is not by the side of him who makes his bed therein, no eternity so lasting that He does not inhabit the praises thereof; in short, He who was Sovereign in Creation has, of His infinite wisdom and power, made no universe, nor the smallest part of a universe, that He is not capable of governing according to His sovereign pleasure.—*McMillan*.

God will deal with sinners, not only according to their deeds, but according to their endeavours.—*Henry*.

DUTY.

DUTY is far more than love. It is the upholding law through which the weakest become strong, without which all strength is unstable as water. No character, however harmoniously framed and gloriously gifted, can be complete without this abiding principle.—*Mrs. Jameson*.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one

who strikes water from a rock on the summit of the mountains ; it flows down the intervening tracts to the very base. If we could make each man love his neighbour we should make a happy world. The true method is to begin with ourselves, and so to extend the circle to all around us. It should be perpetually in our minds.

The most common and most serious failures in life originate in a want of respect for little duties. While wondering for what particular service Providence designed us, and looking abroad in search of that, the small and prosaic duties lying all about us are neglected and ignored. That was a wise remark that a certain teacher made to his pupils:—
“ Many men are troubled about what God meant them to do ; but, young gentlemen, my experience teaches me that God means very few of us to do anything in particular.” Our lives will be the sum of numberless small duties, and will be successful or unsuccessful, noble or ignoble, in proportion as we are true or untrue to these.



RECREATION.

RECREATION is a second creation, when wearing hath almost annihilated one's spirits : it is the breathing of the soul, which otherwise would be stifled with continual business. Intrench not on the Lord's day to use unlawful sport ; that were to spare thine own flock, and shear God's lamb!—*Thomas Fuller.*

I have faith in labour, and I see the goodness of God in placing us in a world where labour alone can keep us alive.—*Channing.*

Let your recreation be manly, moderate, seasonable, and lawful : the use of recreation is to strengthen your labour and sweeten your rest.—*Steele.*

What *is* outshines what *seems* ;
Earth has no room for idlers,
Life has no time for dreams.

I persuade no man to make of it (meditation) his whole life's business. We have bodies as well as souls; and even this world, while we are in it, ought somewhat to be cared for.

CHARACTER.

§ SIMPLICITY in character, in manners, in style; in all things, the supreme excellence is, simplicity.—*Longfellow*.

The humble man is the surest peacemaker.

Station cannot confer honour on any person, unless his character reflect honour on the station.

To be simple is to be great.—*Emerson*.

Character, like porcelain ware, must be painted before it is glazed. There can be no change after it is burned in.—*H. W. Beecher*.

When men grow virtuous in old age, they only make a sacrifice to God of the devil's leavings.—*Pope*.

A good conscience is more to be desired than all the riches of the East. . . . A good conscience is the finest opiate.—*John Knox*.

God will not permit idols, but God permits strong affections—He has made our hearts for them.

He that aims at the heavens, which yet he is sure to come short of, is like to shoot higher than he who aims at a mark within his reach.—*Tillotson*.

He who can implant courage in the human soul is the best physician.—*Von Keuble*.

Every man should aim to do one thing well. If he dissipates his attention on several objects, he may have excellent talents entrusted to him, but they will be entrusted to no good end. Concentrated on his proper object, they might have a vast energy; but dissipated on several, they will have none. Let other objects be pursued, indeed; but only so far as they may subserve the main purpose. By neglecting this rule, I have seen frivolity and futility written on minds of great power; and, by regarding it, I have seen very limited minds acting in the first rank of their profession—I have seen a large capital and great stock dissipated, and the man reduced to beggary; and I have seen a small capital and stock improved to great riches.—*Cecil*.

It was the cry of a dying man, whose life had been, sad to say, poorly spent, "Oh, that my influence could be gathered up and buried with me!"

The mistake of people in their estimate of themselves is, that they confound reputation with cha-

acter. Establishing the one, they think they have acquired the other. But reputation is what others think us to be; while character is what we really are in God's sight.

A man's true wealth consists, as our Lord has taught us, not in what he has, but in what he is. It is very clear that, though the times are not propitious for gathering fortunes, they are exceedingly favourable for the display and development of the noblest virtues. We certainly have many opportunities for acquiring character, by steady fidelity to the various forms of duty as citizens and Christians. Courageous and self-denying devotion to truth and right, just now, amidst the duplicities and oppositions which on all sides beset us, would be worthy to be called heroic by any age.

Character is of prime importance to the worker for Jesus. If his conduct is not approved by the consciences of those he seeks to benefit, he will do them no good. Character is power far more than knowledge. It is so, even in a worldly sense. A man may have foes who work hard to injure him, but if he can pursue an unswerving course of rectitude, he can well permit "his character to take charge of his reputation." "I would give ten thousand

dollars for your character," said a dishonest dealer to one of sterling integrity, "because it would enable me to make double that amount of money."

There are two modes of establishing our reputation : to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will be invariably accompanied by the latter. His calumny is not only the greatest benefit which a rogue can confer upon us, but it is also the only service that he will perform for nothing.—*Colton*.

HAPPINESS.

THE rays of happiness, like those of light, are colourless when unbroken.

And what is the whole thread of our life, but a chequered twist, black and white, of delights and dangers interwoven.—*Leighton*.

Love and sorrow in our souls resemble the fire in some deep mines ; it may for a long time be apparently smothered, we fancy that it is entirely extinguished, but some sudden draught, some ashes

dropped, and the flames, wild and consuming, will break forth with redoubled fury.—*Bremer.*

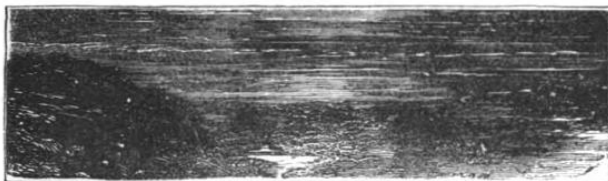
The soul and body are as strings of two musical instruments, set exactly at one height; if one be touched, the other trembles. They laugh and cry, are sick and well together.—*Flavel.*

There never was a mask so gay but some tears were shed behind it.

I see in the world two heaps—human happiness and misery. If I can take but the smallest bit from one heap and add to the other, I have carried a point. If a child has dropped a halfpenny, and by giving it another I can wipe away its tears, I feel I have done something. I should be glad, indeed, to do greater things, but I will not neglect this.—*Rev. John Newton.*

The service of sin is perfect slavery, the service of God is perfect liberty. Licentiousness is bondage to the greatest of tyrants, conscientiousness is freedom to the meanest of prisoners.—*Henry.*

Many a man sins with regret, that never has any true regret for his sin.—*Henry.*



THE HONOUR AND HOMAGE OF MEN.

IS it any other than a handful of nothing? the breath of their mouths, and themselves much like it—a vapour dying out in the air!

What a chimera is man! What a confused chaos! What a subject of contradiction! A professed judge of all things, and yet a feeble worm of the earth! The great depositary and guardian of truth, and yet a mere huddle of uncertainty!—the glory and the scandal of the universe.—*Pascal.*

We should have all our communications with men, as in the presence of God; and with God, as in the presence of men.—*Colton.*

The greater a man is in power above others, the more he ought to excel them in virtue; wherefore Cyrus said that none ought to govern who was not better than those governed.

He only is a great man who can neglect the applause of the multitude, and enjoy himself independent of its favour.

HONOURS AND GREATNESS IN LIFE.

GREATNESS may procure a man a tomb, but goodness alone can deserve an epitaph.

Honour and riches are the two wheels upon which the whole world is moved; these are the two springs of our discontent.

I desire not great riches, but such as I may get justly, use soberly, distribute cheerfully, and leave contentedly.

A prince ought more to fear those whom he hath advanced, than those he hath oppressed; for the one hath the means to do mischief, but the other hath not the power.

The nearest way to honour is for a man so to live that he may be found to be that in truth he would be thought to be.

The folly of one man is the fortune of another, and no man prospers so suddenly as by the errors of others.

What men call grandeur, glory, and power, are, in the sight of God, but misery and folly.

Reputation, honour, and preferment, are gained,

retained, and maintained, by humility, discretion, and sincerity, with which, till a man be accommodated and accomplished, he is not esteemed as a worthy member in a commonwealth.

Vexation and anguish accompany riches and honour; the pomp of the world, and the favour of the people, are but smoke suddenly vanishing, which, if they commonly please, commonly bring repentance; and for a moment of joy, they bring an age of sorrow.

Titles of honour, conferred upon such as have no personal merit to deserve them, are at best but the royal stamp set upon base metal.

It is true greatness that constitutes glory, and virtue is the cause of both; but vice and ignorance taint the blood; and an unworthy behaviour degrades and disennobles a man more than birth and fortune aggrandise and exalt him.

“It is not the place,” says Cicero, “that maketh the person, but the person that maketh the place honourable.”

Title and ancestry render a good man more illustrious, but an ill one more contemptible. Vice is infamous, though in a prince, and virtue honourable, though in a peasant.



MERIT, REPUTATION, PRAISE, AND FLATTERY.

SAY little of persons that you can neither commend without envy, nor dispraise without danger.

Praise no man too liberally before his face, nor censure any man severely behind his back.

Flatterers only lift a man up, as it is said the eagle does the tortoise, to get something by his fall.

Wisdom, virtue, and valour, have a natural right to govern; he alone ought to command others who has most wisdom to discover what is just, most virtue to adhere to it, and most courage to put it into execution.

Reputation is a great inheritance; it begetteth opinion (which ruleth the world); opinion, riches; riches, honour: it is a perfume that a man carrieth

about him, and leaveth wherever he goes; and it is the best heir of a man's virtue.

The shortest way to attain reputation is that of merit; if industry be founded on merit, it is the true way of obtaining it.

The gaining of reputation is but the revealing of our virtue and worth to the best advantage.

Great merit and high fame are like a high wind and a large sail, which do often sink the vessel.

It is more difficult to repair a credit that is once shaken than to keep that in a flourishing greenness which was never blasted.

Reputation is like fire when you have kindled it—you may easily preserve it; but if you once extinguish it, you will not easily kindle it again, at least not make it burn so bright as before.

Nature produces merit; virtue carries it to perfection; and fortune gives it the power of acting.

It was a saying of Pythagoras—"Those are our friends who reprimand us, not those who flatter us."

To be covetous of applause discovers a slender merit, and self-conceit is the ordinary attendant of ignorance.

A man ought to blush when he is praised for perfections he does not possess.

Praises would be of great value, did they but confer upon us the perfections we want.

Be careful how you receive praise from men; from good men, neither avoid it nor glory in it; from bad men, neither desire it nor expect it: to be praised of them that are evil, or for that which is evil, is equal dishonour: he is happy in his merit who is praised by the good and imitated by the bad.

Praise no man too liberally when he is present, nor censure him too lavishly when he is absent; the one savours of flattery, the other of malice, and both are reprehensible: the true way to advance another's virtue, is to follow it; the best means to decry another's vice, is to decline it.

Clear and round dealing is the honour of man's nature; hate nothing but what is dishonest, fear nothing but what is ignoble, and love nothing but what is just and honourable.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

Fame is the attendant of virtue, and virtue is the forerunner of happiness here and blessedness hereafter.

Preserve carefully your reputation: if that be once lost, you are, like a cancelled writing, of no value.

Not the multitude of applauses, but it is the good sense of the applauders, which establishes a valuable reputation.

Praise nothing but what is worthy of commendation; so shall your judgment be approved, and honestly applauded.

Perfections of the body are nothing comparable to the excellent qualities and endowments of the mind. For those are but the varnishes and shadows of a mere man, but these are the perfections and excellencies of a wise man, since wisdom is an essential part of nobility.

Remember to speak of yourself as seldom as may be. If you praise yourself, it is arrogance; if you dispraise, it is folly.

Speak not well of any undeservedly—that is sordid flattery; speak not well of yourself, though never so deserving, lest you be tempted to vainglory; but value more a good conscience than a good commendation.

Some poor men are undervalued because worth nothing; and some rich men overvalued, though nothing worth.

It is the property of a great wit to decline esteem; to be covetous of applause discovers a slender merit,

and self-conceit is the ordinary attendant of ignorance.

Virtue and vice divide the whole world betwixt them; the one hath the greater part, but the other is the more desirable; this maketh miserable, but that happy; the former affords true pleasure, but the latter procures certain misery.

Virtuous persons are by all good men openly revered, and even silently by the bad, so much do the beams of virtue dazzle even unwilling eyes.

We should be careful to deserve a good reputation by doing well; and, when that care is once taken, not to be over-anxious about the success.

If we would perpetuate our fame or reputation, we must do things worth writing, or write things worth reading.

He that justly rebuketh a wise man shall afterwards find more favour than he that flattereth with his tongue.

It is better that a man's own works, than another man's words should praise him. "Know thyself," said Bias; "so shall no flatterer deceive thee."

Flatter not, nor be thou flattered—follow the dictates of your reason and you are safe.

Many take less care of their conscience than their

reputation. The religious man fears, the man of honour scorns to do an ill action.

He that reviles me (it may be) calls me fool; but he that flatters me, if I take not heed, will make me one.

The philosopher Bias being asked what animal he thought the most hurtful, replied, "That of wild creatures, a tyrant; and of tame ones, a flatterer."

King Alphonsus was wont to say that his head counsellors, meaning his books, were to him far better than the living; for they, without flattery or fear, presented to him truth.

"It is better," said Antisthenes, "to fall among crows than flatterers; for those only devour the dead—these the living."

A death-bed flattery is the worst of all treacheries. Ceremonies of mode and compliment are mightily out of season when life and salvation come to be at stake.

In order that all men may be taught to speak truth, it is necessary that all likewise should learn to hear it; for no species of falsehood is more frequent than flattery, to which the coward is betrayed by fear, the dependent by interest, and the friend by tenderness. Those who are neither servile nor timorous, are yet

desirous to bestow pleasure ; and while unjust demands of praise continue to be made, there will always be some whom hope, fear, or kindness, will dispose to pay them.

Flatter not yourself in your faith to God, if you want charity for your neighbour, and think not that you want faith to God ; where they are not both together, they are both wanting ; they are both dead, if once divided.

Praise, like gold and diamonds, owes its value only to its scarcity. It becomes cheap as it becomes vulgar, and will no longer raise expectation, or animate enterprise. It is therefore not only necessary that wickedness, even when it is not safe to censure it, be denied applause, but that goodness be commended only in proportion to its degree ; and that the garlands due to the great benefactors of mankind, be not suffered to fade upon the brow of him who can boast only of petty services and easy virtues.

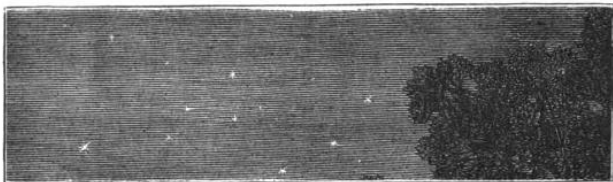
Honours, monuments, and all the works of vanity and ambition, are demolished and destroyed by time ; but the reputation of wisdom is venerable to posterity.

For people of worth, it is not necessary to fetch praises from their predecessors ; 'tis enough to speak of their own particular merit ; it is happy to have so

much merit that our birth is the least thing respected in us.

Princes are seldom dealt truly with, but when they are taught to ride the great horse, which, knowing nothing of dissembling, will as soon throw an emperor as a groom.





WEALTH, LUXURY, AND THE PURSUIT OF
PLEASURE.

THE luxurious live to eat and drink, but the wise and temperate eat and drink to live.

The man of pleasure and the free-thinker, who deny the being of a God, and live as they list, under the notion that all things came into being by chance, will do well to consider, if the world was made by chance, whether there might not also be a hell made by chance, and they should fall into it by chance, and so by chance be miserable to all eternity. What a damnable chance this will be !

Those men who have wasted their own estates, will help you to consume yours : they are like the fox in the fable, who, having lost his tail, persuaded others to cut off theirs, as troublesome.

Money in your purse will credit you ; wisdom in your head adorn you ; but both in your necessity will serve you.

A seasonable gathering and a reasonable spending, make a good housekeeping.

Balance your expenses by the just weight of your own estate, and not by the poise of another's spending.

We heap suppers upon dinners, and dinners upon suppers, without intermission. It costs us more to be miserable than would make us perfectly happy.

Our life is like a comedy ; the breakfast is the prologue, a dinner the interlude, a supper the epilogue.

If mankind would only attend human nature, without gaping after superfluities, a cook would be found as needless as a soldier in time of peace : we may have necessaries upon very easy terms ; whereas, we put ourselves to great pains for excess.

The more simple the diet is, the better is the child ; for variety of meats and drink doth beget various and diverse spirits, which have a conflict among themselves.

Pleasures, while they flatter a man, sting him to death.

If you have as many diseases in your body as a bill of mortality contains, this one receipt of temperance will cure them all.

Every lust that we entertain deals with us as Delila did with Sampson; not only robs us of our strength, but leaves us fast bound.

Gluttony kills more than the sword, for from hence proceed sloth, debauchery, heaviness of mind, and the dissolution of all virtues, with prodigality and an innumerable long train of diseases — even death itself.

Immoderate pleasures shorten men's days more than the best medicaments can prolong them. The poor are seldomer sick for the want of food than the rich are by the excess of it. Meats that are too relishing, and which create an immoderate appetite, are rather a poison than a nutriment. Medicines in themselves are really mischievous, and destructive of nature, and ought only to be used on pressing occasions; but the grand medicine, which is always useful, is sobriety, temperance in pleasure, tranquillity of mind, and bodily exercise; in this the blood is sweetened, and in good temperament, and all superfluous humours are dissipated.

Riches beget pride, pride impatience, impatience

revenge, revenge war, war poverty, poverty humility, humility patience, patience peace, and peace riches.

Men that are covetous make it their study to heap up wealth, and only to please their fancy starve their bellies.

Riches, beauty, honour, strength, or any other worldly good that we have enjoyed and is past, do but grieve to us; that which is present doth not satisfy; that which may be hoped for, as future, is altogether uncertain; what folly or madness then is it to trust any of them!

The shortest way to be rich is not by enlarging our estates, but by contracting our desires.

Wisdom is better without an inheritance, than an inheritance without wisdom.

A great fortune in the hands of a fool is a great misfortune. The more riches a fool has, the greater fool he is.

If sensuality were pleasure, beasts are happier than men; but human felicity is lodged in the soul, not in the flesh.

Let pleasures be ever so innocent, the excess is always criminal.

Aristippus said he liked no pleasure but that which concerned a man's true happiness.

Pleasures unduly taken enervate the soul, make fools of the wise, and cowards of the brave. A libertine life is not a life of liberty.

Though want is the scorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer.

The Egyptians, at their feasts, to prevent excesses, set a skeleton before their guests, with this motto—
“Remember ye must shortly be such.”

There is but one solid pleasure in life, and that is our duty. How miserable then, how unwise, how unpardonable, are they who make that one a pain!

Avoid gambling; for among many other evils which attend it, are these: loss of time; loss of reputation; loss of health; loss of fortune; loss of temper; ruin of families; defrauding of creditors; and what is frequently the effect of it, the loss of life, both temporal and eternal.

The ingenious M. Pascal kept always in mind this maxim—“Avoid pleasure and superfluity.”

All men of estates are, in effect, but trustees for the benefit of the distressed, and will be so reckoned when they are to give an account.

The great are under as much difficulty to expend with pleasure, as the mean to labour with success.

There needs no train of servants, no pomp or equipage, to make good our passage to heaven ; but the graces of an honest mind, directed by a true faith, will serve us on the way, and make us happy at our journey's end.

Extravagance and sensuality brought Pericles, Cellias the son of Hyponicus, and Nicias, not only to necessity but to extreme poverty ; and when all their substance was exhausted, they then drank to each other in a bowl of poison, and thus miserably ended their days. This is one of the many lamentable instances which may be given of the fatal effects of extravagance and sensuality.





WOMAN, LOVE, AND MARRIAGE.

NEVER marry without the full consent both of your intended companion's friends and your own.

Marriage is not commonly unhappy, but as life is unhappy; and most of those who complain of conubial miseries, have as much satisfaction as their natures would have admitted, or their conduct procured, in any other condition.

Marriage should be considered as the most solemn league of perpetual friendship—a state from which artifice and concealment are to be banished for ever, and in which every act of dissimulation is a breach of faith.

No woman is capable of being beautiful who is not incapable of being false.

Pride in a woman destroys all symmetry and grace ; and affectation is a more terrible enemy to a fine face than the smallpox.

No woman can be handsome by the force of features alone, any more than she can be witty only by the help of speech.

It is treason against the law of love and of God, for any to marry unless they wed ; that is, unless they love, and be true to their love.

Ride not post for your match ; if you do, you may, in the period of your journey, take sorrow for your inn, and make repentance your host.

I would not advise you to marry a woman for her beauty ; for beauty is like summer fruits, which are apt to corrupt, and are not lasting.

There is a great difference between a portion and a fortune with your wife ; if she be not virtuous, let her portion be ever so great, she is no fortune to you.

It is not the lustre of gold, the sparkling of diamonds and emeralds, nor the splendour of the purple tincture, that adorns or embellishes a woman ; but gravity, discretion, humility, and modesty.

Where love is, there is no labour ; and if there is labour, the labour is loved.

The utmost of a woman's character is contained in

domestic life : first, her piety towards God ; and next in the duties of a daughter, a wife, a mother, and a sister.

Love ever what is honest, as most lovely ; and detest what is the contrary, as most detestable.

Nothing can atone for the want of modesty and innocence ; without which beauty is ungraceful, and quality contemptible.

There is nothing that wears out a fine face like the vigils of the card-table, and those cutting passions which naturally attend them. Haggard looks and pale complexions are the natural indications of a female gamester.

The plainer the dress, with greater lustre does beauty appear. Virtue is the greatest ornament, and good sense the best equipage.

An inviolable fidelity, good-humour, and complacency of temper in a wife outlive all the charms of a fine face, and make the decays of it invisible.

He who gets a good husband for his daughter hath gained a son ; and he who meets with a bad one hath lost a daughter.

The surest way of governing both a private family and a kingdom, is for a husband and a prince to yield at certain times something of their prerogative.

He that contemns a shrew to the degree of not descending to word it with her, does worse than beat her.

Many of the misfortunes in families arise from the trifling way women have in spending their time, and gratifying only their eyes and ears, instead of their reason and understanding.

TRUTH, LYING, AND DISSIMULATION.

SUSPECT a tale-bearer, and never trust him with thy secrets who is fond of entertaining thee with another's. No wise man will put good liquor into a leaky vessel.

Tricks and treachery are the practice of fools, who have not sense enough to be honest.

He that dissembleth with God is not to be trusted by man.

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 disunite himself from others, inhabit his own cave, and seek prey only for himself.

Some men by flattery, an art much in fashion, have raised themselves and done their business without running any risk; but I look upon flatterers as the pests of society, and the disgrace of human nature.

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 hypocrite's paint, 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 at giving out news, and hath a mint always about him to coin such as may be current and seasonable to answer his ends.

Truth is not only a man's ornament, but his instrument; it is the great man's glory, and the poor man's stock. A man's truth is his livelihood, his recommendation, his letters of credit.

Lying is a sin destructive to society ; for there is no trade where there is no trust, and no trust where there is no truth ; and yet this cursed trade of lying creeps into all trades, as if there was no lying (as one speaks) without lying ; but sure it is we had better be losers than liars, for he sells a dear bargain indeed, that sells his conscience with his commodity.

Lie not in mirth ; jesting lies bring serious sorrows ; he is a fool that destroys his own soul to make sport for other people.

Let this be always your rule :—If it is not decent, never do it ; if it is not true, never speak it.

There is nothing, said Plato, so delightful, as the hearing or the speaking of truth. For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

Where diligence opens the door of the understanding, and impartiality keeps it, truth is sure to find both an entrance and a welcome too.

There are lying looks as well as lying words ; dissembling smiles, deceiving signs, and even a lying silence.

An honest man is believed without an oath, for his reputation swears for him.

Plain truth must have plain words ; she is innocent, and accounts it no shame to be seen naked ; whereas the hypocrite or double-dealer shelters and hides himself in ambiguities and reserves.

Aristotle lays it down for a maxim, that a brave man is clear in his discourse, and keeps close to truth ; and Plutarch calls lying the vice of a slave.

There cannot be a greater treachery than first to raise a confidence and then deceive it.

There is no vice that doth so cover a man with shame, as to be found false and perfidious.

All a man can get by lying and dissembling is that he shall not be believed when he speaks the truth.

Nothing is more noble, nothing more venerable than fidelity ; faithfulness and truth are the more sacred excellencies and endowments of the human mind.

If falsehood, like truth, had but one face only, we should be upon better terms ; for we should then take the contrary to what the liar says for certain truth.

A hypocrite is under perpetual constraint ; and what a torment must it be for a man always to appear different from what he really is !



DRUNKENNESS AND INTEMPERANCE.

BEWARE of drunkenness, lest all good men beware of you; where drunkenness reigns, there reason is an exile, virtue a stranger, God an enemy, blasphemy is wit, oaths are rhetoric, and secrets are proclamations.

Of all vices, take heed of drunkenness; other vices are but the fruits of disordered affections—this disorders, nay, banishes reason; other vices but impair the soul—this demolishes her two chief faculties, the understanding and the will; other vices make their own way—this makes way for all vices. He that is a drunkard is qualified for all vice.

It is an ill thing for a man not to know the gauge of his own stomach, nor to consider that men do many things in their drink that they are ashamed of

when sober ; drunkenness being nothing but a voluntary madness, it emboldens men to undertake all sorts of mischief ; it both irritates wickedness, and discovers it ; it does not only make them vicious, but shows them to be so and the end of it is either shame or repentance.

Whilst the drunkard swallows wine, wine swallows him ; God disregards him, angels despise him, men deride him, virtue declines him, the devil destroys him.

In the first warmth of our liquor we begin to have an opinion of our wit ; the next degree of heat gives us an opinion of our courage : the first error brings us often into a quarrel, and the second makes us come off as pitifully.

Drunkenness and covetousness do much resemble one another ; for the more a man drinketh, the more he thirsteth ; and the more he hath, still the more he coveteth.

He that goes to the tavern first for the love of company, will at last go there for the love of liquor.

It was an usual saying of the great Lord Verulam, that not one man of a thousand died a natural death, and that most diseases had their rise and origin from intemperance ; for drunkenness and gluttony steal

men off silently and singly, whereas sword and pestilence do it by the lump; but then death makes a halt, and comes to a cessation of arms; but the other knows no stop or intermission, but perpetually jogs on, depopulates insensibly, and by degrees; and though this is every day experienced, yet are men so enslaved by custom and long habit that no admonition will avail.

Drunkenness is a sin at which the most sober heathens blushed. The Spartans brought their children to loath it by showing them a drunkard, whom they gazed at as a monster. Even Epicurus himself, who esteemed happiness to consist in pleasure, yet was temperate, as Cicero observes.

TIME, BUSINESS, AND RECREATION.

FOR everything that you buy or sell, let or hire, make an exact bargain at first; and be not put off to an hereafter by one that says to you, "We shall not disagree about trifles."

Rather pay wages to a servant, than accept the offered help of occasional attendants—such are never paid.

He that would have his business well done must either do it himself or see the doing it.

He that follows his recreation when he should be minding his business is likely, in a little time, to have no business to follow.

The hand of the diligent shall bear rule, but the slothful hand shall be under tribute.

It is the great art and philosophy of life to make the best of the present, whether it be good or bad; and to bear the one with resignation and patience, and enjoy the other with thankfulness and moderation.

How unthinking must those unhappy persons be who make it a common excuse for idle and pernicious amusement, that they do it to kill time!

Make good use of time if you love eternity; reflect that yesterday cannot be recalled; to-morrow cannot be ensured; to-day is only yours, which, if you procrastinate, you lose; which, lost, is lost for ever; one day present is worth two to come.

The story of Melancthon affords a striking lecture on the value of time, which was, that whenever he made an appointment, he expected not only the hour, but the minute to be fixed, that the day might not run out in the idleness of suspense.

Life is continually ravaged by invaders ; one steals away an hour, and another a day ; one conceals the robbery by hurrying us into business—another by lulling us with amusements. The depredation is continued through a thousand vicissitudes of tumult and tranquillity, till, having lost all, we can lose no more.

There is a kind of men who may be classed under the name of bustlers, whose business keeps them in perpetual motion, yet whose motion always eludes their business ; who are always to do what they never do ; who cannot stand still because they are wanted in another place, and who are wanted in many places, because they can stay in none.

After you have used faithful diligence in your lawful calling, perplex not your thoughts about the issue and success of your endeavours, but labour to compose your mind in all conditions of life to a quiet and steady dependence on God's providence, being anxiously careful for nothing.

Diligence alone is a fair fortune, and industry a good estate. Idleness doth waste a man as insensibly as industry doth improve him. You may be a younger brother for your own fortune, but industry will make you an heir.

Diligence, the handmaid of Providence, is the

parent of Intelligence, and the noble dispenser of excellence; all arts and sciences are at her command; she crowns all her sons and lovers with riches and honour.

Diligence puts almost everything into our power; and will, in time, make even children capable of the best and greatest things.

Industry is never unfruitful. Action keeps the soul both sweet and sound; whilst slothfulness rots it to noisomeness. There is a kind of good angel waiting upon Diligence, always carrying a laurel in his hand to crown her; whereas Idleness, for her reward, is ever attended with shame and poverty.

If you spend the day profitably, you will have cause to rejoice in the evening.

Leisure without learning is death, and idleness the grave of a living man. It was a brave saying of Scipio, and every scholar can say it, that he was never less alone, than when alone. I pity those who spend themselves, and misspend their time in doing nothing, or worse than nothing, who are always idle or ill employed.

Rise early to your business, learn good things, and oblige good men; these are three things you shall never repent of.

Time is the most precious, and yet the most brittle jewel we have ; it is what every man bids largely for when he wants it, but squanders it away most lavishly when he has it.

The bow that is always bent will suffer a great abatement in the strength of it ; and so the mind of man will be too much subdued, and humbled, and wearied, should it be always intent upon the cares and business of life, without the allowance of something whereby it may divert and recreate itself. But then, as no man chuses to make a meal of sweetmeats, so we must take care that we be not excessive and immoderate in the pursuit of those pleasures we have made choice of.

The loss of wealth may be regained, of health recovered, but the loss of precious time can never be recalled.

Visits made or received are usually an intolerable consumption of our time, unless prudently ordered ; and they are, for the most part spent in vain and impertinent discourses.

When you go forth upon business, consider with yourself what you have to do ; and when you return, examine what you have done.

Xenocrates divided each day into several parts for

various employments, assigning one to silence, wherein to study what to say.

As many days as we pass without doing some good are so many days entirely lost.

There are but very few who know how to be idle and innocent. By doing nothing, we learn to do ill.

Time is what we want most, but what we use worst ; for which we must all give account when time shall be no more.

If age puts an end to our desires of pleasure, and does the business of virtue, there can be no cause of complaint.

It is with our time as with our estates—a good husband makes a little go a great way.

There is no man but hath a soul ; and if he will look carefully to that, he need not complain for want of business.

Should the greatest part of people sit down and draw up a particular account of their time, what a shameful bill would it be ! so much extraordinary for eating, drinking and sleeping, beyond what nature requires ; so much in revelling and wantonness ; so much for the recovery of the last night's intemperance ; so much in gaming, plays, and masquerades ; so much in paying and receiving formal and

impertinent visits, in idle and foolish prating, in censuring and reviling our neighbours; so much in dressing our bodies, and talking of fashions; and so much wasted and lost in doing nothing.

A wise man will dispose of time past, to observation and reflection, time present to duty, and time to come to Providence.

Let your recreations be manly, moderate, seasonable, and lawful. The use of recreation is to strengthen your labour, and sweeten your rest. But there are some so rigid, or so timorous, that they avoid all diversions, and dare not use lawful delights for fear of offending. These are hard tutors, if not tyrants, to themselves: whilst they pretend to a mortified strictness, they are injurious to their own liberty, and to the liberality of their Maker.

RETIREMENT AND PRIVATE LIFE.

EXCESSIVE privacy and constant retirement, are apt to make men out of humour with others, and too fond of themselves.

Solitude relieves us when we are sick of company, and conversation when we are weary of being alone.

If I lie under the protection of Heaven, a poor cottage for retreat is of more worth than the most magnificent palace. Here I can enjoy the riches of content in the midst of an honest poverty; here undisturbed sleeps and undissembled joys do dwell; here I spend my days without cares, and my nights without groans; my innocency is my security and protection.

He that lives close, lives quiet; he fears nobody, of whom nobody is afraid; he that stands below upon the firm ground need not fear falling.

It is stark madness for a man to think he shall be safe and quiet when he is great.

You will find, by experience (which is the best looking-glass of wisdom), that a private life is not only more pleasant, but more happy than any princely state.

Excommunicate all manner of vain imaginations, and run in the way of the divine commandments.

Some suspension of common affairs, some pause of temporal pain and pleasure, is doubtless necessary to him that deliberates for eternity, who is forming the only plan in which miscarriage cannot be repaired, and examining the only question in which mistake cannot be rectified.

Every morning meditate on the uncertainty of the time to come, and every evening examine the employment of the day past.

The more a man is contemplative, the more happy he is, and assimilated to the divine essence.

As too long a retirement weakens the mind, so too much company dissipates it.

The silent virtues of a good man in solitude, are more amiable than all the noisy honours of active life.

He who resigns the world is in constant possession of a serene mind; but he who follows the pleasures of it meets with nothing but remorse and confusion.

A First Minister of State has not so much business in public, as a wise man has in private.

Oh, the sweetness and pleasure of those blessed hours that I spend apart from the noise and business of the world! How calm, how gentle; not so much as a cloud or breath of wind to disturb the serenity of my mind! The world to me is a prison, and solitude a paradise.

Give me a retired life, a peaceful conscience, honest thoughts, and virtuous actions, and I can pity Cæsar.



CAUTIONS AND COUNSELS.

COUNSEL with caution; few are thanked for advice which they are forward to give.

Directly contradict none, except such as deal in bold and groundless assertions. Beware of strangers, and behave with caution and reserve in mixed companies.

Hearken to the warnings of conscience, if you would not feel its wounds.

Get this principle wrought in your heart: that there is nothing got by sin but misery—nothing lost by holiness but hell.

It was good advice of Christ, "If any man will sue thee at law, and take away thy coat, let him have thy cloak also." The reason is evident, lest the lawyer should come between, and strip you naked, even to your shirt.

Remember that one crown in your purse will do more honour than ten spent.

Set bounds to your zeal by discretion, to error by truth, to passion by reason, to divisions by charity.

Let your prayers be as frequent as your wants, and your thanksgivings as your blessings.

In the morning think what you have to do, for which ask God's blessing ; at night, what you have done, for which you must ask pardon.

He that dares sometimes be wicked for his advantage, will be always so if his interest requires it.

Let thy estate serve thy occasions, thy occasions thyself, thyself thy soul, thy soul thy God.

If your means suit not with your ends, pursue those ends which suit with your means.

It is easier to give counsel than to take it ; wise men think they do not need it, and fools will not take it.

Be not over-curious in prying into mysteries ; lest by seeking things which are needless we omit things which are necessary. It is more safe to doubt of uncertain matters than to dispute of undiscovered mysteries.

In your discourses take heed what you speak, and to whom you speak, how you speak, and when you

Speak : what you speak, speak truly ; when you speak, speak wisely ; a fool's heart is in his tongue, but a wise man's tongue is in his heart.

It is much better to keep children in order by shame and generosity of inclination, than by fear.

Be not over-precipitate in your designs : great designs require great considerations, and they must have their time of maturing, otherwise they will prove abortive.

Be studious to preserve your reputation ; if that be once lost, you are like a cancelled writing, of no value, and at best you do but survive your own funeral ; for reputation is like a glass, which being once cracked will never be made whole again ; it will bring you into contempt, like the planet Saturn, which had first an evil aspect, and then a destroying influence.

Be timely wise, rather than wise in time ; for after-wisdom is ever accompanied with tormenting wishes.

Be very cautious in commending yourself ; for he who is continually entertaining his companions with commendations of himself, discovers a weak understanding, and is ever the object of contempt and ridicule to men of sense and judgment.

Beware of a too sanguine dependence upon future

expectations ; the most promising hopes are sometimes dashed in pieces by the intervention of some unforeseen and unexpected accident.

Boast not of your health and strength too much ; but whilst you enjoy them praise God and use them well, lest He deprive you of them.

Bury not your faculties in the sepulchre of idleness ; but let prudence always manage those endowments wherewith Providence hath any ways enriched you : and evermore endeavour to secure every minute to a commendable, sober, or pious employment.

Be not rashly exceptious, nor rudely familiar ; the one breeds contention, the other contempt.

Disdain not your inferior in the gifts of fortune, for he may be your superior in the gifts of the mind.

Entertain charity, and seek peace with all men ; be helpful to your friends and kind to strangers ; but love and do good even to your enemies, for otherwise you usurp, not deserve, the name of a Christian.

Give your friend counsel with the greatest caution when he asks it of you, lest you do him hurt, and he accuse you of enmity. Rash counsel is unprofitable to him that giveth it, and hurtful to him that receiveth it ; therefore be ready to hear, careful to contrive, but slow to speak.

Give not your advice or opinion before required, for that is to upbraid the other's ignorance, and to value your own parts overmuch; neither accustom yourself to find fault with other men's actions, for you are not bound to weed their gardens.

Be not hasty in thy tongue, and in thy deeds slack and remiss. Let not thine hand be stretched out to receive, and shut when thou shouldst repay.

Men ought to be more considerate in writing than in speaking, because a rash and indiscreet word may be corrected presently; but that which is written can no more be denied or amended, but with infamy.

Omit no opportunity of doing good, and you will find no opportunity for doing ill.

Trust not to the promise of a common swearer; for he that dares sin against God for neither profit nor pleasure, will trespass against you for his own advantage. He that dares break the precepts of his Father, will easily be persuaded to violate the promise unto his brother.

When King Pyrrhus prepared his expedition into Italy, his wise counsellor, Cyneas, to make him sensible of the vanity of his ambition, said, "Well, sir, to what end do you make all this preparation?" "To make myself master of Italy," replied the king. "And

what after that is done ?” said Cyneas. “I will pass over into Gaul and Spain,” said the other. “And what then ?” “I will go then to subdue Africa ; and lastly, when I have brought the whole world under my subjection, I will sit down, and rest content at my own ease.” “For Heaven’s sake, sir,” replied Cyneas, “tell me what hinders, that you may not, if you please, be now in the condition you speak of ? Why do you not now, at this instant, settle yourself in the state you seem to aim at, and spare the labour and hazard you interpose ?”

Plato often inculcates this great precept, “Do thine own work, and know thyself.”

Be always at leisure to do good ; never make business an excuse to decline the offices of humanity.

In all the affairs of human life let it be your care not to hurt your mind nor offend your judgment.

Never expect any assistance or consolation in thy necessities, from drinking companions.

Prefer solid sense to wit ; never study to be diverting without being useful ; let no jest intrude upon good manners ; nor say anything that may offend modesty.

Insult none over misery, nor deride infirmity. The frogs in the well said pertinently to the boys that

pelted them, "Children, though this be sport to you, it is death to us."

In marriage, prefer the person before wealth, virtue before beauty, and the mind before the body; then you have a wife, a friend, and a companion.

Consider at the beginning of an undertaking, and weigh the conveniences with the inconveniences; for innumerable incommodities and incumbrances commonly accompany inconsideration and rashness.

If you are disposed to be merry, have a special care to three things; first, that your mirth be not against religion; secondly, that it be not against charity; thirdly, that it be not against chastity; and then be as merry as you can, only in the Lord.

Let no man be confident of his own merit; the best err: and let no man rely too much neither upon his own judgment, for the wisest are deceived.

Keep innocency, 'tis the greatest felicity—and a good conscience, for 'tis a continual feast; this is the only music which makes a merry heart: this makes the prisoner sing when the gaoler trembles.

Better bring thy mind to thy condition, than have thy condition brought to thy mind.

Know the secrets of your estate, how much you are able, and how much you ought to spend. But live

not at the utmost ; save something to pay for misfortunes.

Keep your tongue, and keep your friend ; for few words cover much wisdom, and a fool, being silent, is thought wise.

Live so as to have no cause of blushing in private : if you stand in awe of yourself, you will have no need of Seneca's imaginary overseer.

Lay this up as a maxim, that if your soul is not adorned with modesty, prudence, and solid goodness, all your external accomplishments will be but mere pageantry.





REFLECTIONS, MORAL AND DIVINE.

THOSE who put off repentance to another day have a day more to repent of, and a day less to repent in.

In giving, let your object be the necessitous and deserving; your end, their advantage, not your own praise; and your guide, your circumstances and exigences.

Blame not before thou hast examined the truth; understand first, and then rebuke.

Piety is the best profession; honesty the best policy; vice its own punishment; and virtue its own reward.

They that deserve nothing should be content with anything: Sinner, what deservest thou?

The knowledge of sin is the first step towards

amendment: for he that does not know he hath offended is not willing to be reprov'd. You must therefore find out yourself, before you can amend yourself. Some glory in their vices. And do you imagine they have any thought about reforming, who place their very vices in the room of virtues? Therefore reprove thyself; search thyself very narrowly. First turn accuser to thyself, then a judge, and then a suppliant. And dare for once displease thyself.

In all your actions think God sees you, and in all His actions labour to see Him; that will make you fear Him, this will move you to love Him. The fear of God is the beginning of knowledge, and knowledge of God is perfection of love.

If you neglect your love to your neighbour, in vain you profess your love to God; for by your love to God your love to your neighbour is acquired, and by your love to your neighbour your love to God is nourished.

Love for love is but justice and gratitude; love for no love is favour and kindness; but love for hatred and enmity is a most divine temper, a steady and immutable goodness that is not to be stirred by provocation, and so far from being conquered, that it is rather confirmed by its contrary.

It matters not what a man loses, if he saves his soul ; but if he loses his soul it matters not what he saves.

To render good for evil is God-like ; to render evil for good is devil-like ; to render evil for evil is beast-like ; which, reader, do you do ?

Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.

Without God's assistance we can do nothing (John xv. 5 ; 2 Cor. iii. 5) ; and without God's blessing all we do will come to nothing.

Let integrity be the ballast of your soul, and virtue the lading. You may be deprived of honours and riches against your will, but not of your virtues, except you consent.

Men love the evil in themselves, yet no man loves it in another ; and though a man may be a friend to sin, yet nobody loves the sinner.

Pray often, because you sin always ; repent quickly, lest you die suddenly : he that repents because he wants power to act, repents not of sin till he forsakes it ; and he that wants power to commit his sin, does not forsake sin, but sin forsakes him.

Purify your morning soul with private and due devotion ; till then admit no business. The first-born

of your thoughts are God's, and not yours, but by sacrilege; therefore think yourself not ready to enter on temporal concerns till you have praised Him; and He will be always ready to bless you.

Blessings are little praised while possessed, but highly esteemed the very instant they are preparing for the flight; bitterly regretted when once they are gone, and to be seen no more.

There are two sorts of persons scarce to be comforted, viz. a rich man when he finds himself dying, and a beauty when she sees her charms fading.

We are happy in the same way God is happy; or we are miserable in the same way the devil is miserable. As evil makes miserable, so goodness makes happy.

Were men sensible of the happiness that results from true religion, the voluptuous man would there seek his pleasure, the covetous man his wealth, and the ambitious man his glory.

If what you have received from God you share to the poor, you thereby gain a blessing: but if what you have taken unjustly from the poor you give to God, you purchase thereby a curse; for he that puts to pious usury, robs the spittal to build an hospital; and the cry of the one will outplead the prayers of the other.

Giving of alms is rejected by God when it is done only to be seen of men ; or it is so far rejected, as it is tinctured with that principle ; for our Saviour told the Pharisees, they had already their reward.

He that fears God truly, serves Him faithfully, loves Him entirely, prays unto Him devoutly, and distributes to the poor liberally.

The fear of God is the greatest treasure of the heart of man ; it will be attended with wisdom, justice, peace, joy, refined pleasure, true liberty, sweet plenty, and spotless glory.

Let us always remember God is omnipresent ; if we go up into heaven, He is there ; if we go down into hell, He is there also ; in the former, reigns His infinite mercy, in the latter, His eternal vengeance.

Take no pleasure in the favour of an idiot, nor in the frenzy of a lunatic, nor in the frenzy of a drunkard ; make them the objects of your pity, not of your pastime ; when you behold them, reflect how much you are beholden to Him that suffered you to be like them ; there is no difference between you and them, but God's favour.

It is dangerous to jest with the devil ; for the First neither laughs at you, nor the second mocks all men so.

the third puts an eternal sarcasm on those that are too familiar with him.

There is no real felicity for man, but in reforming all his errors and vices, and entering upon a strict and constant course of virtue. This only makes life comfortable, renders death serene and peaceful, and secures, through Christ, eternal joy and blessedness hereafter.

Sin and sorrow are inseparable : you cannot let in the one, and shut out the other : he that swims in sin must sink in sorrow.

Zeal, not rightly directed, is pernicious, for as it hardly makes a good cause better, so it makes a bad cause worse.

Learn to overcome yourself in all things, for the love of your Creator ; and then you shall be able to attain to divine knowledge.

The best way to keep out wicked thoughts is always to be employed in good ones ; let your thoughts be where your happiness is, and let your heart be where your thoughts are ; so, though your habitation is on earth, your conversation will be in heaven.

Piety is the foundation of virtue ; where the spring is polluted, the stream cannot be pure ; and where

the groundwork is not good, the building is not lasting; he does nothing that begins not well; that is only praiseworthy which proceeds from a right principle. Divinity is a better stock than morality, to graft on; little can be expected from depraved nature.

It is the great lesson of morality to do as we would be done by, and to love our neighbour as ourselves.

Justinian said that the insufficiency of human prudence magnifies the all-sufficiency of Divine Providence.

Man enjoys all things in himself, that enjoys himself; but he only enjoys himself that enjoys his God; and he alone enjoys his God, that believes in Him.

Religion is the stay of the weak, the master of the ignorant, the philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Wise Solomon, from the sublimity of his understanding, pronounced this divine aphorism—That to fear God, and keep His commandments, is the whole duty of man.

Never defer the amendment of your life till the hour because the thief was not there.

precedent that none should despair, so it was but one example that none should presume. Desperation is a double sin, and final impenitence hath no remission.

He that makes anything the chiefest good, wherein virtue, reason, and humanity do not bear a part, can never do the offices of friendship, justice, or liberality.

Virtue is like precious odours, most fragrant by being crushed : for prosperity best discovers vice, but adversity best discovers virtue.

A good man is influenced by God Himself, and has a kind of divinity within him.

It is usually seen that the wiser men are, about the things of this world, the less wise they are about the things of the next.

The principal point of wisdom is to know how to value things just as they deserve. There is nothing in the world worth being a knave for.

Nobody giving attention to Diogenes while he discoursed of virtue, he fell a singing ; and every one crowding to hear him, " Great Gods ! " said he, " how much more is folly admired than wisdom ! "

Nothing is more ridiculous than to be serious about trifles, and to be trifling about serious matters.

A firm faith and true honesty, are not to be forced by necessity, or corrupted by reward.

Alexander Severus followed Christianity out of love to that one precept, "Do not that to another which thou wouldst not have done to thyself."

The Mexicans salute their new-born infants in this manner: "Child, thou art come into the world to suffer; endure, and hold thy peace."

The great God seems to have given that commandment, "Know thyself," to those men more especially who are apt to make remarks on other men's actions, and forget themselves.

"I am too noble, and of too high a birth," said Seneca, "to be a slave to my body, which I look upon only as a chain thrown upon the liberty of my soul."

O grievous strait! if I look into myself, I cannot endure myself; if I look not into myself, I cannot know myself. If I consider myself, my own face affrights me; if I consider not myself, my damnation deceives me. If I see myself, my horror is intolerable; if I see not myself, death is unavoidable.

A man despises me: what then? Did he know me more, he would perhaps despise me more. But I know myself better than he can know me; and therefore despise myself more. And though his contempt in this instance may be groundless, yet in others it

would be but too well-founded. I will therefore not only bear with, but forgive it.

Consider how much more you often suffer from your anger and grief, than from those very things for which you are angry and grieved.

Nothing can be more unhappy than that man, who ranges everywhere, ransacks everything, digs into the bowels of the earth, dives into other men's bosoms, but does not consider all the while that his own mind will afford him sufficient scope for inquiry and entertainment, and that the care and improvement of himself will give him business enough.

Why should we not take an enemy for our tutor, who will instruct us gratis in those things we knew not before? For an enemy sees and understands more in matters relating to us, than our friends do: because love is blind; but spite malice, ill-will, wrath, and contempt, talk much, are very inquisitive, and quick-sighted.

Our enemy, to gratify his ill-will towards us, acquaints himself with the infirmities both of our bodies and minds, sticks to our faults, makes his invidious remarks upon them, and spreads them abroad by his uncharitable and ill-natured reports. Hence we are taught this useful lesson for the direction and man-

agement of our conversation in the world, viz. that we be circumspect and wary in everything we speak or do, as if our enemy always stood at our elbow, and overlooked our actions.

There is no small courage in men when they scorn to despair, and wait for a far more propitious opportunity. To give up a good cause because it wants success, is to turn infidel and apostate.

If avarice be your vice, yet make it not your punishment. Miserable men commiserate not themselves—bowelless unto others, and merciless unto their own bowels. Let the fruition of things bless the possession, and think it more satisfaction to live richly, than die rich.

For since your good works, not your goods, will follow you ; since wealth is an appurtenance of life, and no dead man rich ; to famish in plenty, and live poorly, to die rich, were but a multiplying improvement in madness, and use upon use in folly.

It is the privilege of human nature above brutes, to love those that offend us. In order to this, consider—(1) that the offending party is of kin to you ; (2) that he acts thus because he knows no better ; (3) he may have no design to offend you ; (4) you will both of you be quickly in your graves ; but above all,

(5) you have received little harm from him ; for your mind or reason is the same as it was before.

Riches, honour, power, and the like, which owe all their worth to our false opinion of them, are too apt to draw the heart from virtue. We know not how to prize them ; they are not to be judged of by the common vogue, but by their own nature. They have nothing to attract our esteem, but that we are used to admire them ; they are not cried up because they are things that ought to be desired, but they are desired because they are generally cried up.

It was a saying of Aristotle, that virtue is necessary to the young, to age comfortable, to the poor serviceable, to the rich an ornament, to the fortunate an honour, to the unfortunate a support ; that she ennobles the slave, and exalts nobility itself.

There is nothing men are more deficient in than knowing their own characters. I know not how this science comes to be so much neglected. We spend a great deal of time in learning useless things, but take no pains in the study of ourselves, and in opening the folds and doubles of the heart.

The first of all virtues, is innocence ; the next, modesty. If we banish modesty out of the world, she carries away with her half the virtue that is in it.



SLANDER.

HOW frequently are the honesty and integrity of a man disposed of by a smile or a shrug! How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper!

How large a portion of chastity is sent out of the world by distant hints—nodded away and cruelly winked into suspicion, by the envy of those who are past all temptation of it themselves. How often does the reputation of a helpless creature bleed by a report, which the party who is at the pains to propagate it, appears to behold with much pity and fellow-feeling—that she is heartily sorry for it—hopes in God it is not true: however, as Archbishop Tillotson wittily

observes upon it, is resolved in the mean time to give the report her pass, that at least it may have fair play to make its fortune in the world—to be believed or not, according to the charity of those into whose hands it shall happen to fall !

So fruitful is this vice, in a variety of expedients, to satiate as well as disguise itself. But if these smoother weapons cut so sore, what shall we say of open and unblushing scandal—subjected to no caution, tied down to no restraints? If the one, like an arrow shot in the dark, does nevertheless, so much secret mischief—this, like the pestilence which rageth at noonday, sweeps all before it, levelling without distinction the good and the bad : a thousand fall beside it, and ten thousand on its right hand—they fall so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either from the wounds or the anguish of heart which it has occasioned.

To be continually subject to the breath of slander will tarnish the purest virtue, as a constant exposure to the atmosphere will obscure the brightness of the finest gold ; but, in either case, the real value of both continues the same, although the *currency* may be somewhat impeded.—*Colton*.



SCEPTICISM AND INFIDELITY.

THERE never was any man so insensible as not to perceive a Deity throughout the ordinary course of nature, though many have been so obstinately ungrateful as not to confess it.

However abandoned some men may have lived to vice and irreligion, yet scarce ever one died a real atheist; for notwithstanding their wicked course of life might make them often wish there was no Deity, yet upon their deathbeds they have acknowledged their infidelity, and not only feared, but believed the identity of such a Being.

We are fallen into an age of vain philosophy, as the Apostle calls it, and so desperately overrun with drolls and sceptics, that there is hardly anything so certain and so sacred, that is not exposed to question or contempt.

Practical atheism has always been the grand support of speculative minds, and deservedly esteemed no less dangerous in its tendency and effects.

“I can hardly think that man to be in his right mind,” said Cicero, “who is destitute of religion.”

Cicero hath observed that no kind of men are more afraid of God, than such as pretend not to believe His being.

The impossibility of proving there is no God, is a demonstration that there is one.

When a man jests upon religion, or declares it is indifferent what religion we are of, it is most certain that he himself is of no religion at all.

It is certain there never was a man who said there was no God, but he wished it first.

It has been rightly observed, that in one point the atheist is the most credulous man in the world, who believes the universe to be the production of chance.

As folly and inconsiderateness are the foundation of infidelity, the great pillars and support of it are either a vanity of appearing wiser than the rest of mankind, or an ostentation of courage in despising the terrors of another world, which have so great an influence on what they call weaker minds; or an aversion to a belief that must cut them off from many

of those pleasures they propose for themselves, and fill them with remorse for many of those they have already tasted.

An atheist is the most vain pretender to reason in the world : the whole strength of atheism consists in contradicting the universal reason of mankind. They have no principles, nor can have any ; and therefore they can never reason, but only confidently deny and affirm.

To make up a confirmed atheist, there must be a continued series of the most resolute opposition to all sound reason, conscience, consideration, and all degrees of moral virtue, with whatsoever else illustrates the true dignity of our nature.

The learned Earl of Northampton, being troubled with atheistical suggestions, put them off this way, viz. : “If I could give any account how myself, or anything else, had a being without God, how there came so uniform and so constant a consent of mankind of all ages, tempers, and educations (otherwise differing so much in their apprehensions) about the being of God, the immortality of the soul, and religion, in which they could not likely either deceive so many, or being so many could not be deceived, I could be an atheist.”

“They have gained a great prize indeed,” said Cicero, “who have persuaded themselves to believe that, when death comes, they shall utterly perish! What comfort is there? what is there to be boasted of in that opinion? If in this I err,” says he, “that I think the souls of men immortal, I err with pleasure; nor will I ever, whilst I live, be forced out of an opinion which yields me so much delight.”

If we believe that God is, and act consonantly, we shall be safe if He be not, and eternally happy if He be; whereas, if we believe that He is not, we are sure to be miserable for ever if He be, and are only safe from being miserable for ever if He be not.

While we are in this life, our best and securest condition is exposed to a world of sad and uncomfortable accidents which we have neither the wisdom to foresee nor the power to prevent; and where shall we find relief, if there be no God?

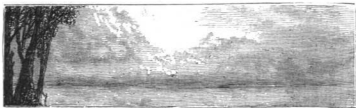
They that deny a God, destroy man's nobility; for certainly man is of kin to the beast by his body; and if he be not of kin to God by his spirit, he is an ignoble creature.

It is a certain maxim, that such persons as take themselves out of God's protection, are always at a loss, and know not how to dispose of themselves.

If men would but inquire into the reasons of their infidelity, and examine why they do not believe that which yet they cannot gainsay, they would find themselves reduced to such absurdities as they could not but be ashamed of; for it will be found that the reason why we believe not in Jesus Christ is because we are not willing to part with our sins, and deny ourselves, and serve God faithfully; that we are not of the Christian religion, because we would not indeed be of any.—*Henry.*

No men deserve the title of infidels so little as those to whom it has been usually applied. Let any of those who renounce Christianity write fairly down in a book all the absurdities that they believe instead of it, and they will find that it requires more faith to reject Christianity than to embrace it.—*Colton.*





ANXIOUS THOUGHTS ON DEATH AND ETERNITY.

A CONSTANT fear of death, joined to a continual anxiety for the preservation of life, vitiates all the relishes of it, and casts a gloom over the whole face of nature ; as it is morally impossible we should take any real delight in that which we every moment of our lives are in dread of losing.

By making the thoughts of death familiar to us, it greatly helps to take off that terrible appearance in which it is viewed by vulgar minds.

Death is feared and shunned by the wicked, as a rock which they are every moment of their lives in the utmost anxiety to avoid ; but to the good man it is viewed with a pleasing aspect, as the harbour of peace and eternal happiness, which he soon hopes to arrive at.

The gate which leads to eternal life is a strait gate, therefore we should fear; but, blessed be God! it is an open gate, therefore we may hope.

Woes make the shortest time seem long, and joys make the longest time seem short. Oh eternity! eternity is that which makes woes woes, and joys joys indeed! (Matt. xxv. 46.)

My life is full of misery, and I have but a few days to live; happy miseries that end in joys; happy joys that have no end; happy end that ends in eternity.

Prepare to part with life willingly; study more how to die than how to live. If you would live till you are old, live as if you were to die when you are young.

The horror with which some men entertain thoughts of death, and the uncertainty of its approach, fill a melancholy mind with innumerable apprehensions, and consequently dispose it to groundless prodigies and predictions; for as it is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, so it is the employment of fools to multiply them by sentiments of superstition.

What dost thou ail, O mortal man? Or to what purpose is it to spend thy life in groans and complaints under the apprehensions of death? Where

are thy past years and pleasures? Are they not vanished and lost in the flux of time, as if thou hadst put water into a sieve? Bethink thyself then of a retreat, and leave the world with the same content and satisfaction as thou wouldst do a plentiful table and a jolly company, upon a full stomach.

In some cases it requires more courage to live than to die. He that is not prepared for death shall be perpetually troubled, as well with vain apprehensions as with real dangers, but the important point is to secure a well-grounded hope of a blessed immortality.

All things have their seasons; they begin, they increase, and they die. The heavens and the earth grow old, and are appointed their periods. That which we call death is but a pause or suspension, and in truth a progress to life; only our thoughts look downwards upon the body, and not upwards upon things to come. All things under the sun are mortal; cities, empires,—and the time will come when it shall be a question where they are, and perchance whether they had a being or no. Some will be destroyed by war, others by luxury, fire, inundations, earthquakes. Why then should it trouble me to die, as a forerunner of an universal dissolution?

What Providence has made necessary, human

prudence should comply with cheerfully ; as there is a necessity of death, so that necessity is equal and invincible ; none can complain of that which every man must suffer as well as himself ; it is but a submission to the lot which the whole world has suffered that has gone before us, and so must they also who succeed us.

There are two things of great importance to us, viz. : to live well ; and, secondly, to die well. To live as we should, and to die as we would ; to live according to God's directions, and to die according to our own heart's desire.

Let us all so order our conversation in the world that we may live when we are dead, in the affections of the best, and leave an honourable testimony in the consciences of the worst. Let us oppress none ; do good to all, that we may say when we die, as good Ambrose did, " I am neither ashamed to live, nor afraid to die."

Death is no more than a turning us over from time to eternity ; it leads to immortality, and that is recompense enough for suffering of it.

The way to bring ourselves with ease to a contempt of the world is to think daily of leaving it.

It is this makes us averse to death, that it trans-

lates us to things we are unacquainted with, and we tremble at the thought of those things that are unknown to us. We are naturally afraid of being in the dark, and death is a leap in the dark.

How miserable is that man that cannot look backward but with shame, nor forward without terror! What comfort will his riches afford him in his extremity? or what will all his sensual pleasures, his vain and empty titles, robes, dignities, and crowns avail him in the day of his distress?

Beauty is a flower which soon withers; health changes, and strength abates; but innocency is immortal, and a comfort both in life and death. The young may die shortly; but the aged cannot live long: green fruit may be plucked off, or shaken down, but the ripe will fall of itself.

You are just taking leave of the world, and have you not yet learned to be friends with everybody? and that to be an honest man is the only way to be a wise one?

To neglect at any time preparation for death is to sleep on our post at a siege, but to omit it in old age is to sleep at an attack.

“Death,” says Seneca, “falls heavy upon him who is too much known to others, and too little to himself.”

It is remarkable that death increases our veneration for the good, and extenuates our hatred for the bad.

Riches profit not in the day of wrath; but a consciousness of well-doing will refresh our souls even under the very pangs of death.

The self-murderer ends his days in an act of abominable iniquity which he can never repent of.

The time is near when the great and the rich must leave his land and his well-built house; and of all the trees of his orchard and woods, nothing shall attend him to his grave, but oak for his coffin, and cypress for his funeral.

Our decays are as much the work of nature, as the first principles of our being. We die as fast as we live. Every moment subtracts from our duration on earth, as much as it adds to it.

A little while is enough to view the world in; nature treads in a circle, and has much the same face through the whole course of eternity. Live well, and make virtue thy guide; and then, let death come sooner or later, it matters not.

When Socrates was told by a friend, that the judges had sentenced him to death—"And hath not nature," said he, "passed the same sentence upon them?"

“Death-bed charities,” says Dr. Sherlock, “are too like a death-bed repentance: men seem to give their estates to God and the poor, just as they part from their sins, when they can keep them no longer.”

We need not care how short our passage out of this life is, so it be safe; never any traveller complained that he came too soon to his journey’s end.

Cardinal Wolsey poured forth his soul in these sad words—“Had I been as diligent to serve my God, as I have been to please my king, He would not have forsaken me now in my grey hairs.”

Cardinal Mazarin having made religion wholly subservient to his secular interest, discoursing one day with a Sorbonne Doctor concerning the immortality of the soul, and a man’s eternal state, said, weeping, “Oh, my poor soul! whither wilt thou go?” And afterwards seeing the Queen-mother, said to her, “Madam, your favours undid me; and were I to live my time again, I would be a capuchin rather than a courtier.”

Sir Philip Sidney left this as his last farewell among his acquaintance: “Govern your will and affections by the will and word of your Creator: in me behold the end of this world, and all its vanities.”

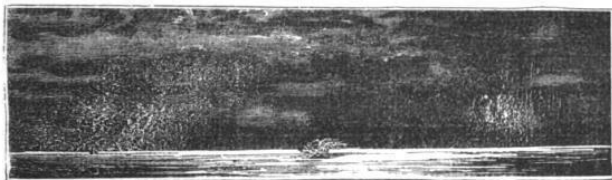
It is said, when the prince of the Latin poets was

asked by his friend why he studied so much accuracy in the plan of his poem, the propriety of his characters, and the purity of his diction, he replied, "*In æternum pingo*;" "I am writing for eternity." What more weighty consideration to justify and enforce the utmost vigilance and circumspection of life than this, "*In æternum vivo*;" "I am living for eternity"?

Xerxes, King of Persia, on review of his numerous army, in which were eleven hundred thousand men, considering that within an hundred years so many brave captains and soldiers must be rotting in their graves, was moved with compassion and wept.

Cato, the senator, being asked a question concerning death, said, "Should God grant me such a boon as to become young again, I should seriously refuse it; neither doth it trouble me to have lived because I lived well; nor do I fear to die, being to leave not my house by it, but my inn."





RICHERS.

IF men were content to grow rich somewhat more slowly, they would grow rich much more surely.

—*Wayland*.

Giving is true having. The shallowest brooks brawl the most.—An open mouth shows an empty head.—A good character is the best tombstone.—Whatever falls from the skies is, sooner or later, good for the land.—Never ask a covetous man for money till you have boiled a flint soft.—Many receive their creed as they do their money, because they find it in circulation.—People often complain of not getting their rights, and it is sometimes well for them that they don't.

When men grow rich, they are tempted to think religion a needless thing; they are happy without it,

think it a thing below them, and too hard for them ; their dignity forbids them to stoop, and their liberty forbids them to serve. But we are basely ungrateful if, the better God is to us, the worse we are to Him.—*Henry.*

Better beg one's bread with Lazarus on earth than one's water with Dives in hell.

If by charity we trust God with what we have, we put it into good hands against bad times.—*Henry.*

When God has had His dues out of our estates, we may expect the comfort of what falls to our share.—*Henry.*

A man diseased in body can have little joy of his wealth, be it ever so much. A golden crown cannot cure the headache, nor a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, wheresoever you lay him—on a bed of gold or on a pad of straw, with a silk quilt or a sorry rag on him. So no more can riches, gold and silver, land and living, had a man much more than ever any man had, minister unto him much joy ; yea, or any true or sound joy at all, where the mind is distract and discontent. Without contentment there is no joy of aught ; there is no profit, no pleasure in anything.—*Gataker.*

Whatever we give up to God, He will give it back to us, unspeakably to our advantage. Our hearts, our children, our estates, are never more ours, more truly, more comfortably ours, than when we have offered them up to God.—*Henry.*

Those that by reason of distance, or otherwise, cannot forward a good work by their persons, must, as they are able, forward it by their purses. If some find hands, let others fill them.—*Henry.*

If rich, it is easy enough to conceal our wealth; but, if poor, it is not quite so easy to conceal our poverty. We shall find that it is less difficult to hide a thousand guineas than one hole in our coat.—*Colton.*

The greatest and the most amiable privilege which the rich enjoy over the poor is that which they exercise the least—the privilege of making them happy.—*Colton.*

Our wealth is often a snare to ourselves, and *always* a temptation to others.—*Colton.*

It is only when the rich are sick, that they fully feel the impotence of wealth.—*Colton.*

Men pursue riches under the idea that their possession will set them at ease, and above the world. But the law of association often makes those who begin

by loving gold as a servant, finish by becoming themselves its slave; and independence without wealth is at least as common as wealth without independence.

—*Colton.*

It is an undoubted truth, though little believed, that to be charitable to the poor, and to be free and generous in the support of religion, and any good work, is the surest and safest way of thriving.—

Henry.

What is ill got will not be long kept.—*Henry.*

BEAUTY.

BEAUTY is God's handwriting—a wayside sacrament. Welcome it in every fair face, every fair sky, every fair flower, and thank for it *Him*, the Fountain of all loveliness, and drink it in, simply and earnestly, with all your eyes. It is a charmed draught—a cup of blessing!

That is not the most perfect beauty which, in public, would attract the greatest observation; nor even that which the statuary would admit to be a faultless piece of clay, kneaded up with blood. But that is true beauty which has not only a substance, but a spirit—

a beauty that we must intimately know justly to appreciate—a beauty lighted up by conversation, where the mind shines as it were through its casket, where, in the language of the poet—

“The eloquent blood
Spoke in her cheeks, and so distinctly wrought
That we might almost say her body thought:”

an order and a mode of beauty which the more we know, the more we accuse ourselves for not having before discovered those thousand graces which bespeak that their owner has a soul.—*Colton*.





CHRISTIANITY.

A HOLY life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act, or mighty martyrdom, make up the true Christian life. The little constant sunbeams, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not the waters of "the river, great and many," rushing down in torrent noise and force, are the true symbols of a holy life.—*Bonar*.

Every grace brings somewhat considerable to Christ. Love brings a flaming heart; repentance brings a bleeding heart; obedience brings a working hand; patience brings a broad back for the smiter; but faith brings only an empty heart and hand, to be filled

with borrowed and gifted blessings; and yet faith is the highest and loftiest grace.—*Traill*.

When Christianity, instead of causing quarrels about itself, makes all other strifes to cease—when it cools the fiery, smooths the rugged, and disposeth men to be kind and loving, courteous and beneficent to all men, studious to preserve and promote peace in all relations and societies—this will recommend it to all that have anything either of natural religion or natural affection in them.—*Henry*.

If those that profess religion adorn their profession by eminent civility and serviceableness to all, they shall find it will redound to their own comfort and advantage, as well as to the glory of God.—*Henry*.

There is too much snarling, and too little sympathising, Christianity amongst us. The Christianity that is wanted is the Christianity of the heartier heart and the handier hand. The Christianity that we do not want is the Christianity of the snarling speech and the speechless snarl.

What can the world profit thee without Jesus? To be without Jesus is an insupportable hell, and to be with Jesus a ravishing paradise. If Jesus be with thee, no enemy will be able to hurt thee. He that findeth Jesus findeth a good treasure; yea, a good

thing that surpasseth all goods. And he that loseth Jesus loseth exceeding much, even more than the whole world. He is the poorest man in the world that liveth without Jesus, and he is the richest that standeth well with Jesus.—*Thomas A'Kempis.*

None of the loftiest and most learned of this world ought to be ashamed of the simplicity of the Gospel, for God Himself, the highest and wisest of all, let Himself down to it. Sufficient is it for us that an infinite power resides in the Cross, to deliver us out of all our deep depravity.—*Starke.*

Jesus Christ, on account of His immense love, became what we are, that He might make us what He is.—*Irenæus.*

The name of Jesus to a believer is as honey in the mouth, music in the ears, or a jubilee in the heart.—*St. Bernard.*

Christ is the one true and perfect Flower which has ever unfolded itself out of the root and stalk of humanity.





AFFLICTION.

THERE are persons who emerge from every affliction and trouble and vexation purified like fine gold from out the furnace. There are others—and they are the more numerous—who are embittered and soured, and made despondent and apathetic. We think the latter belong to the class that try to stand alone during the storms of life, instead of looking above for aid. When one can truly say, “He doeth all things well,” the sting is taken out of affliction, and courage is given to bear what the future has in store. This, we think, makes the great difference between these two classes.

Some one inquired of Bunyan, “What is it which makes people so troubled about their afflictions?” “They are too much addicted,” was Bunyan’s reply,

“to the pleasures of this life; and so they cannot endure that which makes a separation between them. The Lord useth the flail of tribulation to separate the chaff from the wheat.”

If the time of affliction be not a time of supplication I know not what is. There are two kinds of antidotes against all the troubles and afflictions of this life, namely, prayer and patience; the one hot, the other cold; the one quickening, the other quenching. Chrysostom understood this well enough when he cried out: “It is more bitter than death to be spoiled of prayer.”—*Brooks*.

If our troubles were to be thrown into a common stock with those of others, and then an equal dividend made, share and share alike, rather than stand to that we would each of us say, “Pray, give me my own again.”—*Henry*.

There are many things we cannot see—save in the dark. The stars shine all day long, but we cannot see them till night comes on; and it is the same with many other starlights. We need the dark to see them, and God kindly lets some shadow fall upon us, and we grumble at Him for His thoughtful goodness. . . . It is only in the dark that the glow-worm is to be seen, and if you will take your lamp to it you shall

not see it: symbol, truly, of many of the glowing lights of God's truth. Persist in looking at them by the light of your lamp, however well trimmed that lamp may be, and you shall not see them at all. They must be looked at in that Great Light which is their own.

We are bound to obey God in suffering His rod and crosses. For God in our baptism hath made this covenant with us, that we must die and be buried with Christ, and be grafted into His passion and death, if we would rise again and be glorified with Him in the kingdom of heaven, whereunto He is risen and ascended. Wherefore, mark well these lessons, that you may learn patience in all afflictions and adversities; whether you suffer sickness, poverty, reproaches, or persecution for the Gospel. And whatsoever kind of adversity troubleth you, persuade yourself, for a surety, that it is God's will that you should suffer and be tried. Desire Him to send you the gift of patience, and say, "Thy will be done, good Lord, not ours."—*Cranmer.*

While our troubles do not drive us from our duty to God, we should not suffer them to drive us from our comfort in God; for He will not leave us, if we do not leave Him.—*Henry.*

We oft perplex ourselves with imaginary troubles ; we fancy things worse than they are, and then afflict ourselves more than we need : sometimes there needs no more to comfort us, than to undeceive us. It is good to hope the best.—*Henry*.

When a mercy comes in the form of affliction, we often need time and grace to call it a mercy. Happy they who need not time to do so.

If we cannot go to God *with* a broken heart, let us go to Him *for* one. The Spirit breaks and binds up.

KNOWLEDGE.

THE profoundly wise do not declaim against superficial knowledge in others, so much as the profoundly ignorant. On the contrary, they would rather assist it with their advice than overwhelm it with their contempt ; for they know that there was a period when even a Bacon or a Newton was superficial, and that he who has a little knowledge is far *more* likely to get more than he that has none. When the great Harvey was whipped at school for an experiment upon a cat, his *Orbilus* could not foresee in the little urchin that he was flagellating, the future dis-

coverer of the circulation of the blood. And the progress of mind in science is not very unlike the progress of science herself in experiment. When the air-balloon was first discovered, some one flippantly asked Dr. Franklin what was the use of it. The doctor answered this question by asking another: "What is the use of a new-born infant? It may become a man."





VIRTUE.

HE that has energy enough in his constitution to root out a vice, should go a little farther, and try to plant a virtue in its place; otherwise he will have his labour to renew: a strong soil that has produced weeds may be made to produce wheat with far less difficulty than it would cost to make it produce nothing.—*Colton.*

There are two things which speak as with a voice from heaven, that He who fills that eternal throne must be on the side of virtue, and that which He befriends must finally prosper and prevail. The first is that the bad are never completely happy and at ease, although possessed of everything that this world can bestow; and that the good are never completely miserable although deprived of everything that this world can take away. For there is one reflection which will obtrude itself, and which the best would not, and the worst cannot, dismiss—that the time is

fast approaching to both of them, when, if they have gained the favour of God, it matters little what else they have lost ; but if they have lost His favour, it matters little what else they have gained. The second argument in support of the ultimate superiority of virtue is this : we are so framed and constituted, that the most vicious cannot but pay a secret though unwilling homage to virtue, inasmuch as the worst men cannot bring themselves thoroughly to esteem a bad man, although he may be their dearest friend, nor can they thoroughly despise a good man, although he may be their bitterest enemy. From this inward esteem for virtue, which the noblest cherish, and which the basest cannot expel, it follows that virtue is the only bond of union on which we can thoroughly depend. Even differences of opinion on minor points cannot shake those combinations which have virtue for their foundation, and truth for their end. Such friendships, like those of Luther and Melancthon, should they cease to be friendships of agreement, will continue to be friendships of alliance ; approaching each other by angular lines, when they no longer proceed together by parallel, and meeting at last in one common centre—the good of the cause in which they are embarked.—*Colton.*



PRIDE AND VANITY.

PRIDE differs in many things from vanity, and by gradations that never blend, although they may be somewhat indistinguishable. Pride may perhaps be termed a too high opinion of ourselves, founded on the *over-rating* of certain qualities that *we do actually possess*; whereas vanity is more easily satisfied, and can extract a feeling of self-complacency from qualifications that are *imaginary*. Vanity can also feed upon externals, but pride must have more or less of that which is intrinsic: the proud therefore do not set so high a value upon wealth as the vain, neither are they so much depressed by poverty. Vanity looks to the many, and to the moment; pride to the future, and to the few: hence pride has more difficulties, and vanity more disappointments; neither does she bear

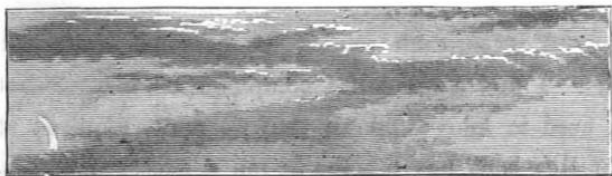
them so well, for she at times distrusts herself, whereas pride despises others. For the vain man cannot always be certain of the validity of his pretensions, because they are often as empty as that very vanity which has created them ; therefore it is necessary for his happiness that they should be confirmed by the opinion of his neighbours, and his own vote in favour of himself he thinks of little weight until it be backed by the suffrages of others. The vain man idolises his own person, and here he is wrong ; but he cannot bear his own company, and here he is right. But the proud man wants no such confirmations ; his pretensions may be small, but they are something, and his error lies in over-rating them. If others appreciate his merits less highly, he attributes it either to their envy or to their ignorance, and enjoys in prospect that period when time shall have removed the film from their eyes. Therefore, the proud man can afford to wait, because he has no doubt of the strength of his capital, and can also live by anticipation, on that fame which he has persuaded himself that he deserves. He often draws indeed too largely upon posterity, but even here he is safe ; for should the bills be dishonoured, this cannot happen until *that debt* which cancels all others shall have been paid.—*Colton.*

Some men who know that they are great are so very haughty withal and insufferable, that their acquaintance discover their greatness only by the tax of humility which they are obliged to pay as the price of their friendship. Such characters are as tiresome and disgusting in the journey of life as rugged roads are to the weary traveller, which he discovers to be turnpikes only by the toll.—*Colton*.

Pride often miscalculates, and more often misconceives. The proud man places himself at a distance from other men: seen through that distance, others perhaps appear little to him; but he forgets that this very distance causes him also to appear equally little to others.—*Colton*.

Of all moral virtues, humility is the most beautiful.





THE BIBLE.

ONE reason why I love the Bible so much, and prize it more and more, is, that the studies of twenty-five years have taught me that it is ever opening, disclosing new beauties and deeper thoughts. I delight to trace the development of doctrine under successive dispensations; to see how the New Testament supplements the Old, and the Gospel accomplishes what the Law could not do; to feel in my adoring spirit how, after Matthew and Mark and Luke have given their vivid portraitures, John, with fuller insight, reveals Christ's higher nature; to notice how the work of the Holy Spirit in the Church is brought out in the Acts and Epistles, while the Apocalypse lights up with its predictions the ages to come. I love to notice that, while all the writers declare a

common truth, each retains his personal traits and style. I find a wonderful completeness there—what we need to know, and all that we really require ; so that this book has become to me a necessity of life. Never have I looked to it in vain for a theme of discourse, and I could find texts there for the preaching of a century.—*James H. Means.*

Nature is the interpreter of the Bible, not only because it explains what is specifically metaphorical in it, but because it explains all its language ; it is the mould in which its thoughts are cast—the basis upon which its sublimest revelations rest ; not only the embroidery, but the very warp of its substance.—*Hugh Macmillan.*

I am of opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may be written.—*Sir William Jones.*

The smallest dewdrop on the meadow at night has a star sleeping in its bosom ; and the most insignificant passage of Scripture has in it a shining truth.—*T. de Witt Talmage.*

I have for many years made it a practice to read

through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time, and seems to be the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach.—*Milton.*

Every word and syllable of the Bible ought to be adored; it not only cannot be too much admired, but it cannot be enough admired.—*Boileau.*

I will hazard the assertion that no man ever did or ever will become truly eloquent without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—*Ames.*

I have always found in my scientific studies that, when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, and another round in the ladder by which I could safely ascend.—*Lieut. Maury.*

I can readily conceive why the Bible was one of the

four volumes which always lay on Byron's table ; and it would be easy to fill a lecture with the testimonies, written or unwritten, which painters, sculptors, orators, and poets have rendered to the most thought-suggesting book in the world.—*Rev. James Hamilton.*

I must confess to you that the majesty of the Scriptures astonishes me ; the holiness of the evangelists speaks to my heart, and has such strong and striking characters of truth, and is, moreover, so perfectly inimitable, that if it had been the invention of men the inventors would have been greater than the greatest heroes.—*Rousseau.*

If you come to Holy Scripture with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you. It is ever beyond you, and cheerily cries, "Higher yet ! Excelsior !" Many books in my library are now behind and beneath me ; I read them years ago with considerable pleasure ; I have read them since with disappointment ; I shall never read them again, for they are of no service to me. They were good in their way once, and so were the clothes I wore when I was ten years old, but I have outgrown them—I know more than these books know, and know wherein they are faulty. Nobody ever outgrows the Scriptures, the

book widens and deepens with our years. It is true it cannot really grow, for it is perfect, but it does so to our apprehension. The deeper you dig into Scripture the more you find that it is a great abyss of truth. The beginner learns four or five points of orthodoxy, and says, "I understand the Gospel, I have grasped all the Bible." Wait a bit, and when his soul grows and knows more of Christ, he will confess, "Thy commandment is exceeding broad ; I have only begun to understand it."





PRAYER.

TO present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former. But successful prayer corresponds to the latter. God's people frequently lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it beyond the simple presenting of it. The whole of prayer does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob did not! I have been struck with the manner in which petitions are usually concluded: "And your petitioners will ever pray." So "men ought always pray (to God), and never faint." Payson says, "The promise of God is not to the act, but to the habit of prayer."—*Nevins*.

If you know the principles of prayer, and have a lively sense of your necessities, and hearty desire of God's grace and mercy, you will be able to pray without forms, and your affections will bring forth words out of the fulness of your heart; and you will not be over-solicitous and timorous about words; for, doubtless, the Spirit, who is the help to us in speaking to men, will also much more help us to speak to God, if we desire it; and God regards not eloquent words, nor artificial composure; neither need we regard it in private prayer. If you limit yourselves to forms, you will thereby grow formal, and limit the Spirit.—*Marshall.*

Prayer is the wealth of poverty; the refuge of affliction; the strength of weakness; the light of darkness. It is the oratory that gives power to the pulpit; it is the hand that strikes down Satan, and breaks the fetters of sin; it turns the scales of fate more than the edge of the sword, the craft of statesmen, or the weight of sceptres; it has arrested the wing of time, turned aside the very scythe of death, and discharged heaven's frowning and darkest cloud in a shower of blessings.—*Guthrie.*

“Could ye not watch with me one hour?” We are often in a religious hurry in our devotions. How

much time do we spend in them daily? Can it not be easily reckoned in minutes? Fugitive acts of devotion, to be of high value, must be sustained by other approaches to God, deliberate, premeditated, regular, which shall be to those acts like the abutments of a suspension bridge to the arch that spans the stream. It will never do to be in desperate haste in laying such foundations. This thoughtful duty, this spiritual privilege, this foretaste of incorporeal life, this communion with an unseen Friend—can you expect to enjoy it as you would a casual visit?

Oh, it is a glorious fact that prayers are noticed in heaven! The poor broken-hearted sinner, climbing up to his chamber, bends his knee, but can only utter his wailing in the language of sighs and tears. Lo! that groan has made all the harps of heaven thrill with music; that tear has been caught by God, and put into the lachrymatory of heaven, to be perpetually preserved. The suppliant, whose fears prevent his words, will be well understood by the Most High.

First, let your prayers be composed of thanksgiving, praise, confession, and petition, without any argument or exhortation addressed to those who are supposed to be praying with you. Second, adopt no fixed forms of expression, except such as you obtain

from Scripture. Third, express your desires in the briefest, simplest form, without circumlocution. Fourth, avoid the use of compound terms in place of the imperative mood. Fifth, hallow God's name by avoiding its unnecessary repetition. Sixth, adopt the simple devotional phrases of Scripture; but avoid the free use of its figures, and all the quaint and doubtful application of its terms to foreign subjects. Seventh, pray to God and not to man.

Prayer requires more of the heart than of the tongue, of sighs than of words, of faith than of discourse. The eloquence of prayer consists in the fervency of the desire, in the simplicity of faith, and in the earnestness and perseverance of charity. Our trust and confidence ought to proceed from that which God is able to do in us, not that which we can say to God.—*Quesnel*.

The wildest temptations must shortly have an end; the fiercest flame must burn out for want of fuel; the most bitter cup, when drunk to the dregs, will trouble thee no more. These things are temporal, and hasten, while I speak, to pass away; but the hope which is unfading, eternal, heavenly, is visible to the inward eye a little while. If thy trial is intolerable, it will by so much the sooner have an end.

Thy heart may break, but thy good angel points to heaven ; and One greater than the angels will ere long fulfil His promise, " Be thou faithful unto death, and I will give thee a crown of life."

LOVE TO CHRIST.

LOVE to Christ comes of His love for us. This smooths the path of duty, and wings the feet to travel it. He that hath love can no more be motionless than the aspen in the gale, the sere leaf in the hurricane, or the spray in the tempest. Love is instinct with activity, it cannot be idle ; it is full of energy, it cannot content itself with littles ; it is the well-spring of heroism, and great deeds are the gushings of its fountain.

The simple truth is, this first love ought to more than hold its own. It should protect itself by increasing from year to year. Love grows by just loving. It is stimulated by the disclosure of new excellencies in the person whom we love. It strengthens itself by gentle ministries of kindness. It becomes happier and firmer with expression. No young con-

vert was ever beguiled by the devil into a mightier mistake than when he began to imagine that back-sliding into a common level of apathy and coldness was the regular expectation and experience of true Christian life.—*C. S. Robinson.*

When we are fullest of heavenly love we are best fitted to bear with human infirmity, to live above it, and forget its burden. It is the absence of love to Christ, not its fulness, that makes us so impatient of the weaknesses and inconsistencies of others.

The highest motive to urge man towards a better life, away from selfishness, is love for the Supreme Being. It cannot be an abstract love, a too reverential love, or a too awful love, but a near, trustful, trusting love. A whole heart love. And the sequence to this is love for mankind. Both are connected.





RELIGION.

WHEN a man is opposed to Christianity, it is because Christianity is opposed to him.—*Hall.*

Conviction of the truth of religion is neither the result of metaphysics nor of mysticism, but is only produced by a steady and patient endeavour to reduce Christianity to life. If you desire to know the certainty of these things, you must put them in practice. If you wish to find out whether a machine will work, you set it a-going. If you want to know whether a coat will fit, you put it on. The religion of Christ is a practical religion, and the only test which you can apply is the test of use.

Religion is not a mere debt we owe to God : it is a spirit of fellowship and sympathy with Him ; it is the highest proof that God has made us for Himself

and redeemed us to Himself, and called us to be renewed in His image once more, and to be perfect as our Father in heaven is perfect.

There has never been true religion among a people without dogma, and it is not clear that there ever will be; and to look for a community holding and perpetuating the spirit of Christianity, but rejecting its dogma, would be like seeking to make good mathematicians in our schools by throwing out the theorems and propositions of Euclid, and every equivalent work.
—*Dr. John Hall.*

Men in general are impressed by the most clearly revealed religious truth only when they see it living, moving, achieving, suffering, and triumphing before their eyes. The impression of it must be caught from the printed page by a throbbing heart, and stereotyped in a transformed life. Then, and not till then, will men see it.

True religion is a Divine life in the soul, which its Author first tries and then honours. . . . It is a life of faith, by which a sinner, renouncing all dependence, trusts alone in the full and free promises of his God. It is a life of hope, by which, as with an anchor, he is kept sure, steadfast, and expectant, amidst the storms of a disordered world. It is also a life of love,

by which he is united to God as his portion, to His Word, to His ways, and to His children; and by which he forgives and prays for his enemies. It is the mind of Christ; yea, it is Christ in us the hope of glory, and it is the foretaste of that glory itself.—*R. Cecil.*

Religion will always make the bitter waters of Marah wholesome and palatable, but we must not think it continually will turn water into wine because it once did.—*Warburton.*

It is one thing to wish to have truth on our side, and another to wish to be on the side of truth.

What one dies for, not his dying, glorifies him.

To be of no church is dangerous. Religion of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and reimpresed by external ordinances, by stated calls to worship, and the salutary influence of example.

To tell our own secrets is generally folly, but that folly is without guilt. To communicate those with which we are entrusted is always treachery, and treachery for the most part combined with folly.

Malevolence to the clergy is seldom at a great distance from irreverence to religion.

In solitude, if we escape the example of bad men, we likewise want the counsel and conversation of the good.

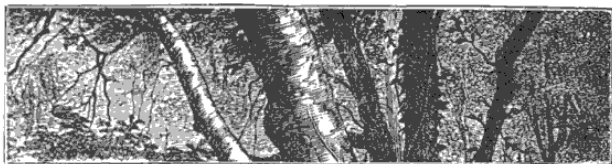
Suspicion is no less an enemy to virtue than to happiness. He that is already corrupt is naturally suspicious; and he that becomes suspicious will quickly be corrupt.

Idle and indecent applications of sentences taken from Scripture is a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity.

Many men mistake the love for the practice of virtue, and are not so much good men as the friends of goodness.

Piety is the only proper and adequate relief of decaying man. He that grows old without religious hope, as he declines into imbecility, and feels pains and sorrows incessantly crowding upon him, falls into a gulf of bottomless misery, in which every reflection must plunge him deeper, and where he finds only new gradations of anguish and precipices of horror.

He that would pass the latter part of his life with honour and decency must, when he is young, consider that he shall one day be old; and remember when he is old that he has once been young.



UNBELIEF.

IGNORANCE is named the mother of devotion, yet, if it falls in a hard ground, it is the mother of atheism; if in a soft ground, it is the parent of superstition; but if it proceeds from ill or mean opinions of God, it is a great impiety, and is as bad as atheism.

Incredulity is not wisdom, but the worst kind of folly. It is folly, because it causes ignorance and mistake, with all the consequences of these; and it is very bad, as being accompanied with disingenuity, obstinacy, rudeness, uncharitableness, and the like bad dispositions; from which credulity itself, the other extreme sort of folly, is exempt.—*Barrow*.



IDLENESS.

I READ of my Saviour, that when He was in the wilderness, then the devil leaveth Him, and behold angels came and ministered unto Him. A great change in a little time. No twilight betwixt night and day. No purgatory condition betwixt hell and heaven, but instantly, when out devil, in angel. Such is the case of every solitary soul. It will make company for itself. A musing mind will not stand neuter a minute, but presently side with legions of good or bad thoughts. Grant, therefore, that my soul, which ever will have some, may never have bad company.—*Fuller.*

Idleness is the Dead Sea that swallows up all virtues, and the self-made sepulchre of a living man.

We find in Scripture that most of the manifestations of the will of God made to eminent saints took place when they were busy. Moses is keeping his father-in-law's flock when he sees the burning bush ; Joshua is going round about the city of Jericho when he meets the angel of the Lord ; Jacob is in prayer, and the angel of God appears to him ; Gideon is threshing, and Elisha is ploughing, when the Lord calls them ; Matthew is at the receipt of custom when he is bidden to follow Jesus ; and James and John are mending their nets. The Almighty Lover of the souls of men is not wont to manifest Himself to idle persons. He who is slothful and inactive cannot expect to have the sweet company of his Saviour.

Idleness is the womb or fountain of all wickedness ; for it consumes and wastes the riches and virtues we have already, and disables us to get those we have not.

There are some that profess idleness in its full dignity ; who call themselves the Idle, as Busiris, in the play, calls himself the Proud ; who boast that they do nothing, and thank their stars that they have nothing to do ; who sleep every night till they can sleep no longer, and rise only that exercise may enable them to sleep again ; who prolong the reign of

darkness by double curtains, and never see the sun, but to tell him how they hate his beams ; whose whole labour is to vary the postures of indolence : and whose day differs from the night but as a couch or chair differs from a bed.





NOBILITY OF CHARACTER.

IT is a noble science to know oneself well ; and a noble courage to know how to yield.

No man can be provident of his time that is not prudent in the choice of his company.

A faithful friend that reproveth of errors is preferable to a deceitful parasite : the wounds of a friend are more healing than the soft words of a flatterer.

A wise man valueth content more than riches ; and a virtuous mind rather than great preferment.

A contented mind is of more worth than all the treasure of both the Indies : and he that is master of himself in an innocent and homely retreat, enjoys all the wealth and curiosities of the universe.

A just man should account nothing more precious than his word, nothing more venerable than his faith, and nothing more sacred than his promise.

Time, patience, and industry, are the three grand masters of the world—they bring a man the end of his desires ; whereas an imprudent and turbulent murmur oftentimes turns him out of the way to his proposed ends.

To think well is only to dream well, 'tis well doing, that perfects the works : for as virtue is the lustre of action, so action is the life of virtue.

By four things is an estate kept ; first by understanding it ; secondly, by not squandering it away before it comes in ; thirdly, by frequently reckoning with servants ; fourthly, by keeping a quarterly audit.

I have seen some persons who have had great estates left them break their fast in plenty, dine in poverty, and sup in infamy.

A sound faith is the best divinity, a good conscience the best law, and temperance the best physic.

One month in the school of affliction will teach you more than the great precepts of Aristotle in seven years ; for you can never judge rightly of human affairs, unless you have first felt the blows and found out the deceits of Fortune.

None are so invincible as your half-witted people, who know just enough to excite their pride, but not so much as to cure their ignorance.

There are four good mothers, of whom are often born four unhappy daughters: truth begets hatred, prosperity pride, security danger, and familiarity contempt.

When a man draws himself into a narrow compass, Fortune has the least mark at him.

The soul is always busy; and if it be not exercised about serious affairs, will spend its activity upon trifles.

No man has a thorough taste of prosperity to whom adversity never happened.

The Dutch have a good proverb, "Thefts never enrich; alms never impoverish; prayers hinder no work."

There are none that fall so unpitied as those who have raised themselves upon the spoils of the public.

He that follows nature is never out of his way. Nature is sometimes subdued, but seldom extinguished.

Civility is a kind of charm that attracts the love of all men; and too much is better than to show too little.

He hath made a good progress in business that hath thought well of it beforehand. Some do first and think afterwards.

It is better to suffer without a cause than that there should be cause for our suffering.

It is difficult for a man to have sense, and be a knave; a true and solid genius conducts to order, truth, and virtue.

If a man cannot find ease within himself, it is to little purpose to seek it anywhere else.

The way to live easy is to mind our own business, and leave others to take care of theirs.

Do not return the temper of ill-natured people upon themselves, or treat them as they do the rest of mankind.

When people treat you ill, and show their spite, and slander you, enter into their little souls, go to the bottom of them, search their understandings, and you will soon see that nothing they may think or say of you need give you one troublesome thought.

If any man, with opprobrious language, charge you with crimes you know nothing of, you ought to inquire into the causes or reasons of such false accusations; whereby you may learn to take heed for the future, lest you should unwarily commit those offences which are unjustly imputed to you.

If any one speak evil of you, flee home to your own conscience, and examine your heart; if you be guilty,

it is a just correction ; if not guilty, it is a fair instruction ; make use of both ; so shall you distil honey out of gall, and out of an open enemy make a secret friend.

It is sometimes a hard matter to be certain whether you have received ill usage or not ; for men's actions oftentimes look worse than they are ; and we must be thoroughly informed of a great many things before we can rightly judge.

It is not things, but men's opinions of things, that disturb them. Things do not touch the mind, but stand quietly without ; the vexation comes from within, from our suspicions only.

Nothing can be a greater instance of wisdom and humanity than for a man to bear silently and quietly the follies and revilings of an enemy, taking as much care not to provoke him as he would to sail safely by a dangerous rock.

Let us carefully observe those good qualities wherein our enemies excel us, and endeavour to excel them by avoiding what is faulty and imitating what is excellent in them.

If any one can convince me that I am wrong in any point of sentiment or practice, I will alter it with all my heart ; for it is truth I seek, and that can hurt

nobody. It is only persisting in error or ignorance that can hurt us.

Remember that true fortitude surmounts all difficulties ; and that you cannot pass into the temple of honour but through that of virtue.

We can make choice of our meats, why not of our words too ? We can examine what goes into the mouths, and why not what comes out of them as well ? For the latter is more dangerous in a family than the former in the stomach.

Learn not to judge too rashly of any one, either in respect to good or evil, for both are dangerous.





SELF-KNOWLEDGE.

THE greatest punishment of an injury is the conviction of having done it, and no man suffers more than he that is turned over to the pain of repentance.

Knowledge will soon become folly, when good sense ceases to be its guardian.

It is for young men to gather knowledge, and for old men to use it; and assure yourself that no man gives a fairer account of his time than he that makes it his daily study to make himself better.

It is not so very difficult for men to know themselves, if they took but the proper pains to inquire into themselves; but they are more solicitous to be thought what they should be, than really careful to be what they ought to be.

Use law and physic only in cases of necessity; they that use them otherwise abuse themselves into weak bodies and light purses; they are good remedies, bad businesses, and worse recreations.

The true felicity of life is to be free from perturbations, to understand our duties towards God and man, to enjoy the present without any anxious dependence upon the future, not to amuse ourselves with either hope or fears, but to rest satisfied with what we have, which is abundantly sufficient; for he that is so, wants nothing.

If length of days be thy portion, make it not thy expectation. Reckon not upon long life; think every day the last, and live always beyond thy account.

Happy is he, who not being the slave of another, has not the foolish ambition of making another his slave.

It is not health, nobility or riches, that can justify a wicked man; nor is it the want of all these that can discredit a good one.

We should manage ourselves with regard to our fortune as we do with regard to our health; when good, enjoy and make the best of it; when ill, bear it patiently, and never take strong physic without an absolute necessity.

It matters not from what stock we are descended so long as we have virtue; for that alone is true nobility.

No men are so oft in the wrong as those who pretend to be always in the right.

It is best for every man to be content with his own condition, since destiny distributes the employments of the world among men by rules into which we cannot penetrate.

This world is like a lottery, wherein we must expect to meet with many unlucky chances.

There is no man that visits the world but will be put sometimes to straits and honest shifts; necessity teaches wisdom, while prosperity often makes fools.

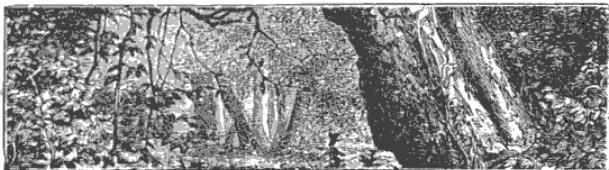
Sweet is the look of sorrow for an offence, in a heart determined never to commit it more! Upon that altar only could I offer up my wrongs.

Honour thy father with thy whole heart, and forget not the sorrows of thy mother. How canst thou recompense them the things that they have done for thee!

Reproof should not exhaust its powers upon petty failings; let it watch diligently against the incursion of vice, and leave foppery and futility to die of themselves.

It is usual with God to retaliate men's disobedience to their parents in kind; commonly our own children shall pay us home for it. I have read in a grave author, of a wicked wretch that dragged his father along the house; the father begged of him not to draw him beyond such a place, "for," said he, "I dragged my father no farther." This was a sad but just retribution of God.





SELF-CONTROL.

THERE is an inconsistency in anger very common in life, which is that those who are vexed to impatience are angry to see others less disturbed than themselves ; but when others begin to rave, they immediately see in them what they could not find in themselves, the deformity and folly of useless rage.

It very seldom happens to a man that his business is his pleasure. What is done from necessity is so often to be done against the present inclination, and so often fills the mind with anxiety, that an habitual dislike steals upon us, and we shrink involuntarily from the remembrance of our task. This is the reason why almost every one wishes to quit his employment—he fancies another state, but is disgusted with his own.

Advice is offensive, not because it lays us open to unexpected regret, or convicts us of any fault which has escaped our notice, but because it shows that we are known to others as well as ourselves; and the officious monitor is persecuted with hatred, not because his accusation is false, but because he assumes the superiority which we are not willing to grant him, and has dared to detect what we desire to conceal.

If we would have the kindness of others, we must endure their follies. He who cannot persuade himself to withdraw from society, must be content to pay a tribute of his time to a multitude of tyrants—to the loiterer, who makes appointments which he never keeps; to the consulter, who asks advice which he never takes; to the boaster, who blusters only to be praised; to the complainer, who whines only to be pitied; to the protector, whose happiness is to entertain his friends with expectations which all but himself know to be vain; to the economist, who tells of bargains and settlements; to the politician, who predicts the fate of battles and breach of alliances; to the usurer, who compares the different funds; and to the talker, who talks only because he loves to be talking.

To get a name can happen but to few. A name,

even in the most commercial nation, is one of the few things which cannot be bought; it is the free gift of mankind, which must be deserved before it will be granted, and is at last unwillingly bestowed.

The main of life is composed of small incidents and petty occurrences, of wishes for objects not remote, and grief for disappointments of no fatal consequence; of insect vexations which sting us and fly away; and impertinences which buzz awhile about us, and are heard no more. Thus a few pains and a few pleasures are all the materials of human life; and of these the proportions are partly allotted by Providence, and partly left to the arrangement of reason and choice.

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret in the last hour, his useless intentions and barren zeal.

In general those parents have most reverence who most deserve it; for he that lives well, cannot be despised.

Nature makes us poor only when we want necessities; but custom gives the name of poverty to the want of superfluities.

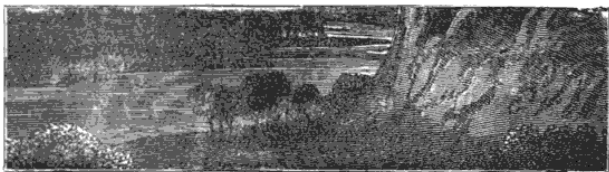
Pride is seldom delicate—it will please itself with

very mean advantages ; and envy feels not its own happiness, but when it may be compared with the misery of others.

Peevishness, though sometimes it arises from old age, or the consequence of some misery, is frequently one of the attendants on the prosperous, and is employed by insolence in exacting homage, or by tyranny in harassing subjection. It is the offspring of idleness or pride—of idleness, anxious for trifles ; or pride, unwilling to endure the least obstruction of her wishes. Such is the consequence of peevishness ; it can be borne only when it is despised.

Combinations of wickedness would overwhelm the world by the advantage which licentious principles afford, did not those who have long practised perfidy grow faithless to each other.





HOW TO LIVE.

SUCCESS and miscarriage have the same effect in all conditions. The prosperous are feared, hated, and flattered; and the unfortunate avoided, pitied, and despised.

To dread no eye, and to suspect no tongue, is the great prerogative of innocence—an exemption granted only to invariable virtue. But guilt has always its horrors and solitudes; and to make it yet more shameful and detestable, it is doomed often to stand in awe of those to whom nothing could give influence or weight, but their power of betraying.

To know the world is necessary, since we were born for the help of one another; and to know it early is convenient, if it be only that we may learn early to despise it.

Youth is of no long duration ; and in maturer age, when the enchantments of fancy shall cease, and the phantoms of delight dance no more about us, we shall have no comforts but the esteem of wise men, and the means of doing good. Let us therefore stop whilst to stop is in our power. Let us live as men who are sometime to grow old, and to whom it will be the most dreadful of all evils to count their past years by follies, and to be reminded of their former luxuriance of health only by the maladies which riot has produced.

To do the best, can seldom be the lot of man ; it is sufficient if, when opportunities are presented, he is ready to do good. How little virtue could be practised if beneficence were to wait always for the most proper objects and the noblest occasions—occasions that may never happen, and objects that may never be found.

The great disturbers of our happiness in this world are our desires, our griefs, and our fears ; and to all these the consideration of mortality is a certain and adequate remedy. “Think,” says Epictetus, “frequently on poverty, banishment and death, and thou wilt never indulge violent desires, or give up thy heart to mean sentiments.”

Perhaps every man may date the predominance of those desires that disturb his life, and contaminate his conscience, from some unhappy hour when too much leisure exposed him to their incursions; for he has lived with little observation either to himself or others who does not know that to be idle is to be vicious.

There are said to be pleasures in madness known only to madmen: there are certainly miseries in idleness which the idler only can conceive.

No man is so open to conviction as the idler; but there is none on whom it operates so little.

To bear complaints with patience, even when complaints are vain, is one of the duties of friendship: and though it must be allowed that he suffers most like a hero who hides his grief in silence, yet it cannot be denied that he who complains acts like a man, like a social being, who looks for help from his fellow-creatures.

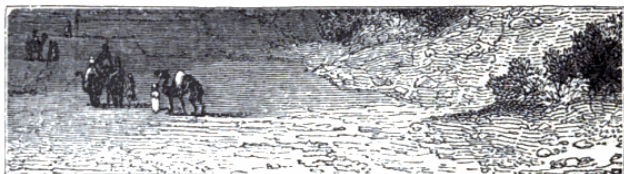
No one ought to remind another of misfortunes of which the sufferer does complain, and which there are no means proposed of alleviating. We have no right to excite thoughts which necessarily give pain whenever they return, and which, perhaps, might not have recurred but by absurd and unseasonable compassion.

Frugality may be termed the daughter of Prudence, the sister of Temperance, and the parent of Liberty. He that is extravagant will quickly become poor, and poverty will enforce dependence and invite corruption. It will almost always produce a passive compliance with the wickedness of others, and there are few who do not learn by degrees to practise those crimes which they cease to censure.

Diffidence may check resolution, and obstruct performance, but compensates its embarrassments by more important advantages: it conciliates the proud, and softens the severe; averts envy from excellence, and censure from miscarriage.

The folly of allowing ourselves to delay what we know cannot be finally escaped, is one of the general weaknesses which, in spite of the instruction of moralists, and the remonstrances of reason, prevails to a greater or less degree in every mind: even they who most steadily withstand it, find it, if not the most violent, the most pertinacious of their passions, always renewing its attacks, and though often vanquished, never destroyed.





GREATNESS.

THOSE that venture in a good cause, with a good heart, are under the special protection of a good God, and have reason to hope for a good issue.

True greatness is that alone which is allowed to be so by the *most great*; and the difficulty of attaining perfection is best understood only by those who stand nearest themselves unto it. For as he that is placed at a great distance from an object is a bad judge of the relative space that separates other objects from it, which are comparatively contiguous unto it, so also those that are a great way off from excellence are equally liable to be misled, as to the respective advances which those who have nearly reached it have made. The combination of research, of deduction, and of design, developing itself at last in the

discovery of the safety-lamp for the miner, and muzzling, as it were, in a metallic net, as fine as gossamer, the most powerful and destructive of the elements, was an effort of mind that can be fully appreciated only by those who are thoroughly aware of the vast difficulty of the end, and of the beautiful simplicity of the means. Sir Humphrey Davy will receive the eternal *gratitude* of the most ignorant; but the *civic* crown he has so nobly earned will be placed upon his head by the admiration and the suffrages of the most wise. The truly great, indeed, are few in number, and slow to admit superiority; but, when once admitted, they do more homage to the greatness that overtops them, even than minds that are inferior and subordinate.

It is not the order of my mind, nor does it agree with my principles, to speak of all men as on a level. I believe the gospel does not teach it; it bids us give honour where honour is due. It bids us reverence the powers that be, and that because "they are ordained of God." But place a man upon the highest pinnacle of this world, without this "unspeakable gift," compare him with the poor believer in Jesus, and what is he? Oh! how it reduces the greatness of this world to nothing!

I think it is Warburton who draws a very just distinction between a man of true greatness and a mediocrist. "If," says he, "you want to recommend yourself to the former, take care that he quits your society with a good opinion of *you*; if your object is to please the latter, take care that he leaves you with a good opinion of himself."

The truly great consider first how they may gain the approbation of God; and secondly, that of their own conscience: having done this, they would then willingly conciliate the good opinion of their fellow-men. But the truly little, reverse the thing: the primary object with them is to secure the applause of their fellow-men; and having effected this, the approbation of God and their own conscience may follow on, as they can.

There are many who know their own wisdom, but there are but few who know their own folly.

The wise are they who distinguish clearly between the law court and the equity court.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summits of the

mountains; it flows down all the intervening tracts to the very base. If we could make each man love his neighbour, we should make a happy world. The true method is to begin with ourselves, and so extend the circle around us. It should be perpetually in our minds.

An elevated purpose is a good and ennobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty—of daily duty always carefully performed.

THE PROMISES.

WHAT God has promised, we must pray for; we need not be so unreasonable as to ask more, we need not be so modest as to ask less.

Fresh favours call for fresh returns of thanks; nay, we must praise God for the mercies we hope for by His promise, as well as those we have received by His providence.

“I will pray the Father for you.” Had such an announcement been made to the patriarchs and prophets of old, what an impulse would it have given to

their devotions, what fervour and importunity to their prayers ! The hope of success animates our efforts ; assurance of it, secures it.

It matters not how rough the way is, even though it seems as if we could never get through, our heavenly Father is leading and arranging all. "Commit thy way unto the Lord ; trust also in Him, and He shall bring it to pass." "When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path."

If God were not more mindful of His promises than we are of His precepts, we were undone.

We must hope in God's mercy, His general mercy, even when we cannot find a particular promise to stay ourselves upon.

What ! do you think that God will acknowledge the cup of cold water, and not acknowledge the act of forgiveness towards an offending brother ?





OUR DESIRES.

IF God should take us according to our wishes, if He should fulfil the desires of our hearts, sometimes made in moments of irritation and impatience, how wretched would be our condition !

Let it never be forgotten by us, that in every act of sin we prefer our will to God's.

The opening of God's hand will satisfy the desire of other living things, but it is only the shining of His face that will satisfy the desire of a living soul.

We are apt to set our clock before God's dial, and then to quarrel because they do not agree ; but the Lord is a God of judgment, and it is fit we should wait for Him.

The more moderate our desires are towards earthly things, the better qualified we are for the enjoyment of them, and the more likely to have them.

As we often wrong ourselves by expecting too much from the world, which is vanity and vexation, so we often wrong ourselves by expecting too little from God, whose mercy is upon us, according as we hope in Him ; and who, in exerting His power, and conferring His gifts, still saith, "According to your faith, be it unto you."

The believer has but one remedy ; the world talks of its many remedies, I know of one. The believer's only refuge is God, the God of grace, the God of salvation.

Great care to avoid bad company is both a good evidence of our integrity, and a good means to preserve us in it.

Desire is the soul of prayer.

FOLLY.


THE wise man has his follies, no less than the fool ; but it has been said that herein lies the difference — the follies of the fool are known to the world, but are hidden from himself ; the follies of the wise are known to himself, but hidden from the world.

A harmless hilarity and a buoyant cheerfulness are not infrequent concomitants of genius; and we are never more deceived than when we mistake gravity for greatness, solemnity for science, and pomposity for erudition.

After hypocrites, the greatest dupes the devil has are those who exhaust an anxious existence in the disappointments and vexations of business, and live miserably and meanly only to die magnificently and rich. For, like the hypocrites, the only *disinterested* action they can accuse themselves of is, that of serving the devil, without receiving his wages; for the assumed formality of the one is not a more effectual bar to enjoyment, than the real avarice of the other. He that stands every day of his life behind a counter, until he drops from it into the grave, may negotiate many profitable bargains; but he has made a single bad one, so bad indeed that it counterbalances all the rest: for the empty foolery of dying rich, he has paid down his health, his happiness, and his integrity; since a very old author observes, that "as mortar sticketh between the stones, so sticketh fraud between buying and selling." Such a worldling may be compared to a merchant, who should put a rich cargo into a vessel, embark with it himself, and

encounter all the perils and privations of the sea, although he was thoroughly convinced beforehand that he was only providing for a shipwreck at the end of a troublesome and tedious voyage.

CONSCIENCE.

 GOOD conscience shows the evil, guilt, and desert of sin; it condemns precisely as God condemns; it condemns at the bar of justice and acquits at the bar of mercy; it echoes the whole of Divine truth; it receives it as the wax receives the impression of the seal; it possesses freedom from the guilt of sin, and peace with God through faith in Jesus Christ.

The court of conscience is a small court. I can carry sophistry into any other court, but I cannot carry it into this court.

Men of no conscience will be men of no constancy.

If we take care to keep a good conscience, we may leave it to God to take care of our good name.

All truths are not to be spoken at all times, though an untruth is not to be spoken at any time.



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