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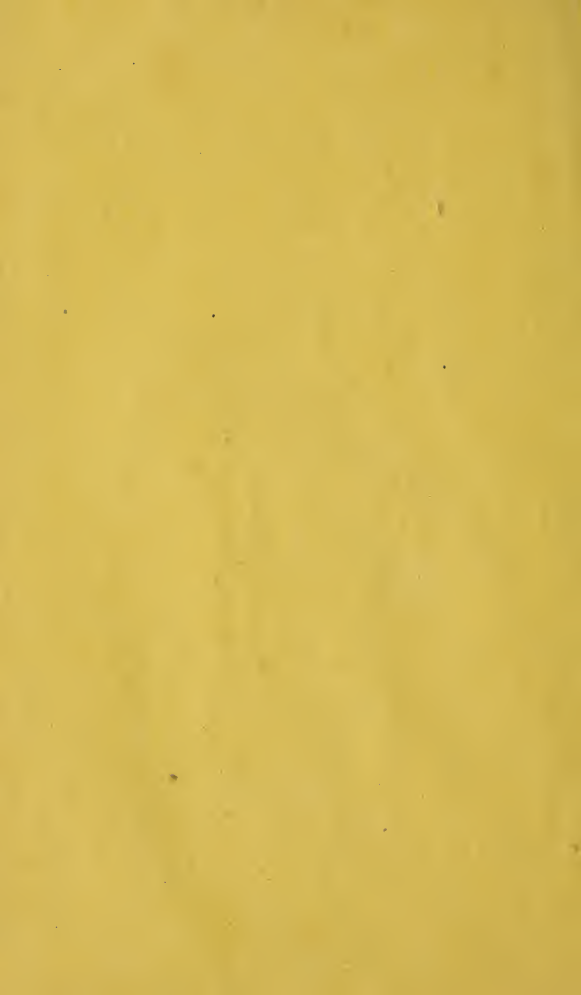
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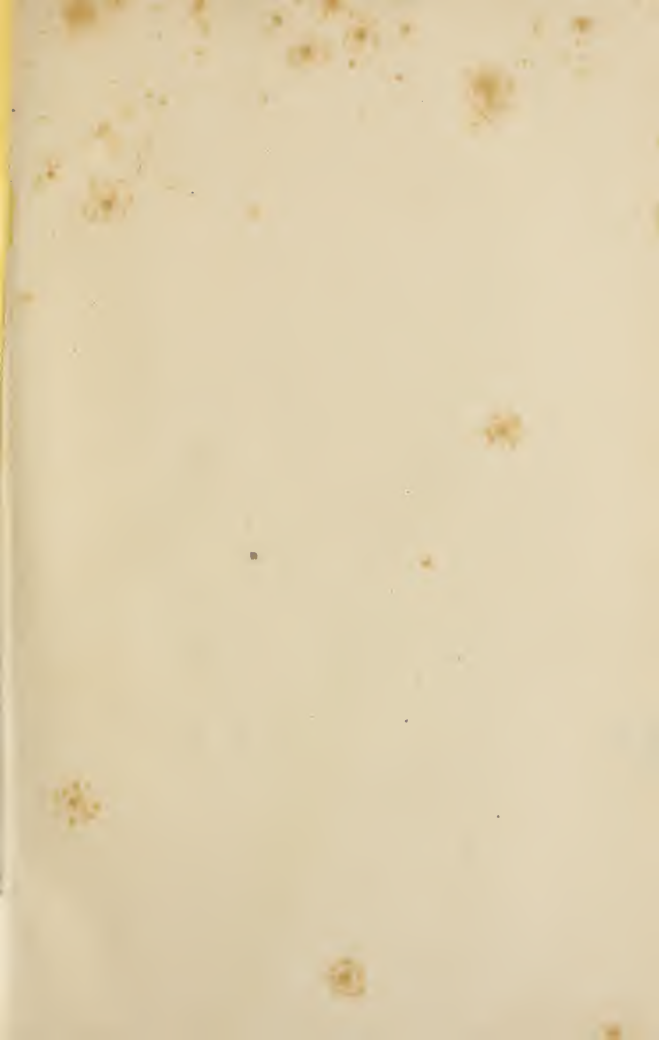
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Pearls of Thought,

RELIGIOUS AND PHILOSOPHICAL,

Gathered from

Old Authors.

Frederick Saunders

"All men are busy seeking 'goodly pearls,'—one would be rich, another would be learned, another would be beloved: but the majority are imposed upon, and take up with counterfeits for pearls. A man may buy his pearl too dear, but not that pearl of great price—which is everlasting happiness."—JEREMY TAYLOR.

New York:

DELISSER & PROCTER, 508 Broadway.

1859.

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Entered, according to Act of Congress, in the year 1858.

BY STANFORD & DELISSER,

In the Clerk's Office of the District Court of the United States
for the Southern District of New York.

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"All men are busy seeking 'goodly pearls,'—one would be rich, another would be learned, another would be beloved: but the majority are imposed upon, and take up with counterfeits for pearls. A man may buy his pearl too dear, but not that pearl of great price—which is everlasting happiness."—JEREMY TAYLOR.

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Apology.

"If these little sparks of holy fire which I have heaped together do not give life to your prepared and already enkindled spirit, yet they will sometimes help to entertain a thought, to actuate a passion, to employ and hallow a fancy."—JEREMY TAYLOR.

ONE of the worthies of olden time—Arthur Warwick—possessed and improved many more "spare minutes" in his days of quiet contemplation than it is possible for us to secure, if even we had the disposition, in these stirring times. As an incentive in this direction, the following gleanings from the old fields of sacred literature and learning have been garnered up. Old books, like old wines, have often been found the better for their age; so the lover of good books, when in quest of choice literary aliment, usually consults the

oracles of yore—the masters of our English prose and poesy. A quiet corner in a library, or some sequestered by-path, free from the turmoil of city life, and the strife of tongues, are the fitting places for the companionship of a volume like the present. Thus to con- over these piquant and quaint passages of patient thought, and pious meditation, one can scarcely fail of deriving pleasure and profit by communing with such philosophic minds.

Of the multitudes who willingly surrender themselves to the sweet enchantment of the “world’s great dramatist,” few, comparatively, delight to pore over the majestic pages of our Shakspeare in theology—to catch the inspiration of his “thought sublime,” or seek to be instructed by his profound and sagacious teaching, or soothed by his divine philosophy. Sacred learning is among the most elevating and pure of

intellectual pursuits,—it qualifies us for both worlds; and these thoughts, maxims, and aphorisms, are among its spoils. Many a suggestive thought, long buried in the dusty folios of the schoolmen, is thus exhumed, and rendered fertile of interest to many appreciative minds. Our “pearls” have been collected from the writings of such authors as Jeremy Collier, Owen Feltham, Bishop Hall, Thomas Fuller, Sir Thomas Browne, John Donne, Francis Quarles, Pascal, Fenelon, Jeremy Taylor, &c.

To meditative minds, these “Pearls of Thought” will supply material for reflection, and all such will reverently and lovingly cherish these relics of the past with grateful regard. Odd intervals of time cannot be devoted to better purpose than to these suggestive passages—while their variety constitutes them an epitome of good things—a library in miniature. Those who can appre-

ciate the gift, will be inclined to adopt the words of good old Bishop Hall: "Blessed be God, who hath set up so many clear lamps in his church; none but the wilfully blind can plead darkness: and blessed be the memory of those, his faithful servants, who have left their blood, their spirits, their lives in these precious pages, and have willingly wasted themselves into these enduring monuments to give light to others."

F. S.

Pearls of Thought.

MEDITATION.

MEDITATION is a busy search in the store-house of fantasy for some ideas of matters, to be cast in the moulds of resolution into some forms of words or actions; in which search, when I have used my greatest diligence, I find this in the conclusion, that to meditate on the best is the best of meditations; and a resolution to make a good end, is a good end of my resolution.

Arthur Warwick.

THE CHURCH.

WE see in a jeweller's shop, that, as there are pearls, and diamonds, and

other precious stones, there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the work-house, they are continual neighbors to them, and come often under them. The Church is God's jewel; his work-house, where his jewels are polishing for his palace and house; and those he especially esteems, and means to make most resplendent, he hath oftenest his tools upon.

Leighton.

HUMILITY.

Nothing procures love, like humility; nothing hate, like pride. The proud man walks among daggers pointed against him; whereas the humble and the affable have the people for their guard, in dangers. To be humble to our superiors, is duty; to our equals, courtesy; to our inferiors, generosity; and these, notwithstanding their lowli-

ness, carry such a sway as to command men's hearts. *Owen Feltham.*

LOVE AND PRAYER.

HE who loves little, prays little; he who loves much, prays much.

Austin.

DIVINE INSPIRATION.

ARE we inspired? Yes, without doubt; but not as the prophets and apostles. Without the actual inspiration of the Spirit of Grace we can neither do, nor will, nor think any good; but we continually stifle the inspiration. God never ceases to speak, but the noise of the creatures without, and of our passions within, deafens us, and hinders us from hearing him.

Fenelon.

DIVINE LIFE.

THE secret mysteries of a divine life—of a new nature—of Christ formed in our hearts,—they cannot be written or

spoken. A painter that would draw a rose, though he may furnish some likeness of it in figure and color, yet he can never paint the scent and fragran-
cy,—or if he would draw a flame, he cannot put a constant heat into his colors; he cannot make his pencil drop a sound. Neither are we able to en-
close in words and letters the life, soul, and essence of any spiritual truths, and, as it were, to incorporate it in them.

Cudworth.

TIME.

TIME is like a river, in which metals and solid substances are sunk, while chaff and straws swim upon the surface!

Bacon.

GOOD CONSCIENCE.

A GOOD conscience within will be always better to a Christian than health to his navel, and marrow to his bones; it will be an everlasting cordial to his

heart ; it will be softer to him than a bed of down. A good conscience is the best looking-glass of heaven.

Cudworth.

REPENTANCE.

REPENTANCE is the key that unlocks the gate wherein sin keeps man a prisoner. It is the aqua vitæ to fetch again to itself the fainting soul.

Feltham.

CIRCUMSPECTION.

MAN is like a watch : if evening and morning he is not wound up with prayer and circumspection, he is unprofitable and false ; or serves to mislead.

Ibid.

FAITH AND WORKS.

THEY are but infidel-Christians whose faith and works are at war against each other. Faith which is right, can no more forbear from good works, than can the sun to shed abroad its glorious

beams, or a body of perfumes to dispense a grateful odour. *Ibid.*

PRAYER.

PRAYER is ever profitable: at night it is our covering; in the morning it is our armour. Prayer should be the key of the day, and the lock of the night. Prayer sanctifies all our actions. He is listed in God's service and protection, who makes it his first work to be enrolled by prayer, under the standard of the Almighty. He carries an assistant angel with him for his help, who begs his benediction from above; and without it he is lame and unarmed.

Ibid.

FALSE AMBITION.

It is the over-curious ambition of many to be best, or to be none; if they may not do so well as they would, they will not do so well as they may. Pride is the greatest enemy to reason, and

discretion the greatest opposite to pride. I see great reason to be ashamed of my pride, but no reason to be proud of my shame.

Arthur Warwick.

CONTENTMENT.

I SHOULD marvel that the covetous man can still be poor, when the rich man is still covetous, but that I see a poor man can be content, when the contented man is only rich; the one wanting in his store, whilst the other is stored in his wants. I see, then, we are not rich or poor by what we possess, but by what we desire. *Ibid.*

HYPOCRISY.

HYPOCRISY desires to seem good rather than to be so; honesty desires to be good, rather than seem so. The worldlings purchase reputation by the sale of desert; wise men buy desert with the hazard of reputation. I would

do much to hear well, more to deserve well, and rather lose opinion than merit. It shall more joy me that I know myself what I am, than it shall grieve me to hear what others report me. I had rather deserve well without praise, than do ill with commendation.

Ibid.

SORROW FOR SIN.

As is a wound to the body, so is a sinful body to the soul; the body endangered till the wound be cured, the soul not sound till the body's sin be healed, and the wound of neither can be cured without dressing, nor dressed without smarting. Let my wound smart by dressing, rather than my body die; let my body smart by correction, rather than my soul perish.

Ibid.

THE CHRISTIAN'S COURSE.

EACH true Christian is a night traveller; his life—his walk, Christ—his

way, and heaven—his home. His walk painful, his way perfect, his home pleasing. I will not loiter, lest I come short of home ; I will not wander, lest I come wide of home, but be content to travel hard and be sure I walk right, so shall my safe way find its end at home, and my painful walk make my home welcome. *Ibid.*

REMORSE.

HE that will not flee from the occasions and allurements of sin, though they may seem never so pleasant to the eye or sweet to the taste, shall find them in the end to be more sharp than vinegar, more bitter than wormwood, more deadly than poison. *Brooks.*

THE WILL OF GOD.

WOULD we learn from Christ himself, in what the will of our Master consists, let us contemplate it in the whole tenor

of his instruction and wonderful life. Did he fulfil that will by pompous and formal displays of superior wisdom,—by austere and arrogant pretensions to superior righteousness,—by solicitude for ritual observances,—by dogmatism upon abstruse speculation,—by a supercilious contempt of ignorance, or a ferocious intolerance of error? No: but the will of God; such, at least, as was that which he exemplified is to be found in lessons of virtue attractive from their simplicity, impressive from their earnestness, and authoritative from the miraculous evidence which accompanied them: in habits of humility without meanness, and of meekness without pusillanimity: in unwearied endeavours to console the afflicted, to soften the prejudiced, and to encourage the sincere; in unshaken firmness, to strip the mask from pharisaical hypocrites, and to quell the insolence of

dictatorial and deceitful guides: in kindness to his followers, in forgiveness to his persecutors, in works of the most unfeigned and unbounded charity to man, and in a spirit of the purest and most sublime piety to his Father and his God.

Parr.

KNOWLEDGE OF CHRIST.

I HAVE taken much pains to know every thing that was esteemed worth knowing amongst men; but, with all my disquisitions and readings, nothing now remains with me, to comfort me, at the close of life, but this passage of St. Paul: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners:" to this I cleave, and herein I find rest

Selden.

RELIGIOUS PROGRESS.

It is some hope of goodness not to grow worse: it is a part of badness not

to grow better. I will take heed of quenching the spark, and strive to kindle a fire. If I have the goodness I should, it is not too much ; why should I make it less ? * If I keep the goodness I have, it is not enough ; why do I not make it more ? He never was so good as he should be, that doth not strive to be better than he is ; he never will be better than he is, that doth not fear to be worse than he was. *Ibid.*

VIRTUE.

VIRTUE is not a mushroom that springeth up of itself in one night, when we are asleep or regard it not ; but a delicate plant that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it. Neither is vice a spirit that will be conjured away with a charm, slain by a single blow, or despatched by one stab. Who,

then, will be so foolish as to leave the eradicating of vice, and the planting in of virtue, into its place for a few years or weeks? Yet he who procrastinates his repentance and amendment grossly does so; with his eyes open, he abridges the time allotted for the longest and most important work he has to perform; he is a fool.

Barrow.

COMMUNION WITH GOD.

A MONARCH vested in gorgeous habiliments is far less illustrious than a kneeling suppliant ennobled and adorned by communion with God. Consider how august a privilege it is when angels are present, when Cherubim and Seraphim encircle with their blaze the throne, that a mortal may approach with unrestrained confidence and converse with heaven's dread Sovereign. Oh! what honour was ever conferred like this. When a Christian stretches

forth his hands to pray, and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of light; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer, provided that prayer be breathed with fervency.

Chrysostom.

THE pious man and the atheist always talk of religion: the one speaks of what he loves, and the other of what he fears.

Montesquieu.

A HOLY LIFE.

WHAT availeth knowledge without the fear of God? An humble ignorant man is better than a proud scholar, who studies natural things, and knows not himself. The more thou knowest, the more grievously thou shalt be judged. Many get no profit by their la-

bour, because they contend for knowledge rather than for a holy life; and the time shall come when it shall more avail thee to have subdued *one lust* than to have known *all mysteries*.

Taylor.

DEATH.

A DYING but immortal being, on the verge of eternity, is as solemn a spectacle as the world can furnish. A hundred tender ties are then about to be severed. The delusions of the world are over; it can promise nothing more. It has done its utmost, and the total sum is vanity of vanities. Its shadowy joys and sorrows, hopes and fears, cares and possessions, are now light as a feather weighed against the universe: and however once esteemed, can no longer pain or please, agitate or engage the immortal, who is bidding them an eternal farewell. The past is nothing; but the future opens a tremendous, and,

if true support be wanting, a heart-ap-
palling prospect. New scenes—a new
and untried world—an eternity vast,
boundless, and endless—joy without
mixture, or pain without relief—the
mansions of light and glory, or the
dark dungeons of despair—the welcome
of angels, or the yell of demons—and
the smile or the frown of the infinite
Judge. *Pike.*

DIVINE INFLUENCES.

NOT more necessary are constant
supplies of water to the growth of
vegetation in the sultry regions of the
East, than the influences of divine
truth to the existence of human happi-
ness. If a tree, planted by the margin
of a refreshing river, is proof against
the heat of the sun, or the unfavourable-
ness of seasons, he, also, who into a
well-prepared heart, receives continual
infusions of religious wisdom, is flour-

ishing and happy amidst all the inconveniences of life. *Jebb.*

CHRISTIAN DUTY.

CHRISTIANITY is hard, but grateful and happy. I condemn the difficulty, when I respect the advantage. The greatest labours that have answerable requitals, are less than the least that have no regard. Believe me, when I look to the reward, I would not have the work easier. It is a good Master whom we serve, who not only pays, but gives; not after the proportion of our earnings, but of his own mercy.

Hall.

CHRIST'S YOKE.

“MY burden is light,” said the blessed Redeemer. A light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the crea-

ture, and yet support her flight towards heaven. *Bernard.*

DEATH.

As death is the total change of life, every change is the death of some part; sickness is the death of health; sleeping, of waking; sorrow, of joy; impatience, of quiet; youth, of infancy; age, of youth. All things which follow time, and even time itself, at last, must die. *Taylor.*

A GODLY man's comforts and grievances are alike hid from the world.

Sibbs.

REPENTANCE.

REPENTANCE is not like the summer-fruit, fit to be taken a little, and in their own time; it is like bread, the provision and support of life, the entertainment of every day; but it is the bread of affliction to some, and the bread of carefulness to all; and he that

preaches this with the greatest severity, it may be, takes the liberty of an enemy, but he gives the counsel and the assistance of a friend. *Ibid.*

SELF-CONCEIT.

WOULD'ST thou not be thought a foole in another's conceit, be not wise in thine owne; he that trusts to his owne wisdom, proclaimes his owne folly; he is truly wise, and shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his owne folly. *Quarles.*

THEOLOGY.

THEOLOGY is the empress of the world; mysteries are her privy counsell; religion is her clergy; the arts her nobility; philosophy her secretary; the graces her maids of honour; the morall vertues the ladies of her bed-chamber; peace is her chamberlaine;

true joy and endless pleasure are her courtiers; plenty her treasurer; poverty her exchequer; the temple is her court: if thou desire access to this great majesty, the way is by her courtiers; if thou hast no power there, the common way to the sovereign is the secretary.

Quarles.

PRAYER.

PRAYER is a haven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-during joy, the mother of Philosophy. The man who can pray *truly*,

though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of nations, is of all men most destitute.

Chrysostom.

SPIRITUAL INFLUENCES.

THERE is no holiness, if thou, Lord, withdraw thy presence; no wisdom profiteth if thy Spirit cease to direct; no strength availeth without thy support; no chastity is safe without thy protection; no watchfulness effectual, when thy holy vigilance is not our guard. For no sooner are we left to ourselves, than the waves of corruption rush upon us, and we sink and perish; but if thou reach forth thy omnipotent hand, we walk upon the sea and live. In our own nature we are unsettled as the sand upon the mountain; but in thee we have the stability of the throne in

heaven. We are cold and insensible as darkness and death; but are kindled with light and life by the holy fire of thy love.

Thomas à Kempis.

LIFE CHECKERED.

As the rose-tree is composed of the sweetest flowers, and the sharpest thorns; as the heavens are sometimes overcast—alternately tempestuous and serene—so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.

Burton.

OBJECTORS TO THE GOSPEL.

To reject the gospel because bad men pervert it, and weak men deform it, and quarrel about it, and bigoted men look sour on others and curse them, because they do not agree in every tittle among themselves, displays the same folly as if a person should cut

down a tree, bearing abundance of delicious fruit, and furnishing a refreshing shade, because caterpillars disfigured the leaves, and spiders made their webs among the branches.

Bogue.

ADVICE.

ADVICE is like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

Coleridge.

RELIGION.

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.

THE NARROW WAY.

THE kingdom of heaven is not to be entered but by violence: it must be taken, as it were, by assault, like a besieged place. The gate is straight and narrow;

we must bow, we must bend, we must make ourselves little to gain admittance. The great gate which opens wide, and is passed by multitudes, leads to perdition. All broad and smooth ways are dangerous. Woe to us when the world favors us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven. Let us be aware, therefore, of going on with the multitude, and let us seek traces of the few; let us follow the footsteps of the saints along the craggy paths of repentance; climbing over the rocks, seeking secure places in the sweat of our face. *Fenelon.*

ENVY.

ENVY, like a cold poison, benumbs and stupifies; and thus, as if conscious of its own impotence, it folds its arms in despair, and sits cursing in a corner. When it conquers it is commonly in

the dark; by treachery and undermining, by calumny and detraction. Envy is no less foolish than detestable; it is a vice which they say keeps no holiday, but is always in the wheel, and working upon its own disquiet.

Jeremy Collier.

GOD.

THERE is a beauty in the name appropriated by the Saxon nations to the Deity, unequalled except by his most venerated Hebrew appellation. They call him "GOD," which is literally "THE GOOD." The same word thus signifying the Deity and his most endearing quality.

Sharon Turner.

WORTHY FAME.

I LOVE and commend a true good fame, because it is the shadow of Virtue—not that it doth any good to the body which it accompanies, but it is an efficacious shadow; and, like that

of St. Peter, cures the diseases of others. *Cowley.*

MENTAL ELEVATION.

A NOBLENESS and elevation of mind, together with firmness of constitution, gives lustre and dignity to the aspect, and makes the soul, as it were, shine through the body. *Jeremy Collier.*

CHRISTIAN COUNSEL.

NEXT to the immediate guidance of God by his Spirit, the counsel and encouragement of virtuous and enlightened friends afford the most powerful aid in the encounter of temptation, and in the career of duty. *Robert Hall.*

GOOD MEN.

Good men are the stars—the planets—of the age wherein they live, and illustrate the times. God did never let them be wanting in the world: as Abel for an example of innocency;

Enoch of purity ; Noah of trust in God's mercies ; Abraham of faith ; and so of the rest. *Ben Jonson.*

SELF-ESTEEM.

HE that holds himself in reverence and due esteem, both for the dignity of God's image upon him, and for the price of his redemption, which he thinks is visibly marked upon his forehead, accounts himself both a fit person to do the noblest and godliest deeds, and much better worth than to deject and defile, with such a debasement and pollution as sin is, himself so highly ransomed and ennobled, to a new friendship and filial relation with God.

John Milton.

IMPENITENCE.

THERE is a greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad ; but not to

weep bitterly, as he did, when we have denied, is worse. *Payson.*

SELF-CONTROL.

To arrest an importunate appetite, to silence the clamor of a passion, and to repel an assault upon our virtue, are noble instances of force, and handsome proofs of temper and discretion.

Jeremy Collier.

BREVITY OF LIFE.

Look upon thy burning taper, and there see, the embleme of thy life: the flame is thy soule, the wax (if never so well tempered) can but last his length; and who can lengthen it? if ill-tempered, it shall waste the faster, yet last his length; an open window shall hasten either; an extinguisher shall put out both.

Enchiridion.

TRUE HONOR.

God hath so ordered it that honour is naturally consequent on the honour-

ing Him. God hath made goodness a noble and stately thing; hath impressed on it that beauty and majesty which commands an universal love and veneration, which strikes presently both a kindly and an awful respect into the minds of all men. Power may be dreaded, riches may be courted, wit and knowledge may be admired; but only goodness is truly esteemed and honoured. *Barron.*

VALUE OF TIME.

MAKE use of time, if thou lovest eternity; know, yesterday cannot be recalled, to-morrow cannot be assured: to-day is only thine; which if thou procrastinate, thou lovest; which lost, is lost forever; one to-day is worth two to-morrows. *Enchiridion.*

SINCERE FRIENDSHIP.

CONVEY thy love to thy friend, as an arrow to the marke, to stick there, not

as a ball against the wall, to rebound back to thee; that friendship will not continue to the end, that is begun for an end.

Ibid.

HUMILITY.

IF thou desire the love of God and man, be humble; for the proud heart, as it loves none but itselfe, so it is beloved of none, but by itselfe, the voice of humility is God's musick, and the silence of humility is God's rhetorick. Humility enforces, where neither virtue nor strength can prevaile, nor reason.

Enchiridion.

CHOICE OF FRIENDS.

ANTISTHENES used to wonder at those who were curious in buying but an *earthen dish*, to see that it had no cracks nor inconveniences, and yet would be careless in the choice of friends—to take them with the *flaws of vice*. Surely a man's companion is

a second genius to sway him to the good or bad. *Owen Feltham.*

THE SOUL'S HERALDRY.

ALL those discourses which have been written of the soul's heraldry will not blazon it so well as itself will do; when we turn our eyes in upon it, it will soon tell us its royal pedigree and noble extraction, by those sacred hieroglyphics which it bears upon itself.

Smith's Discourses.

CONTENTMENT.

COMPARE what thou hast not with what thou hast, and see which is better. This will keep thee from trouble for what thou wantest, and thy desires shall not disquiet thee. Thou art poor, but thou art well, and hast many good friends; or, perhaps, thou hast none; but thou hast all the host of heaven—the sun, moon, and stars, and

all the elements, and the providence of God, and the charity of all well disposed people, as much as another man : thou mayest walk in thy neighbour's fields, yea, even in thy enemies' ground, and enjoy all the pleasures of the morning, and recreate thyself with all the sweet odours, and behold the beauty of all God's creatures, and delight in that which God delights in—why shouldst thou be so distracted? *Patrick.*

THE TRIUMPHS OF PIETY.

No triumphs are comparable to those of piety—no trophies so magnificent and durable as those which victorious faith erecteth ; they do far surpass the most famous achievements of pagan heroes. *Barrow.*

THE DIVINE DECREES.

THEN we shall easily be led into this scriptural hypothesis of the Divine de-

crees—viz., that as He decreed from all eternity to send His Son to be the Saviour of the world, so He then also determined that as many as should believe on Him should be saved, and such as did not so, should be damned; and then, what if we should find it to follow, from the nature of God's omniscience, that he must foreknow the individual persons that shall be saved or damned? Or, from the nature of His determinations, that only such and no other can be saved—namely, those He hath decreed to it: yet then it will be evidently to no purpose to gaze up to God's decrees: for then, whatever hath been written in the archives of heaven, it is certain it cannot contradict this—that if I believe and repent, and become a good and holy man, I shall be saved, or otherwise I shall be damned; and then all is plain before me, for in this case I have nothing further to do but

to make use of the means of grace which God affords me, and to look into my own heart and life for my evidences of heaven. *Goodman.*

GOOD AND EVIL.

IN many cases it is very hard to fix the bounds of good and evil, because these part, as day and night, which are separated by twilight. *Whichcot.*

OPPORTUNITY.

A GREAT deal of time is contracted in opportunity—which is the flower of time. *Ibid.*

BOOK OF NATURE.

GOD hath given to mankind a common library, his creatures; and to every man a proper booke, himself, being an abridgement of all the others, if thou reade with understanding, it will make thee a great master of philosophy, and a true servant of the divine Authour: if thou but barely reade, it will make thee

thy own wise man, and the authour's
foole. *Quarles.*

USE OF REBUKE.

IF any speak ill of thee, flee home to thy owne conscience, and examine thy heart: if thou be guilty, it is a just correction; if not guilty it is a faire instruction: make use of both, so shalt thou distill honie out of gall, and out of an open enemy, create a secret friend. *Ibid.*

SPIRITUAL PROGRESSION.

CHRIST has taught us the true way of ascending; he first descended and then ascended. These were Christ's ascensions:—He ascended unto the mount to pray and to teach; he ascended the cross to weep, the cross to suffer; and, after all, he ascended to heaven to reign in glory. These are the true degrees of ascending. Firstly, we must ascend to prayer: secondly, we must

ascend the mount to learn the way to blessedness: thirdly, we must ascend the mount to contemplate of glory, as he did when he went to be transfigured: fourthly, we must ascend upon our carnal appetites to weep for our sins: fifthly, we must ascend unto the cross to be crucified unto the world: and so, last of all, we shall ascend in good time, by the grace of God, to rejoice with Christ in glory. To all this, saith St. Bernard, may be annexed this short form of ascending:—First we must ascend *to* our heart—that is, to the knowledge of ourselves: then, *in* our heart—that is, to acknowledge our own infirmities: next, *from* our heart—that is, from the love of ourselves: and, last of all, *above* our heart—that is, to the love of Christ. *Sutton.*

INDOLENCE.

RATHER do nothing to the purpose, than be idle, that the Devill may finde

thee doing; the bird that sits is easily shot, when fliers 'scape the fowler; idleness is the dead sea that swallows all vertues, and the selfe made sepulcher of a living man; the idle man is the devill's hireling; whose livery is rags, whose diet and wages are famine, and diseases. *Ibid.*

DETECTION OF SIN.

HE who sins against men may *fear* discovery, but he who sins against God is *sure* of it. *Jones, of Nayland.*

PRIDE.

As thou desirest the love of God and man, beware of pride; it is a tumour in thy minde that breaks and poysons all thy actions; it is a worm in thy treasure which eates and ruines thy estate; it loves no man, is beloved of no man; it disparages vertue in another by detraction; it disrewards

goodnesse in itselfe, by vain glory; the friend of the flatterer, the mother of envy, the nurse of fury, the band of luxury, the sinne of devils, and the devill in mankind: it hates superiors, it scorns inferiors, it ownes no equals; in short, till thou hate it, God hates thee.

Quarles.

TRUE REPENTANCE.

TRUE repentance consists in the heart being broken *for* sin, and broken *from* sin. Some often repent, yet never reform; they resemble a man travelling a dangerous path, who frequently starts and stops but never turns back.

Thornton.

CENSURE.

BEE not censorious, for thou know'st not whom thou judgest; it is a more dextrous error to speak well of an evill man, than ill of a good man; and safer for thy judgment to be misled by simple charity than uncharitable wis-

dome: he may tax others with privilege that hath not in himselfe, what others may tax. *Quarles.*

THE BITTERNESS OF SIN.

HE that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it. *Charnock.*

A HOLY LIFE.

A HOLY life, spent in the service of God, and in communion with Him, is, without doubt, the most pleasant and comfortable life that any man can live in this world. *Melancthon.*

WORLDLY PLEASURES.

PLEASURES, like the rose, are sweet but prickly; the honey doth not countervail the sting, all the world's delights are vanity, and end in vexation; like Judas, while they kiss, they betray. I would neither be a stoic nor an epi-

cure—allow of no pleasure, nor give way to all; they are good sauce, but naught to make a meal of. I may use them sometimes for digestion, never for food.

Bp. Henshaw, 1640.

MALICIOUSNESS.

THE malicious man is so much no man's foe as his own; for while he is out of charity with others, God is so with him; if he loved himself he would not hate his brother. I will love all men for His sake that made them; but the Christian, because he is God's son, I will love him doubly—for his own sake—for his Father's sake. *Ibid.*

DEATH AND LIFE.

As he cannot rise again the resurrection of the body, that doth not first die the death of the body, no more can he be born the birth of the soul, that doth not first die the death of sin. It is necessary that he which will be born twice,

should die once while he lives, and he that will once rise the resurrection of life should die twice. That I may live ever, I will die daily. *Ibid.*

THE POISON OF SIN.

SINNE is a basiliske, whose eyes are full of venome, if thy eye of thy soule see her first, it reflects her own poyson and kills her; if she see thy soule unseen, or seen too late with the poyson, she kills thee; since therefore thou canst not escape thy sinne, let not thy sinne escape thy observation.

Enchiridion.

WORLDLY LOSS.

As there is no worldly gaine, without some losse, so there is no worldly losse without some gaine. If thou hast lost thy wealth, thou hast lost some trouble with it; if those are degraded from thy honour, thou art likewise freed from the stroke of envie; if sicknesse hath

blurred thy beauty, it hath delivered thee from pride. Set the allowance against the losse, and thou shalt find no losse great; he loses little or nothing, that reserves himself.

Enchiridion.

CHOICE OF FRIENDS.

DELIBERATE long before thou consecrate a friend; and when thy impartial judgement concludes him worthy of thy bosome, receive him joyfully, and entertaine him wisely; impart thy secrets, boldly, and mingle thy thoughts with his; he is thy very selfe; and use him so; if thou firmly think him faithful, thou makest him so. *Ibid.*

DEATH.

THERE is nothing more certain than death, nothing more uncertain than the time of dying. I will therefore be prepared for that at all times, which may come at any time, must come at one time or another. I shall not hasten

my death by being still ready, but sweeten it. It makes me not die the sooner, but the better. *Warwick.*

CIRCUMSPECTION.

So live with men as considering always that God sees thee: so pray to God, as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing, which may either wrong thy profession to ask, or God's honour to grant. *Henshaw.*

THE BIBLE.

THERE is such fulness in that Book that oftentimes it says much by saying nothing; and not only its expressions but its silences are teaching, like the dial in which the shadow as well as the light informs us. *Boyle.*

IMPENITENCE.

It is the greatest of all sins always to continue in sin. For where the cus-

tom of sinning waxeth greater, the conscience for sin grows the less; it is easier to quench a spark than a fire.

Warwick.

TRUE PRAYER.

THE speech of the tongue is best known to men; God best understands the language of the heart. The heart without the tongue may pierce the ears of heaven, the tongue without the heart speaks an unknown language. No marvel, then, if the desires of the poor are heard, when the prayers of the wicked are unregarded. I had rather speak three words in a speech that God knows, than pray three hours in a language that he understands not.

Ibid.

RESOLUTION AND REFORMATION.

RESOLUTION without action is a slothful folly, action without resolution is a foolish rashness. First know what is good to be done, then do that good,

being known. If forecast be not better than labour, labour is not good without forecast; I would not have my actions done without knowledge, nor against it. *Ibid.*

FRIENDLY REBUKE.

It is the folly of affection not to reprehend my erring friend, for fear of his anger: It is the abstract of folly to be angry with my friend for my error's reprehension. I were not a friend, if I should see my friend out of the way, and not advise him: I were unworthy to have a friend, if he should advise me (being out of the way) and I be angry with him. Rather let me have my friend's anger, than deserve it.

Ibid.

CONTENTMENT.

THERE is no estate of life so happy in this world, as to yield a Christian the perfection of content: and yet there is

no state of life so wretched in this world, but a Christian must be content with it. Though I can have nothing here that may give me true content, yet I will learn to be truly contented here with what I have. *Warwick.*

RELIGION AND REASON.

NATURE bids me love myself, and hate all that hurt me: reason bids me love my friends, and hate those that envy me; religion bids me love all and hate none. Nature showeth care, reason wit, religion love. Nature may induce me, reason persuade me, but religion shall rule me. I will hearken to nature in much, to reason in more, to religion in all. *Ibid.*

THE CHRISTIAN'S COURSE.

NATURE hath sent me abroad into the world, and I am every day travelling homeward. If I meet with store

of miseries in my way, discretion shall teach me a religious haste in my journey. And if I meet with pleasures, they shall pleasure me only by putting me in mind of my pleasures at home, which shall teach me to scorn these as worse than trifles. I will never more reckon a troublesome life a curse, but a blessing. A pleasant journey is dear bought with the loss of home. *Ibid.*

DUTIES.

OBSERVED duties maintain our credit, but secret duties maintain our life.

Flavel.

THE PHARISEE AND PUBLICAN.

I CANNOT see two sawyers work at the pit but they put me in mind of the Pharisee and the Publican; the one casts his eye upward, whilst his actions tend to the pit infernal: the other standing with a dejected countenance, whilst his hands and heart move up-

ward. It is not a shame to make show of our profession, so we truly profess what we make show of; but of the two I had rather be good, and not seem so, than seem good, and not be so.

Warwick.

FLEETING PLEASURES.

I SEE when I follow my shadow it flies me, when I fly my shadow it follows me. I know pleasures are but shadows, which hold no longer than the sunshine of my fortunes. Lest then my pleasures should forsake me, I will forsake them. Pleasure most flies me when I most follow it.

Ibid.

SENSE AND REASON.

OUR senses mislead our reason by false impressions, and reason also has its revenge by retorting the same trick on our senses. The passions of the soul disturb the senses, and excite impressions; and thus our two sources of

knowledge mutually lie and deceive each other. *Pascal.*

PROFESSION AND POSSESSION.

AN outward profession, however plausible, will not do without corresponding actions. How much better is it to have a peaceful sense of my own wretchedness and a humble waiting upon God for sanctifying grace, than to talk much and appear to be somebody in religion. *Owen.*

IGNORANCE OF GOD.

WE must not wonder that men do so little for God, and that the little they do, costs them so dear: they know him not; scarcely do they believe that He is. The belief they have of Him, is rather a blind deference to the authority of public opinion, than a lively and distinct conviction of the Divinity. They have no notion of God, except as an unknown something, and at a great

distance from us ; they look upon Him as a severe Being who makes great demands upon us, who thwarts our inclinations, who threatens us with mighty evils, and against whose terrible judgments it is necessary to take some precautions. These are the thoughts of those who reflect seriously on religion, and who are, notwithstanding, a very small number. Such a one does but fear Him without loving Him. Those who do but *fear*, know not God, for "God is love."

Fenelon.

THOUGHTS.

THOUGHTS! whence do they arise? what stuff are they made of? and what vigour is it that gives them such an instantaneous production? They are conceived in full maturity, and step into perfection at first. They scorn the gradation of bodies and the heavy successions of motion. They gain the race at a start, outstretch the speed of

gunpowder, and distance light and lightning. Thoughts take up no room. When they are right, they afford a portable pleasure, which one may travel with, without any trouble or incumbrance. *Collier.*

REASON AND SENSE.

THE lower your senses are kept, the better you may govern them. Appetites are commonly like two buckets, when one is at the top, the other is at the bottom. Now, of the two, I had rather the reason-bucket should be uppermost. The senses are some of them so mean, they relish scarcely any thing but what they beg for. *Ibid.*

REFLECTION.

A MAN may as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges nature, and turns more into disease

than nourishment. It is thought and digestion which make books serviceable, and gives health and vigour to the mind. *Collier.*

SELFISHNESS.

To be of a touchy, a peevish and a persecuting humour; to be quick in discovering a fault, and ready to spring out into revenge; to kindle and rage like gunpowder at the least spark, are signs that we are perfectly wrapt in our own interests, and are overgrown with selfishness and conceit. *Ibid.*

FORTITUDE.

To live only to nurse up decays, to feel pain and to wait upon diseases, is somewhat troublesome; but to bear sickness with decency is a noble instance of fortitude. He that charges an enemy does not show himself more brave than he that grapples handsomely with a disease. To do this without

abject complaints, without rage and expostulation, is a glorious combat.

Ibid.

AFFLICTIONS.

THE more we fear crosses, the more reason have we to think that we need them. We ought to judge of the violence of our disease by the violence of the remedies which our Spiritual Physician prescribes for us. *Fenelon.*

MODERATION.

HE that would relish success to purpose, should keep his passions cool, and his expectations low; and then it is possible that his fortune might exceed his fancy; for an advantage always rises by surprise; and is almost always doubled by being unlooked for.

MENTAL FACULTY.

THE operations of the mind are so peculiar, so foreign to all the appearances

of nature, that it is hard to assign them a proper original. Without thinking, we can have no sense of being; and with it we are—we cannot tell what; so that the same faculty seems to make us acquainted with, and strangers to ourselves.

LITTLE SINS.

LITTLE sins do greatly deface the image of God in the soul. Adam was at first created according to the similitude and likeness of God: he had the Divine Portraiture drawn upon his soul by the creating finger of the Almighty; and yet we see how little a sin defaced it, and spoiled him of all his glory. In curious pictures a small scratch is a great deformity. Certainly the image of God is such a curious piece of workmanship, that the least scratch or flaw in it, by the least sin, deforms and turns that which before was the image of God, into the image of the devil.

There are more beyond comparison that perish and go down to hell by the commission of *little sins*, than by those that are more notorious and infamous. Here perisheth the hypocrite and here the formal professor: here perisheth your honest, civil, neighbourly man, that is so fair and upright in his dealing, that you can see nothing that is gross and scandalous by him. Oh! but yet the blood of their precious and immortal souls runs out and is spilt for ever, through those insensible wounds that *little sins* do make. *Hopkins, 1666.*

CHRISTIANS LIKE STARS.

It has been observed that those are the fixed stars that tremble most. So Christians, who are fixed immoveably in the unchangeable love of God, are as stars fixed to the heavens in their orbs; yet they are most of all in trepidation and trembling, when they reflect

upon themselves, and think that, instead of being stars in heaven, they might have been firebrands in hell.

Hopkins, 1666.

PRAYER.

HE who prays as he ought will endeavour to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying frame is utterly inconsistent with the love of any sin.

Owen.

THANKFULNESS.

MANY favours which God giveth us ravell out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

Thomas Fuller.

SELF-INSPECTION.

ONE hour of solitude passed in sincere and earnest prayer, or the conflict

with and conquest over a single passion or bosom sin, will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the schools without them. *Coleridge.*

FEAR OF MAN.

HE that unduly fears man, cannot truly fear God; and he that lives much in the fear of God, will not regard overmuch what man can do unto him; the want of faith is the root of all such fear, which becomes less and less, as faith gathers strength and increases in the soul. *Ambrose Serle.*

CHARACTER.

It is with our faculties, as with our affections: what first seizes holds fast. It is a vulgar theme that man is a compound of contrarities, which breed a restless struggle in his nature, between flesh and spirit, the beast and the an-

gel, earth and heaven, ever weighed down and ever bearing up. During which conflict the character fluctuates; when either side prevails, it is then fixed for vice or virtue. And life, from different principles takes a different issue. It is the same in regard to our faculties. Sense at first besets and overbears the mind. The sensible appearances are all in all: our reasonings are employed about them: our desires terminate in them: we look no farther for realities or causes: till intellect begins to dawn, and cast a ray on this shadowy scene. *Berkeley.*

SOUL AND BODY.

I CANNOT comprehend why any one, who admits the union of the soul and body, should pronounce it impossible for the human nature to be united to the divine, in a manner ineffable and incomprehensible by reason. Neither

can I see any absurdity in admitting, that sinful man may become regenerate or a new creature, by the grace of God reclaiming him from a carnal life to a spiritual life of virtue and holiness. And since the being governed by sense and appetite is contrary to the happiness and perfection of a rational creature, I do not at all wonder that we are prescribed self-denial. *Ibid.*

INDOLENCE.

SLOTH makes all things difficult, but industry all easy; he that riseth late must trot all day, and shall scarcely overtake his business at night; while laziness travels so slowly that poverty soon overtakes him. *Franklin.*

HOPE.

NEVER quit your hopes. Hope is often better than enjoyment. It is certainly a very pleasant and healthy pas-

sion. A hopeless person is deserted by himself, and he who forsakes himself is soon forsaken by his friends and fortune.

Berkeley.

PRAYER AND DESIRE.

WOULDEST thou know the lawfulness of the action which thou desirest to undertake? Let thy devotion recommend it to divine blessing; if it be lawfull, thou shalt perceive thy heart encouraged by thy prayer; if unlawfull, thou shalt finde thy prayer discouraged by thy heart. That action is not warrantable, which either blushes to begge a blessing, or having succeeded, dares not present thanksgiving.

Enchiridion.

PRAISE AND BLAME.

IF evill men speake good, or good men evill of thy conversation, examine all thy actions, and suspect thyselfe. But if eville men speake eville of thee, hold it as thy honour, and by way of

thankfulness, love them, but upon condition, that they continue to hate thee. *Ibid.*

MEDITATION.

MEDITATION is the life of the soule ; action is the soule of meditation ; honour is the reward of action : so meditate, that thou mayst do ; so do, that thou mayst purchase honour : for which purchase, gives God the glory. *Ibid.*

DIVINE MANIFESTATIONS.

God is a declaratory Deity. The whole year is to His saints a continual Epiphany—one day of manifestation. In every minute that strikes upon the bell is a syllable—nay, a syllogism from God. God translates Himself in particular works—nationally and personally. If I be covetous, God will tell me that heaven is a pearl, a treasure : if cheerful and affected with mirth, that heaven is all joy : if ambitious and hungry of preferment, that

heaven is all glory: if sociable and conversible, that it is a communion of saints.

Donne.

ANGELS.

THE starry heaven is but as it were the floor or pavement of a heaven above it, the supreme or highest heaven, which is by consent of nations the place of the Almighty's most especial presence: all men by a kind of natural instinct, with minds, eyes, and hands lifted up, directing thither their prayers to God; and can we fancy that the universal King hath no servants to wait on Him in His presence-chamber, when we see so many paying their devotion to Him at so great a distance here below? Natural reason, therefore, directs and leads us to an acknowledgment that there are certain intelligent creatures in the upper world, who as they are more remote from the dregs of matter wherein we are immersed,

so they are of a more pure, refined, and excellent substance, and as far exceeding us in their way of understanding and glorifying the supreme God, as they are of nearer admission to the place where His glory is in the most especial manner manifested; and these are they who in our sacred writings are known by the name of Angels. *Bull.*

FAME.

NOR is the desire of fame so vain as divers have rigidly imagined: fame being (when belonging to the living) that which is more gravely called a steady and necessary reputation; and without it, hereditary power, or acquired greatness, can never quietly govern the world. 'Tis of the dead a musical glory, in which God, the Author of excellent goodness, vouchsafes to take a continual share: for the remembered virtues of great men are

chiefly such of his works (mentioned by King David) as perpetually praise him: and the good fame of the dead prevails by example, much more than the reputation of the living, because the latter is always suspected by our envy, but the other is cheerfully allowed and religiously admired: for admiration (whose eyes are ever weak) stands still, and fixes its gaze upon great things acted far off; but, when they are near, walks slightly away as from familiar objects. Fame is to our sons a solid inheritance, and not unuseful to remote posterity; and, to our reason, 'tis the first, though but a little, taste of eternity. *Davenant.*

HONESTY OF PURPOSE.

LET thy conversation with men be sober and sincere; let thy devotion to God be dutifull and decent; let the one be hearty, and not haughty, let the

other be humble and not homely; so live with men as if God saw thee, so pray to God as if men heard thee.

Enchiridion.

WE ARE NOT OUR OWN.

IF thou owest thy whole selfe to thy God for thy creation, what hast thou left to pay for thy redemption, that was not so cheap as thy creation? In thy creation, he gave thee thy selfe, and by thy selfe to him; in thy redemption hee gave himselfe to thee, and through him restored thee to thy selfe; thou art given and restor'd: now what owest thou unto thy God? if thou hast paid all thy debts, give him the surplusage, and thou hast merited.

Ibid.

CONVERSATION.

IN thy discourse take heed what thou speakest, to whome thou speakest, how thou speakest, and when thou

speakest; what thou speakest, speak truly, when thou speakest, speak wisely. A fool's heart is in his tongue; but a wise man's tongue is in his heart.

Enchiridion.

ABSTINENCE.

IF thou wouldst preserve a sound body, use fasting and walking; if a healthful soule, fasting and praying; walking exercises the body, praying exercises the soule, fasting cleanses both.

Ibid.

THE CHRISTIAN.

IF you desire to have his picture, here it is: the true gentleman is one that is God's servant, the world's master, and his own man; his virtue is his business—his study his recreation—contentedness his rest—and happiness his reward: God is his Father—the Church is his mother—the saints his brethren—all that need him his friends—and heaven his inheritance: religion

his mistress—piety and justice her ladies of honour—devotion is his chaplain—chastity his chamberlain—sobriety his butler—temperance his cook—hospitality his housekeeper—prudence his steward—charity his treasure—piety his mistress of the house—and discretion the porter to let in and out as is most fit. Thus is his whole family made up of virtues, and he the master of his family. He is necessitated to take the world in his way to heaven; but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him all in two words—he is a man and a Christian. *Clement Ellis.*

MALICE.

To do another man a diskindness, merely because he has done me one, serves to no good purpose and to many evil ones: for it contributes nothing to the reparation of the first injury (it

being impossible that the *act* of any wrong should be rescinded, though the *permanent effect* may); but, instead of making up the breach of my happiness, it increases the objects of my pity, by bringing a new misery into the world more than was before; and occasions fresh returns of malice, one begetting another, like the encirclings of disturbed water; till the evil becomes fruitful and multiplies into a long succession, a genealogy of mischiefs.

Norris of Bemerton.

FAITH AND WORKS.

THERE is the same analogy and connection between our intentions and our actions, as there is betwixt faith and good works. If we have faith and are destitute of good works, this is a dead faith: if we perform good works, and are destitute of true faith, those works are unprofitable. If we fast, pray, mortify our bodies, give alms to the

poor, renounce the pleasures and diversions of the world, and have not faith, we may possibly receive our reward at the hands of men, but we shall have no recompense for them before God; because He approves of no works but what are entire, sincere, and in their kind perfect; and those which are done without faith want that integrity, truth, and perfection, which they ought to have: and, on the other side, if we have faith but do not show it by works worthy of a true believer, we shall not be justified in the sight of God. We are in the true way, but we do not walk in that way—we have the foundation, but we build nothing upon that foundation—the root of the matter is in us, but we bring forth no fruit.

Bp. Smalbridge.

OBEDIENCE.

LET the ground of all thy religious actions be obedience, examine not why

it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.

Quarles.

FREQUENT PRAYER.

PRAY often, because thou sinnest always; repent quickly, lest thou die suddenly. He that repents it, because he wants power to act it, repents not of a sin till he forsakes not; he that wants power to actuate his sin, hath not forsaken his sin, but his sin him. *Ibid.*

LIFE A DREAM.

RECALL to your imagination what you so lately beheld and admired. All vanished like a dream!—gone into air, into the dust, and into dead masses! It is amazing to think what an infinity of pleasing objects have perished; so soon perished and gone! Just as yesterday the fair profusion was *here*; now it is no more to us than the earliest beauty

of Eden. It is gone, and for ever gone! never to be that beauty again—that is, identically. The change is as if some celestial countenance had for a while beamed in smiles on the earth, but were now averted to some other world; and then the earth had no power to retain the glory and beauty; they disowned and left it; and left us on the bare ground over which the vision of enchantment had been spread.

John Foster.

PARENTAL DEPARTMENT.

So behave thyself among thy children, that they may love and honour thy presence: be not too fond, lest they fear thee not: be not too bitter, lest they fear thee too much, too much familiarity will embolden them, too little countenance will discourage them, so carry thyself, that they may rather fear thy displeasure, than thy correc-

tion, when thou reprovest them, doe it in season, when thou correctest them, doe it not in passion: as a wise child makes a happy Father, so a wise Father makes a happy child. *Quarles.*

BENEFITS OF ADVERSITY.

No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward—God so dresses us for heaven. *Jeremy Taylor.*

ANGELIC BEINGS.

It seems we are led not only by revelation but by common sense, observing and inferring from the analogy of visible things, to conclude there are innumerable orders of intelligent beings more happy and more perfect than

man, whose life is but a span, and whose place upon this earthly globe is but a point in respect of the whole system of God's creation. We are dazzled, indeed, with the glory and grandeur of things here below, because we know no better. But I am apt to think, if we knew what it was to be an angel for one hour, we should return to this world, though it were to sit on the brightest throne in it, with vastly more loathing and reluctance than we would now descend into a loathsome dungeon or sepulchre.

Berkeley.

MYSTERY OF CREATION.

WE are perfectly ignorant how the sun was formed, how the planets were projected at the creation, how they are still retained in their orbits by the power of gravity; but we admit, notwithstanding, that the sun was formed, that the planets were then projected, and that

they are still retained in their orbits. The machine of the universe is in the hand of God. He can stop the motion of any part, or the whole of it, with less trouble and less danger of injuring it, than you can stop your watch.

Bp. Watson.

HUMAN ASPIRATIONS.

ALL lower natures find their highest good in semblances and seekings of that which is higher and better. All things strive to ascend, and ascend in their striving. And shall man alone stoop? Shall his pursuits and desires, the reflections of his inward life, be like the reflected image of a tree on the edge of a pool, that grows downward, and seeks a mock heaven in the unstable element beneath it, in neighbourhood with the slim water-weeds and oozy bottom-grass, that are yet better than itself and more noble, in as

far as substances that appear as shadows, are preferable to shadows mistaken for substances? No! it must be a higher good to make you happy. While you labour for any thing below your proper humanity, you seek a happy life in the region of death.

Coleridge.

INCESSANT CHANGES.

BEHOLD! through a vast tract of sky before us, the mighty Atlas rears his lofty head, covered with snow above the clouds. Beneath the mountain's foot, the rocky country rises into hills, a proper basis of the ponderous mass above, where huge embodied rocks lie piled one upon another, and seem to prop the high arch of heaven. See! with what trembling steps poor mankind tread the narrow brink of the deep precipices; from whence with giddy horror they look down, mistrusting even the ground which bears them; whilst they

hear the hollow sound of torrents underneath, and see the ruin of the impending rock; with falling trees which hang with their roots upwards, and seem to draw more ruin after them. Here thoughtless men, seized with the newness of such objects, become thoughtful, and willingly contemplate the incessant changes of the earth's surface. They see, as in one instant, the revolutions of past ages, the fleeting forms of things, and the decay of even this our globe; whose youth and first formation they consider, while the apparent spoil and irreparable breaches of the wasted mountain show them the world itself only as a noble ruin, and make them think of its approaching period.

Shaftesbury.

POWER OF TEMPTATION.

I KNOW from experience that habit can, in direct opposition to every con-

viction of the mind, and but little aided by the elements of temptation, induce a repetition of the most unworthy actions. The mind is weak where it has once given way. It is long before a principle *restored* can become as firm as one that has never been moved. It is as in the case of the *mound* of a reservoir: if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that, if it give way again, it will be in *that place*.

Foster.

VIRTUE.

CERTAINLY virtue is like precious odors, most fragrant when they are crushed; for prosperity doth best discover vice, but adversity doth best discover virtue. If you listen even to David's harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Spirit hath laboured

more in describing the afflictions of Job than the felicities of Solomon.

Bacon.

PRAYER.

‘ORATIO est clavis diei, et sera noctis,’—Prayer is the key of the day, and lock of the night. And we should every day begin and end, bid ourselves good-morrow, and good night with prayer. This will make our labour prosperous, and our rest sweet.

Lord Berkeley, 1670.

WAY OF LIFE.

IF the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life. *Beveridge.*

DEFORMITY.

MOCK not at those who are misshapen by nature. A poor man is a picture of God’s own making, but set in a plain frame, not gilded; a deformed man is also His workmanship, but

not drawn with even lines and lively colors. Their souls have been the chapels of sanctity, whose bodies have been the 'spitalls of deformity.

Fuller.

REPENTANCE.

WITH the same height of desire thou hast sinned, with the like depth of sorrow thou must repent; thou that hast sinned to-day, deferre not thy repentance till to-morrow : he that hath promised pardon to thy repentance, hath not promised life till thou repent.

Quarles.

FEAR OF EVIL.

IF evils come not, then our fears are
vain,
And if they do, fear but augments the
pain.

Sir Thomas More.

LIFE'S JOURNEY.

MAKE philosophy thy journey, theology thy journey's end : philosophy is a pleasant way, but dangerous to him

that either tires or retires : in this journey, it is safe neither to loiter, nor to rest, till thou hast attained thy journey's end : he that sits down a philosopher, rises up an atheist.

TIME.

EVEN such is Time, that takes on trust,
Our youth, our joys, our all we have,
And pays us but with age and dust,
Who in the dark and silent grave,
When we have wander'd all our ways,
Shuts up the story of our days !
But from this earth, this grave, this dust,
My God shall raise me up, I trust.

Raleigh.

DESPAIR.

DESPAIR antedates a misfortune, and torments a man before his time. It preys upon the vitals, like Prometheus' vulture, and eats out the heart of all other satisfactions. It cramps the powers of nature, and cuts the sinews

of enterprise. I would not despair unless I knew the irrevocable decree was past, unless I saw my misfortune recorded in the book of fate, and signed and sealed by necessity. To believe a business impossible is the way to make it so. How many feasible projects have miscarried through despondency, and been strangled in the birth by a cowardly imagination! *Collier.*

EMULATION.

EMULATION is a handsome passion; it is enterprising, but just withal: it keeps a man within the terms of honour, and makes the contest for glory fair and generous. He strives to excel, but it is by raising himself, not by depressing another. *Ibid.*

IMMORTALITY,

THE more we sink into the infirmities of age, the nearer we are to immortal

youth. All people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from midnight into noon on the sudden; to be decrepit one minute, and all spirit and activity the next, must be an entertaining change. To call this dying is an abuse of language. *Ibid.*

FORGIVENESS.

HATH any wronged thee? be bravely reveng'd: sleight it, and the work's begun; forgive it, and 'tis finisht; he is below himselfe that is not above an injury. *Enchiridion.*

COURAGE.

COURAGE, by keeping the senses quiet, and the understanding clear, puts us in a condition to receive true intelligence, to make just computations upon danger, and pronounce rightly upon that which threatens us. Inno-

cence of life, consciousness of worth, and great expectations are the best foundations of courage. These ingredients make a richer cordial than youth can prepare. They warm the heart at eighty, and seldom fail in operation.

Collier.

INTEMPERANCE.

WHEN a man drinks hard, the blood boils over, and the passions rise and grow mutinous. In such a dangerous juncture the guards should be doubled, and twice as much sense summoned in as would serve for an ordinary occasion. Now, to part with one's reason, when we have need of as much more, if we could get it, is like breaking the compass, and throwing the pilot overboard in a storm.

Ibid.

CHRISTIAN PROGRESS.

You must hold intercourse with God, or your soul will die. You must walk

with God, or Satan will walk with you. You must grow in grace, or you will lose it; and you cannot do this but by appropriating to this object a due portion of your time, and diligently employing suitable means. *Cecil.*

DEATH.

DEATH is a port, whereby we pass to joy;
Life is a lake, that drowneth all in pain;
Death is so near, it ceaseth all annoy:
Life is so livid, that all it yields is vain.
And as by life to bondage man was
brought,
Even so likewise by death was freedom
wrought. *Earl of Surrey.*

PATIENCE UNDER INJURIES.

HATH any wounded thee with injuries? meet them with patience; hastie words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scarre. It is

more noble, by silence to avoid an injury, than by argument to overcome it.

Enchiridion.

RESURRECTION.

As for the resurrection of the dead, I do not conceive it so very contrary to the analogy of nature, when I behold vegetables left to rot in the earth, rise up again with new life and vigour; or a worm, to all appearance dead, change its nature, and that, which in its first being crawled on the earth, become a new species, and fly abroad with wings.

Berkeley.

OUR HEAVENLY HOME.

LET us consider that Paradise is our country, as well as theirs; and so we shall begin to reckon the Patriarchs as our fathers. Why do we not, then, hasten and run, that we may behold our country, and salute our parents? A great multitude of dear ones is there

expecting us; a vast and mighty crowd of parents, brothers and children, secure now of their own safety, anxious yet for our salvation, longs that we may come to their sight and embrace—to that joy which will be common to us and to them—to that pleasure expected by our celestial fellow-servants, as well as ourselves—to that full and perpetual felicity.

Bede.

INSTABILITY.

BE not instable in thy resolutions, nor various in thy actions, nor inconstant in thy affections; so deliberate, that thou mayst resolve; so resolve, that thou mayst performe; so performe, that thou mayst persevere: mutability is the badge of infirmity.

Enchiridion.

LOVE OF OUR NEIGHBOUR.

LOVE thy neighbour for God's sake, and God for his owne sake, who created all things for thy sake, and re-

deemed thee for his mercy sake: if thy love hath any other object, it is false love: if thy object have any other end, it is selfe love. *Ibid.*

MEDITATION.

ALL endeavours aspire to eminency: all eminencies do beget an admiration. And this makes me believe that contemplative admiration is a large part of the worship of the Deity. Nothing can carry us so near to God and heaven as this. The mind can walk beyond the sight of the eye; and (though in a cloud) can lift us into heaven while we live. Meditation is the soul's perspective glass: whereby, in her long remove, she discerneth God, as if He were nearer hand. *Feltham.*

ASPIRATION.

I HAVE seen a lark rising from his bed of grass and soaring upwards, sing-

ing as he rises, and in hopes to get to Heaven and climb above the clouds; but the poor bird was beaten back with the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than all the vibrations of his wings served to exalt him till the little creature was forced to sit down and pant, and stay till the storm was overpast; and then it made a prosperous flight; for then it did rise and sing, as if it had learned music and motion from some angel as he passed some time through the air. So is the prayer of the good man when agitated by any passion. He fain would speak to God, and his words are of this earth, earthy; he would look to his Maker, but he could not help seeing also that which distracted him, and a tempest was raised and the man overruled; his prayer was broken and his

thoughts were troubled, and his words ascended to the clouds, and the wandering of his imagination recalled them, and in all the fluctuating varieties of passion they are never like to reach God at all. But he sits him down and sighs over his infirmity, and fixes his thoughts upon things above, and forgets all the little vain passages of this life, and his spirit is becalmed, and his soul is even and still, and then it softly and sweetly ascends to heaven on the wings of the Holy Dove, and dwells with God, till it returns, like the useful bee, loaded with a blessing and the dew of heaven. *Jeremy Taylor.*

GOODNESS.

GOODNESS, like the river Nile, overflows its banks to enrich the soil, and to throw plenty into the country. Goodness is generous and diffusive: it is largeness of mind and sweetness of

temper—balsam in the blood, and justice sublimated to a richer spirit. Goodness is justice and somewhat more. Goodness is modest and sincere, inoffensive and obliging: it ruffles and disturbs nobody, nor puts any thing to pain without necessity. *Collier.*

INTELLECTUAL PLEASURES.

INTELLECTUAL pleasures are of a nobler kind than any others. They belong to beings of the highest order. They are the inclinations of heaven, and the entertainments of the Deity.

Ibid.

IMPROVEMENT OF TIME.

THE hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts;

or in other words, because the one is always wishing it away, and the other always enjoying it. *Addison.*

WAGES OF SIN.

THE wages that sin bargains for with the sinner are, life, pleasure, and profit; but the wages it pays him with are, death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.

Dr. South.

SELFISHNESS.

He that is sensible of no evil but what he feels, has a hard heart; and he that can spare no kindness from himself, has a narrow soul. *Collier.*

FEAR OF DEATH.

CHRIST feared to die that thou mightest not fear to die, but mightest trust in Him who raised Jesus from the dead

on the third day. Put thy trust in Him alone, O Christian, despair not for any weakness of thine. *Ogerius.*

THE CROSS.

THE cross is the concord of Scriptures, and, as it were, the boundary and border-land of old and new things. The cross confederates heaven and earth: the cross re-joins men and angels in the unanimity of their ancient concord. The cross is the death of vice, and the fountain and life of all virtue. The cross is the courage of those that are fighting bravely; the recovery of those that are fallen; the crown of those that are victorious. The cross subjects us to a momentary death, and recompenses us with eternal life. *Peter Damiani.*

HOLY SCRIPTURE.

WHAT else is Holy Scripture but a letter from the Almighty God to his creature. The King of heaven, the

Lord of men and of angels, has sent you a letter to conduct you to eternal life, and yet you delay to read it zealously. Learn the mind of God in the word of God. *Gregory of Rome.*

PERFECT THROUGH SUFFERING.

By the bitter cup of sorrow we attain to glory. Let him who has attained to the dignity of a friend of God, look on himself as he is in himself, and on the gifts received as something sublime, exalted above himself. *Ibid.*

AFFECTION.

LET the foundation of thy affection be vertue, then make the building as rich, and as glorious as thou canst, if the foundation be beauty, or wealth, and the building vertue, the foundation is too weak for the building, and it will fall. Happy is he, the pallace of whose affection is founded upon vertue, walled

with riches, glazed with beauty, and roofed with honour. *Enchiridion.*

BESETTING SIN.

EVERY man's own besetting sin is the tempest. You love God; you walk upon the sea; the swellings of this world are under your feet. When your heart fluctuates with the desire of sin, call on the divinity of Christ, that you may conquer that desire. *Anselm.*

PRESERVATIVE AGAINST SIN.

A HEART in heaven will be a most excellent preservative against sin. It will keep the heart well employed. When we are idle, we tempt the devil to tempt us: as careless persons make thieves. *Baxter.*

PENALTIES OF POVERTY.

THE necessitous man has neither hands, lips, nor understanding, for his own or his friend's use. He is slighted

in men's conversation, overlooked in their assemblies, and repulsed from their doors. In a word, after all you can say of a man, conclude that he is rich, and you have made him friends; nor have you utterly overthrown a man in the world's opinion, till you have said—he is poor. *Steele.*

IGNORANCE.

So long as thou art ignorant, be not ashamed to learn: he that is so fondly modest, not to acknowledge his own defects of knowledge, shall in time be so foully impudent to justify his own ignorance; ignorance is the greatest of all infirmities, and, justified, the chiefest of all follies. *Quarles.*

GOOD ACTIONS.

God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be

not seconded by a good action, the want of that action is thereby made so much the more criminal and inexcusable. A good inclination is but the first rude draught of virtue; but the finishing strokes are from the will, which, if well disposed, will by degrees perfect; if ill disposed, will by the superinduction of ill habits, quickly deface it.

South.

MORAL WARFARE.

THE moral warfare which every rational and accountable creature has to sustain, pregnant with consequences which reach to eternity, possesses an intrinsic and essential importance, totally independent of the magnitude of the events, or the publicity and splendour of the scenes to which it is attached. The moral history of a beggar, which faithfully revealed the interior movements of his mind, and laid open the secret causes which contrib-

uted to form and determine his character, might enlarge and enlighten the views of a philosopher. *Robert Hall.*

CLOSE OF LIFE.

THE last act of life is sometimes like the last number in a sum, ten times greater than all the rest. *Collier.*

PERSONAL RESPONSIBILITY.

HE that has the business of life at his disposal, and has nobody to account to for his minutes, but God and himself, may, if he pleases, be happy without drudging for it. He needs not flatter the vain, nor be tired with the impertinent, nor stand to the courtesy of knavery and folly. He needs not dance after the caprice of a humourist, nor bear a part in the extravagance of another. His fate does not hang upon any man's face; a smile will not transport him, nor a frown ruin him; for his

fortune is better fixed than to float upon the pleasure of the nice and changeable.

Collier.

MODESTY OF LEARNING.

LEARNING gives us a fuller conviction of the imperfections of our nature; which, one would think, might dispose us to modesty: for the more a man knows, the more he discovers his ignorance.

Ibid.

OBJECT OF LIFE.

LIFE was given for noble purposes, and therefore we must not part with it foolishly. It must not be thrown up in a pet, nor sacrificed to a quarrel, nor whined away in love.

Ibid.

LIFE FLEETING.

LIFE, like an ill-gotten estate, consumes insensibly, in despite of all imaginable frugality. Infancy is a state of hope, and has the tenderness of parents, or the compassion of strangers to support it. Youth, like a blossom,

gives us beauty in hand and fruit in prospect; but age grows worse and worse upon the progress, sinks deeper in sorrow and neglect, and has no relief to expect but the grave.

Collier.

CHRISTIANITY.

IF ever Christianity appears in its power, it is when it erects its trophies on the tomb: when it takes up its votaries where the world leaves them, and fills the breast with immortal hope in dying moments. *Robert Hall.*

PLEASURE.

PLEASURE is pursued where it seems most renounced, and aimed at even in self-denial. All voluntary poverty, all the discipline of penance, and the mortifications of religion are undertaken upon this view. A good man is contented with hard usage at present, that he may take his pleasure in the

other world. In short, to dispute the goodness of pleasure is to deny experiment, and contradict sensation, which is the highest evidence. *Robert Hall.*

THE MIND.

THE mind, by a sort of natural magic, raises the ghost of a departed pleasure, and makes it appear without any dependence upon space or time. This almost omnipresence of an advantage, is a circumstance of value; it gives opportunity for use and repetition, and makes it so much the more one's own.

Ibid.

PLEASANTRY.

AN inoffensive pleasantness is a good quality to improve friendship. It enlivens conversation, relieves melancholy, and conveys advice with better success than naked reprehension. This gilding the pill reconciles the palate to the prescription, without weakening the force

of the ingredients; and he who can cure by recreation, and make pleasure the vehicle of health, is a doctor in good earnest. *Robert Hall.*

TRUE COURAGE.

TRUE courage is the result of reasoning. A brave mind is always impregnable. Resolution lies more in the head than in the veins, and a just sense of honour and of infamy, of duty and of religion, will carry us further than all the force of mechanism. *Collier.*

WEALTH.

WEALTH is a rank soil, in which, unless carefully managed, the weeds will quickly spring up, overtop the plants and choke the grain. *Ibid.*

NATIONAL RELIGION.

It is an infallible signe of approaching ruine in a Republick when religion is neglected, and her establisht ceremo-

nies interrupted, the joy of Jerusalem depends upon the peace of Sion.

Enchiridion.

WANTON JESTS.

WANTON jests make fools laugh, and wise men frown. Scoff not at the natural defects of any which are not in their power to amend. O 'tis cruelty to beat a cripple with his own crutches. No time to break jests when the heart-strings are about to be broken. He that will lose a friend for a jest, deserves to die a beggar by the bargain.

Thomas Fuller.

HUMAN IMPOTENCY.

O LORD, take my heart, for I cannot give it; and when thou hast it, oh keep it, for I cannot keep it for thee: and save me in spite of myself, for Jesus Christ's sake.

Fenelon.

REPENTANCE.

IF I may be permitted to drop one tear as I enter the portals of the city of God,

it will be at taking an eternal farewell of
that beloved and profitable companion
—Repentance. *Rowland Hill.*

ANGELIC MINISTERIES.

OUR walls of flesh, that close our souls,
God knew how weak, and gave
A farther guard, even every man, an
angel guide to save.
And men for us be angels, while they
work our souls to save. *Warner.*

CONSTANT PRAYER.

THE seeking of God should be the
prologue to all our affairs; we are en-
joined first to pray, and then deter-
mine: "Thou shalt make thy prayer
unto him; thou shalt also decree a
thing, and it shall be established unto
thee." The interesting Providence in
our concerns is the highway to success.
The reason we miscarry is because we
consult not God, but determine without

him, and then we have no reason to complain of him for not prospering our way when we never commended our affairs to his conduct. *Charnock.*

REPENTANCE OF SIN.

So often as thou rememberest thy sinnes without grieffe, so often thou repeatest those sinnes for not grieffeing: he that will not mourne for the evill which he hath done, gives earnest for the evill he means to doe, nothing can asswage that fire which sinnes hath made, but only that water which repentance hath drawne. *Quarles.*

JUDICIOUS SILENCE.

HE cannot be wise that speaks much, or without sense, or out of season; nor be known for a fool that says nothing. It is a great misery to be a fool; but this is still greater, that a man cannot be a fool but he must show it. It were well for such a one if he could be taught to conceal his foolishness, but

then there would be no fools. He is not a fool that hath unwise thoughts, but he that utters them. Even concealed folly is wisdom. And sometimes wisdom uttered is folly; while others care how to speak, my care shall be how to hold my peace. *Hall.*

CONFESSION.

WHEN thy tongue and heart agree not in confession, that confession is not agreeable to God's pleasure: he that confesses with his tongue, and wants confession in his heart, is either a vaine man, or an hypocrite: he that hath confession in his heart, and wants it in his tongue, is either a proud man, or a timorous. *Ibid.*

IDLENESS.

IDLENESS is more troublesome to a good mind than to do nothing: for, beside the furtherance of our estate, the mind doth both delight and better itselfe with

exercise. There is this difference, then, betwixt labour and idleness, labour is a profitable and pleasant trouble, but idleness is a trouble both unprofitable and comfortless. *Hall.*

SIMPLICITY AND PURITY.

SIMPLICITY and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention; purity in the affection. Simplicity tends to God, purity apprehends and tastes him.

Thomas à Kempis.

MEMORY.

OVERBURTHEN not thy memory to make so faithfull a servant a slave. Remember Atlas was weary. Have as much reason as a camell, to rise when thou hast thy full load. Memory, like a purse, if it be over full that it cannot shut, all will drop out of it. Take heed of a gluttinous curiositie to

feed on many things, lest the greediness of the appetite of thy memory spoyle the digestion thereof. Spoyle not thy memory with thine own jealousie, nor make it bad by suspecting it. How canst thou find that true which thou wilt not trust? Marshal thy notions into a handsome method. One will carrie twice more weight, trust and packt up in bundles, than when it lies untowardly flapping about his shoulders.

Fuller.

BAD COMPANY.

SIR Peter Lely made it a rule never to look at a bad picture, having found by experience that whenever he did so, his pencil took a hint from it. Apply this to bad books and bad company.

RECONCILIATION.

If thou hast wrong'd thy brother in thought, reconcile thee to him in thought; if thou hast offended him in

words, let thy reconciliation be in words; if thou hast trespassed against him in deeds, by deeds be reconciled to him; that reconciliation is most kindly which is most in kind. *Quarles.*

GOOD DEEDS.

WHEN thy hand hath done a good act, aske thy heart if it be well done: the matter of a good action is the deed done: the form of a good action is the manner of the doing, in the first, another hath the comfort, and thou the glory, in the other, thou hast the comfort, and God the glory: that deed is ill done wherein God is no sharer.

Enchiridion.

BEAUTY.

GAZE not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee; if thou like it, it deceives thee; if thou love it, it disturbs thee; if thou lust after it, it destroys thee; if vertue

accompany it, it is the heart's paradise; if vice associate it, it is the soule's purgatory; it is the wise man's bone-fire—the foole's furnace. *Enchiridion.*

GREATNESS OF GOD.

THINKE of God (especially in thy devotion) in the abstract, rather than the concrete, if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceived subject; if thou thinke him great, thy bounded concept is apt to cast him into a comprehensible figure: conceive him, therefore, a diffused goodnesse without quality, and represent him an incomprehensible greatnesse without quantity.

Ibid.

TRUE RELIGION.

IF thou and true religion be not as yet met; or met unknowne; by these markes thou shalt discover it. First, it is a religion that takes no pleasure in

the expense of blood. Secondly, it is a religion, whose tenets crosse not the booke of truth. Thirdly, it is a religion, that takes most from the creature, and gives most to the creatour. If such a one thou meet with, assure thy selfe it is the right, and therefore professe it in thy life, and protect it to thy death.

Enchiridion.

PITY.

WHEN thou seest misery in thy brother's face, let him see mercy in thine eye; the more the oyle of mercy is poured on him by thy pity, the more the oyle in thy cruse shall be encreased by thy pity.

Ibid.

VIRTUE AND VICE.

IF thou takes paines in what is good, the paines vanish, the good remaines, if thou take pleasure in what is evill, the evill remaines, and the pleasure vanishes; what art thou the worse for

paines, or the better for pleasure, when both are past. *Enchiridion.*

FEAR OF SINNING.

To tremble at the sight of thy sinne, makes thy faith the lesse apt to tremble; the devils beleeve and tremble, because they tremble at what they beleeve; their believe brings trembling; thy trembling brings believe. *Ibid.*

DANGEROUS FRIENDSHIPS.

WITH three sorts of men enter no serious friendship: the ingratefull man, the multiloquious man, the coward: the first cannot prize thy favours: the second cannot keep thy counsell: the third dare not vindicate thy honour. *Ibid.*

SELF-SCRUTINY.

READE not bookes alone, but men, and amongst them chiefly thyselfe: if thou find anything questionable there,

use the commentary of a severe friende, rather than the glosse of a sweete-lipt flatterer; there is more profit in a distastefull truth, than deceitfull sweetness.

Enchiridion.

HOW LIFE IS FED.

THE birds of the aire die to sustaine thee; the beasts of the fields die to nourish thee, the fishes of the sea die to feed thee. Our stomack are their common sepulcher.

Good God! with how many deaths are our poor lives patcht up? how full of death is the life of momentary man?

Quarles.

ECONOMY OF TIME.

IF thou desire the time should not passe too fast, use not too much pastime: thy life in jollity blazes like a tapour in the wind: the blast of honour wastes it, the heat of pleasure melts it; if thou labour in a painfull calling, thou shalt be lesse sensible of

the fleet of time, and sweetlier satisfied
at the time of death. *Quarles.*

GOD—ALPHA AND OMEGA.

GOD is Alpha and Omega in the great world; endeavour to make him so in the little world; make him thy evening epilogue, and thy morning prologue, practice to make him thy last thought at night when thou sleepest; and thy first thought in the morning when thou awakest; so shall thy fancy be sanctified in the night, and thy understanding rectified in the day, so shall thy rest be peacefull, thy labours prosperous, thy life pious, and thy death glorious. *Ibid.*

SINFUL HABITS.

BE not too slow in the breaking of a sinfull custome, a quick courageous resolution is better than a graduall deliberation: in such a combate, he is the

bravest souldier that layes about him without feare or wit. Wit pleades; feare disheartens; he that would kill Hydra, had better strike off one neck than five heads; fell the tree and the branches are soon cut off.

Quarles.

LOVE OF GOD.

IF thou enjoyest not the God of love, thou canst not obtaine the love of God, neither untill then canst thou enjoy a desire to love God, nor relish the love of God; thy love to God is nothing but a faint reflection of God's love to thee; till he please to love thee, thy love can never please him.

Ibid.

MODERATION.

IF thou hast any businesse of consequence in agitation, let thy care be reasonable, and seasonable; continuall standing bent weakens the bow; too hasty drawing breaks it. Put off thy

cares with thy clothes; so shall thy rest strengthen thy labour; and so shall thy labour sweeten thy rest. *Quarles.*

APPROBATION OF GOD.

IF thou hope to please all, thy hopes are vaine; if thou feare to displease some, thy feares are idle. The way to please thyselfe is not to displease the best; and the way to displease the best, is to please the most; if thou canst fashion thyselfe to please all, thou shalt displease him that is *all* in all.

Ibid.

RENUNCIATION OF SIN.

IF thou would'st be justified, acknowledge thy injustice: he that confesses his sinne, begins his journey to salvation; he that is sorry for it mends his pace; he that forsakes it, is at his journey's end. *Enchiridion.*

SELF-CONTROL.

THE way to subject all things to thyselfe, is to subject thyselfe to reason;

thou shalt governe many, if reason governe thee: wouldst thou be crowned the monarch of a little world? command thyselfe. *Enchiridion.*

KNOWLEDGE AND FAITH.

THY ignorance in unrevealed mysteries, is the mother of a saving faith; and thy understanding in revealed truths, is the mother of a sacred knowledge; understand not therefore that thou maist beleeve, but beleeve that thou maist understand; understanding is the wages of a lively faith, and faith is the reward of an humble ignorance. *Ibid.*

PRIDE AND CHARITY.

PRIDE is the ape of charity, in show, not much unlike; but somewhat fuller of action. In seeking the one, take heed thou light not upon the other: they are two parallels; never but asunder: charity feeds the poore, so

does pride; charity builds an hospitall, so does pride: in this they differ: charity gives her glory to God; pride takes her glory from man. *Quarles.*

BENEFACTIONS.

WHAT thou givest to the poore, thou securest from the thiefe, but what thou withholdest from his necessity, a thiefe possesses. God's exchequer is the poore man's box: when thou strikest a tally, he becomes thy debtor.

Enchiridion.

NEGLECT OF THE SOUL.

“Two things a master commits to his servant's care,” saith one, “the child and the child's clothes.” It will be but a poor excuse for the servant to say at his master's return, sir, here are all the child's clothes neat and clean, but the child is lost! Much so will be the account that many will give to God of their

souls and bodies at the great day. Lord here is my body, I was very careful for it, I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away forever. I took little care and thought about it.

Flavel.

DEATH—LIFE.

Two hands across the breast
 And work is done,—
 Two pale feet crossed in rest,
 The race is run :—
 Two eyes with coin-weights shut,
 And all tears cease,—
 Two lips where grief is mute,
 And wrath at peace,
 So pray we oft-times mourning our lot;
 God in His kindness answereth not!

Two hands to work addressed,
 Aye for His praise!—
 Two feet that never rest,
 Walking his ways :—

Two eyes that look above,
Still through all tears,—
Two lips that speak but love,
Never more fears :—
So *cry* we afterwards, low on our knees :
Pardon those erring prayers, Father—
hear these ! *Anon.*

MERCY.

LET us take heed ; for mercy is like a rainbow which God set in the clouds to remember mankind ; we must never look for it after night, and it shines not in the other world. If we refuse mercy here, we shall have justice to eternity.
Bp. Taylor.

EARTHLY TREASURE.

IF thou hide thy treasure upon the earth, how canst thou expect to find it in heaven ? Canst thou hope to be a sharer where thou hast reposed no stocke ? What thou givest to God's glory, and thy soule's health, is laid up

in heaven, and is only thine; that alone, which thou exchangest, or hidest upon earth is lost. *Enchiridion.*

TO-DAY--TO-MORROW.

RABBI ELIEZER said, "Turn to God *one day* before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Then you should turn to God *to-day*; perhaps you may die *to-morrow*; thus every day will be employed in returning.

USE OF AFFLICTION.

IF any hard affliction hath surprized thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it: if thou thankfully receive the message, he that sent it will discharge the messenger. *Enchiridion.*

SLANDER.

LET thy tongue take counsell of one eye, rather than of two ears; let the

newes thou reportest be rather stale than false, lest thou be branded with the name of liar. It is an intolerable dishonour to be that which only to be called so, is thought worthy of a stabbe.

Quarles.

HEAVENLY MINDEDNESS.

IF we would become heavenly minded, we must let the imagination realize the blessedness to which we are moving on. Let it calm you and ennoble you, and give you cheerfulness to endure.

Let us think much of rest, the rest which is not of indolence, but of powers in perfect equilibrium; the rest which is deep as summer midnight, yet full of life and force as summer sunshine, the Sabbath of eternity.

Robertson.

THE UNREGENERATE.

THE Scriptures define all unregenerate persons as *dead* in trespasses and

sins,—to urge the specious plea, therefore, that because a man is not notoriously wicked, he need not seek the salvation that is in Christ, is as absurd as to deck a dead body with flowers, and then to insist upon its being a living person.

Anon.

SELF-GOVERNMENT.

WHEN we are alone, we have our thoughts to watch, in the family our tempers, in company our tongues.

Hannah More.

CHARITY.

I will tell you why charity seems to be signified by the oil. The Apostle says, "I show unto you a way above the rest. Though I speak with the tongue of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." This, *i. e.* charity, is that way above the rest, which is with good reason signified by

the oil. For oil swims above all liquids. Pour in water, and pour in oil upon it, and the oil will swim above. Pour in oil, pour in water upon it, the oil will swim above. If you keep the usual order, it will be uppermost; if you change the order, it will still be uppermost; charity never faileth. *St. Augustine.*

STUDY OF THE SCRIPTURES.

WE read the Word of God, we study it, we hear it, we know more of it perhaps than our neighbours do, but to accept it, to believe it, to yield ourselves up to it, to live according to it, to feed upon it, to know, and act as knowing, that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God;" this, and only this, will make all that nearness, and all that knowledge, the blessing that it should be, that it may be, that it *must* be, unless it is to be turned into a curse

instead of a blessing, and bring us into a miserable likeness with the lost apostle.

Dr. Moberly.

CHRISTIAN CHARITY.

LET the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it and is so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.

Leighton.

VIRTUE.

THE lofty mountain of *virtue* is of quite a contrary make to all other mountains. In the mountains of the earth the skirts are pleasant, but the tops rough; whereas the skirt of the mountain of *virtue* is harsh, but the top delicious. He who studies to come

at it, meets in his first step nothing but stones, briars, and thistles; but the roughness of the way diminishes as he proceeds in his journey, and the pleasure of it increases, until at length on the top he finds nothing but beautiful flowers, choice plants and crystal fountains.

Tillotson.

THE CHRISTIAN.

No man is so happy as a real Christian; none so rational, so virtuous, so amiable. How little vanity does he feel, though he believes himself united to God! How far is he from abjection when he ranks himself with the worms of the earth!

Pascal.

HAPPINESS FOUND ONLY IN GOD.

THERE is nothing substantial and satisfactory but the SUPREME GOOD: in it, the deeper we go, and the more largely we drink, the better and happier we are; whereas, in outward acquirements,

if we could attain to the summit and perfection of them, the very possession with the enjoyment palls. *Langhorne.*

MEDITATION ON TRUTH.

It is not hasty reading but seriously meditating, upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not he that *reads* most, but he that *meditates* most on divine truth that will prove the choicest, wisest, strongest Christian. *Hall.*

RELIGION.

A CONSCIENCE void of offence before God and man is an inheritance for eternity. RELIGION, *therefore, is a necessary, an indispensable element in any great human character. There is no living*

without it. Religion is the tie that connects man with his Creator and holds him to his throne. If that tie is sundered or broken, he floats away, a worthless atom in the universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe in so terse but terrific a manner as "living without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away—far, far, away, from the purposes of his creation.

Webster.

THE VIRTUOUS.

IF men knew what felicity dwells in the cottage of a virtuous man, how sound he sleeps, how quiet his rest, how composed his mind, how free from care, how easy his position, how joyful

his heart, they would never admire the noises, the throngs of passions, and the violence of unnatural appetites that fill the house of the luxurious and the heart of the ambitious. *Taylor.*

THE SOUL.

WE may compare the soul to a linen cloth: it must be first washed to take off its native hue and color, and to make it white; and afterwards it must be ever and anon washed to preserve and keep it white. *South.*

PROCRASTINATION.

BE wise to-day; 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is pushed out of
life. *Young.*

AFFLICTION.

THE truly great and good *in affliction* bear a countenance more princely than they are wont; for it is the temper of

the highest hearts, like the palm-tree, to strive most upwards when it is most burdened.

S. P. Sidney.

VIRTUE.

THERE is but one pursuit in life which it is in the power of all to follow, and of all to obtain. It is subject to no disappointments, since he that perseveres, makes every difficulty an advancement, and every contest a victory ;—and this is the pursuit of virtue.

Colton.

RESURRECTION REFLECTED IN NATURE.

WHEN I see the heavenly sun buried under earth in the evening of the day, and in the morning to find a resurrection to his glory, why (think I) may not the sons of heaven, buried in the earth, in the evening of their days, expect the morning of their glorious resurrection? Each night is but the past day's funeral, and the morning his resurrection; why

then should our funeral sleep be other than our sleep at night? Why should we not as well awake to our resurrection, as in the morning? I see night is rather an intermission of day than a deprivation, and death rather borrows our life of us than robs us of it. Since, then, the glory of the sun finds a resurrection, why should not the sons of glory?

Warwick.

THE WORLD'S FAVOR WORTHLESS.

I SEE corruption so largely rewarded, that I doubt not but I should thrive in the world, could I get but a dispensation for my conscience for the liberty of trading. A little flattery would get me a great deal of favour, and I could buy a world of this world's love, with the sale of this little trifle honesty. Were this world my home, I might perhaps be trading: but alas, these merchandise yield less than nothing in

heaven. I would willingly be at quit with the world, but rather at peace with my conscience. The love of men is good, whilst it lasteth; the love of God is better, being *everlasting*.

Warwick.

CHARITY.

NOTHING truly can be termed my own
But what I make my own by using well.
Those deeds of charity which we have
done
Shall stay forever with us; and that
wealth
Which we have so bestowed we only
keep:
The other is not ours. *Middleton.*

MORAL CONSCIOUSNESS.

As I see in the body, so I know in the soul, they are oft most desperately sick who are least sensible of their disease; whereas he that fears each light wound for mortal, seeks a timely cure,

and is healed. I will not reckon it my happiness, that I have many sores, but since I have them, I am glad they grieve me. I know the cure is not the more dangerous, because my wounds are more grievous; I should be more sick if I pained less. *Warwick.*

JESUS.

THE name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry: it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which his name is not heard.

Bernard.

CHARITY.

IT is not good to speak evil of all whom we know bad: it is worse to judge evil of any who may prove good.

To speak ill upon knowledge, shows a want of charity; to speak ill upon suspicion shows a want of honesty. I will not speak so bad as I know of many: I will not speak worse than I know of any. To know evil by others, and not speak it, is sometimes discretion: to speak evil by others, and not know it, is always dishonesty. *Warwick.*

SAYING AND DOING.

THERE is many a good divine that cannot learn his own teaching. It is easier to say, this do, than to do it. When, therefore, I see good doctrine with an evil life, I may pity the one, but I will practise only the other. The good sayings belong to all, the evil actions only to their authors. *Ibid.*

EVIL COMPANY.

THERE is no security in evil society where the good are often made worse,

the bad seldom better; for it is the peevish industry of wickedness to find, or make a fellow. It is like they will be birds of a feather that used to flock together. For such commonly doth their conversation make us, as they are with whom we use to converse. I cannot be certain not to meet with evil company, but I will be careful not to keep with evil company. *Warwick.*

SEEING—BELIEVING.

As faith is the evidence of things not seen, so things that are seen are the perfecting of faith. I believe a tree will be green, when we see him leafless in winter; I know he is green when I see him flourishing in summer.

It was a fault in Thomas not to believe till he did see: it were a madness in him not to believe when he did see. Belief may sometime exceed reason, not oppose it: and faith be often above

sense, not against it. Thus whilst faith doth assure me that I eat Christ effectually, sense must assure me that I taste bread really. For though I oftentimes see not those things that I believe, yet I must still believe those things that I see.

Warwick.

DISSIMULATION.

It is no small fault to be bad, and seem so; it is a greater fault to seem good and not be so. The cloak of dissimulation is a main part of the garment spotted with the flesh; a vice thus covered is worse than a naked offence. There is no devil to the hypocrite.

Ibid.

CHRISTIAN HUMILITY.

CONSIDER the sanctity, the loftiness and the lowliness of the Christian spirit. The pagan philosophers have sometimes raised themselves above the rest of men, by a more temperate mode of life, and by sentiments which had a distant conform

ity with the gospel. But they never acknowledged *humility* as a virtue, nor was it indeed compatible with that class of virtues which they inculcated. It was reserved for Christianity to combine qualities, which till then appeared irreconcilable, and to teach mankind that humility is so far from being incompatible with other virtues, that without it, all other virtues are but vices and defects. *Pascal.*

MAN'S IMMORTALITY.

THE immortality of the soul is a subject in which we are all so deeply and intimately concerned, that it argues the most stupid insensibility not to make it the constant object of our reflections. All our actions and all our thoughts must take such different directions, according as we cherish or reject the hope of eternity, that it is impossible to act or determine rightly, unless

we regulate our conduct and decisions by a continual reference to this main and primary question. *Pascal.*

RELIGION AND REASON.

PIETY is very different from superstition. To suffer piety to degenerate into superstition, is to destroy its essential character. But at the same time, there is nothing so truly reasonable, as to exclude reason from the province of faith; and nothing so truly irrational, as to lose sight of reason in things which are not necessarily of faith. The two excesses are equally dangerous—to shut out reason, or to make it all in all. Faith tells us what the senses cannot tell, but it never contradicts them; it is above and not against reason.” *Ibid.*

LITTLE SINS.

As I am fearful to act great sins, so I will be careful to avoid small sins.

He that contemns a small fault commits a great one. I see many drops make a shower: and what difference is it, whether I be wet either in the rain or in the river, if both be to the skin? There is small benefit in the choice, whether we go down to hell by degrees, or at once.

Warwick.

FEIGNED HUMILITY.

How cunningly doth the prince of darkness take on him the form of an angel of light! How often have seeming saints proved devils! even in those things (lightly) most faulty, which they make a show of being most free from: some more proud of being thought plain than a flaunting gallant in his new fashion. Others refusing a deserved commendation, only with a desire to be commended for refusing it: the one hating pride with a more proud hatred, the other shunning praise with a greater vain glory. It is bad to have

vices, worse to dissemble them. Plato possessed his rich bed with less pride than Diogenes trampled on it.

Warwick.

SELF-PRAISE.

I WILL not much commend others to themselves, I will not at all commend myself to others. So to praise any to their faces is a kind of flattery; but to praise myself to any is the height of folly. He that boasts his own praises, speaks ill of himself, and much derogates from his true deserts. It is worthy of blame to affect commendation.

Ibid.

VAIN GLORY.

POPULAR applause and vulgar opinion may blow up and mount upward the bubble of a vain glorious mind, till it burst in the air and vanish; but a wise man builds his glory on the strong foundation of virtue, without expecting or respecting the vulgar props of vulgar

opinion. I will not neglect what every one thinks of me: for that were impudent dissoluteness. I will not make it my common care to hearken how I am cared for of the common sort, and be over solicitous what every one speaks of me; for that were a toilsome vanity. I may do well and hear ill, and that's a kingly happiness. *Warwick.*

CHEERFULNESS IN AGE.

As oft as I hear the robin red-breast chant it as cheerfully in September, the beginning of winter, as in March, the approach of the summer, why should not we (think I) give as cheerful entertainment to the hoary frosty hairs of our age's winter, as to the primroses of our youth's spring! Why not to the declining sun in adversity, as (like Persians) to the rising sun in prosperity? I am sent to the ant to learn industry; to the dove to learn innocency; to the serpent to learn wisdom; and why not

to this bird to learn equanimity and patience; and to keep the same tenor of my mind's quietness, as well at the approach of calamity's winter, as of the spring of happiness? *Warwick.*

NEVER TOO LATE TO MEND.

As it is never too soon to be good, so is it never too late to amend: I will therefore neither neglect the time present, nor despair of the time past. If I had been sooner good, I might perhaps have been better; if I am longer bad I shall (I am sure) be worse. That I have stayed a long time idle in the market-place deserves reprehension; but if I am late sent into the vineyard, I have encouragement to work, "I will give unto this last as unto thee."

Ibid.

CONTENT.

CONTENT is the mark we all aim at, the chief good and top of felicity, to

which all men's actions strive to ascend : but it is solely proper to God's wisdom to engross all true content into his own hand, that he may sell it to saints by retail, and enforce all men to buy it of him, or want it. Hence is it, that a godly man, in his mean estate, enjoys more content in God, than a king or emperor in his earthly glory and magnificence. I will then strive to purchase me a patent of content from him that hath the monopoly thereof: and then, if I have little in estate, I shall have much in content. *Warwick.*

DAILY DUTIES.

MY morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring; in winter, often ere the sound of any bell awake men to labour, or to devotion; in summer, as oft with the bird that first

rises, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full freight; then with useful and generous labours preserving the body's health and hardiness, to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion and our country's liberty.

Milton.

DAILY RECKONING.

AFTER my later meal, my thoughts are slight: only my memory may be charged with her task of recalling what was committed to her custody in the day: and my heart is busy in examining my hands and mouth, and all other senses of that day's behaviour. And now the evening is come, no tradesman doth more carefully take in his wares, clear his shopboard, and shut his windows than I would shut up my thoughts and clear my mind. That student shall

live miserably, which like a camel lies down under his burden. All this done, calling together my family, we end the day with God. *Bp. Hall.*

SABBATH DUTIES.

SUCH are my common days; but God's day calls for another respect. The same sun arises on this day, and enlightens it; yet because the Sun of Righteousness arose upon it, and gave a new life unto the world in it, and drew the strength of God's moral precept unto it, therefore justly do we sing with the psalmist: This is the day which the Lord hath made. Now I forget the world, and in a sort myself; and deal with my wonted thoughts, as great men use, who, at sometimes of their privacy, forbid the access of all suitors. Prayer, meditation, reading, hearing, preaching, singing, good conference, are the businesses of this day,

which I dare not bestow on any work or pleasure, but heavenly. *Bp. Hall.*

MORNING DEVOTIONS.

I WOULD ever awake with God: my first thoughts are for Him who hath made the night for rest, and the day for travail; and hath blessed both. If my heart be early seasoned with his presence, it will savour of him all the day.

Ibid.

STUDIES.

AFTER some whiles meditation, I walk up to my masters and companions, my books: and sitting down amongst them with the best contentment, I dare not reach forth my hand to salute any of them, till I have first looked up to heaven, and craved favour of him to whom all my studies are duly referred: without whom I can neither profit nor labour. After this, after no over great vanity, I call forth those

which may best fit my occasions, wherein I am not too scrupulous of age: sometimes I put myself to school to one of these ancients, whom the church hath honoured with the name of fathers; whose volumes I confess not to open without a secret reverence of their holiness and gravity:—sometimes to their later doctors, which want nothing but age to make them classical: always to God's book:—that day is lost, whereof some hours are not improved in those divine monuments: others I turn over out of choice: these out of duty.

Bp. Hall.

THE COVETOUS MAN.

THE covetous person lives as if the world were made altogether for him, and not he for the world; to take in everything, and to part with nothing. Charity is accounted no grace with him, nor gratitude any virtue. The

cries of the poor never enter into his ears; or if they do, he has always one ear readier to let them out than the other to take them in. In a word, by his rapines and extortions, he is always for making as many poor as he can, but for relieving none whom he either finds or makes so. So that it is a question, whether his heart be harder or his fist closer. In a word, he is a pest and a monster: greedier than the sea, and barrener than the shore. *South.*

A SIMILE.

In a quiet bend of the river, overshadowed by trees, in a sequestered and rocky nook, little troubled by the foot of man, I disturbed a solitary heron, grey and motionless as the mossy stone on which he stood. Startled by my step, the stately bird took wing, and, circling slowly round, seemed reluctant to quit its haunt. Looking into the

deep water, I saw a lily spreading its pure white blossoms. So looked the infant Moses in his rushy bed.

Thomas Fuller.

PLEASURES IN RELIGION.

THE pleasure of the religious man is an easy and portable pleasure, such a one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasures into this one, is like a traveller's putting all his goods into one jewel; the value is the same, and the convenience greater. *South.*

RECOLLECTION IN RELIGION.

RECOLLECTION is the life of religion. The Christian wants to know no new thing, but to have his heart elevated more above the world, by secluding himself from it as much as his duties will allow, that religion may effect its great end, by bringing its sublime

hopes and prospects into more steady action on the mind. *Cecil.*

MORAL BEAUTY.

As amber attracts a straw, so does beauty admiration, which only lasts while the warmth continues; but virtue, wisdom, goodness, and real worth, like the loadstone, never lose their power. These are the *true graces* which, as the poet feigns, are linked and tied hand in hand, because it is by their influence that human hearts are so firmly united to each other. *Burton.*

HUMILITY.

ARCHBISHOP USHER was a man of distinguished learning, piety, and diligence. The following circumstance will show that his humility equalled his other valuable endowments:—A friend of the Archbishop frequently urged him to write his thoughts on *Sanctification*, which at length he engaged to do: but a

considerable time elapsing, the performance of his promise was unfortunately claimed. The Bishop replied to this purpose: "I have not written, and yet I cannot charge myself with a breach of promise, for I began to write; but when I came to treat of the new creature which God formeth by his own spirit in every regenerate soul, I found so little of it wrought in myself that I could speak of it only as parrots, or by rote, but without the knowledge of what I might have expressed; and, therefore, I durst not presume to proceed any farther upon it." Upon this, his friend stood amazed to hear such an humble confession from so grave, holy, and eminent a person. The Bishop then added: "I must tell you, we do not well understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation of his own will to the will

of God; and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and oh, how many who profess Christianity are unacquainted, experimentally, with this work upon their souls."

Anon.

HUMILITY.

HUMILITY cannot be degraded by humiliation. It is its very character to submit to such things. There is a consanguinity between benevolence and humility. They are virtues of the same stock.

Burke.

MODESTY.

MODESTY is to merit, as shades to figures in a picture, giving it strength and beauty.

Bruyer.

SOCIAL INTERCOURSE.

FROM *social intercourse* are derived some of the highest enjoyments of life. Where there is a free interchange of

sentiments, the mind acquires new ideas; and by a frequent exercise of its powers the understanding gains fresh vigor.

Addison.

TRUE KNOWLEDGE.

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*.

Milton.

HYPOCRISY IN RELIGION.

IT is the greatest madness to be a *hypocrite in religion*. The world will hate thee because a Christian *even* in appearance; and God will hate thee because so *only* in appearance; and thus, having the hatred of both, thou shalt have no comfort in either.

Bishop Hall.

RULES OF LIVING.

HUGH PETERS, an English preacher of the seventeenth century, left as a

legacy to his daughter, in the year 1660, some rules of living, of which other persons would reap the benefit, if they would conform to his excellent standard. Whosoever would live long and blessedly, let him observe these following rules, by which he shall attain that to which he desireth. Let thy

Thoughts be Divine, awful, godly.

Talk Little, honest, true.

Works Profitable, holy, charitable.

Manners Grave, courteous, cheerful.

Diet Temperate, convenient, frugal

Apparel Sober, neat, comely.

Will Confident, obedient, ready.

Sleep Moderate, quiet, seasonable.

Prayers Short, devout, often, fervent.

Recreation Lawful, brief, seldom.

Memory Of death, punishment, glory.

DEAD SINNERS.

A POOR sinner lies in his sins as Peter did in his chains, fast asleep, though a warrant was signed for his execution

the next day; but the Spirit in the Word awakens him as the angel did Peter.

Flavel.

THE BODY.

THE body is the soul's house, its beloved habitation—where it was born, and hath lived ever since it had a being, and in which it enjoyed all its comforts. Upon this account the Apostle calls it the soul's home, (We are at home in the body.—2 Cor. 5.) We may say of many gracious souls, they pay a dear rent for the house they dwell in.

Ibid.

THE HEART.

THE heart of man is his worst part before it be regenerated, and the best afterwards: it is the seat of principles and the foundation of actions. The eye of God is, and the eye of the Christian ought to be, principally fixed upon it. The keeping of the heart is a work that is never done till life is ended. Heart-

neglect is a leak in the bottom—no heavenly influences, however rich, abide in that soul. The mind is to the heart, as the door to the house: what comes into the heart, comes in through the understanding, and truths sometimes go no further than the entry, and never penetrate into the heart. *Ibid.*

HEART-WORK.

HEART-WORK is hard work indeed. To shuffle over religious duties with a loose and heedless spirit, will cost no great pains; but to set thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance upon him—this will cost thee something. *Ibid.*

PRAYER.

WE do not know the power of prayer—the might, the strength, that can prevail with God, himself. He has committed to us, and commanded us to

use, this wondrous engine of power: but we are slow of heart, and weak in faith to believe His word, and so fail to receive the full blessing it is designed to impart. *Anon.*

SOUL AND BODY.

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.*

HUMAN REASON.

POLISHED steel will not shine in the dark; no more can reason, however refined or cultivated, shine efficaciously, but as it reflects the light of Divine truth shed from heaven. *Foster.*

GODLINESS.

GODLINESS is the tendency of the mind towards God, and is exercised in believing in Him: loving and fearing

him—holding communion with him, and employing ourselves in his service, and consecrating all that we do to his honor.

Jay.

SCEPTICISM.

WHEN once infidelity can persuade men that they shall *die* like beasts, they will soon be brought to *live* like beasts also.

South.

PERSEVERANCE.

HERE is encouragement to perseverance, that Jesus Christ, our Head, is already in heaven. If the head be above water the body cannot drown.

Flavel.

THE GOODNESS OF GOD.

WHEREVER we direct our eyes, whether we reflect them inward upon ourselves, we behold God's goodness to occupy and penetrate the very root and centre of our beings; or extend them abroad toward the things about us, we may perceive ourselves enclosed wholly,

and surrounded with his benefits. At home we find a comely body framed by his curious artifice, various organs fitly proportioned, situated and tempered for strength, ornament, and motion, actuated by a gentle heat, and invigorated with lively spirits, disposed to health, and qualified for a long endurance : subservient to a soul endued with divers senses, faculties, and powers, apt to enquire after, pursue and perceive delights and contents. Or when we contemplate the wonderful works of nature, and walking about at our leisure, gaze upon this ample theatre of the world, considering the stately beauty, constant order and sumptuous furniture thereof ; the glorious splendor and uniform motion of the heavens, the pleasant fertility of the earth : the curious figure and fragrant sweetness of plants, the exquisite frame of animals, and all other amazing miracles of na-

ture, wherein the glorious attributes of God (especially his transcendent goodness) are most conspicuously displayed, (so that by them not only large acknowledgments, but even congratulatory hymns, as it were, of praise, have been extorted from the mouths of Aristotle, Pliny, Galen, and such like men, never suspected of excessive devotion): then should our hearts be affected with thankful sense, and our lips break forth into his praise.

Isaac Barrow.

IDLENESS.

IDLENESS is the dead sea that swallows up all virtues, and the self-made sepulchre of a living man. The idle man is the devil's urchin whose livery is rags, and whose diet and wages are famine and disease.

Ibid.

SELF-DECEPTION.

MOST men in the world, who perish eternally, perish for prevaricating with

themselves, and not living up to the judgment and resolves of their own knowledge; they miss of their way to heaven, not because they do not know it, but because they know it and will not choose it. *South.*

PROFESSION NOT PRACTICE.

PROFESSION is only the badge of a Christian, belief the beginning, but practice is the nature, and custom the perfection. For it is this which translates Christianity from a bare notion into a real business; from useless speculations into substantial duties, and from an idea in the brain into an existence in the life. An upright conversation is the bringing of the general theorems of religion into the particular instances of solid experience; and, if it were not for this, religion would exist nowhere but in the Bible. The grand deciding question at the last day will

be, not, What have you said? or, What have you believed? but, What have you done more than others? *South.*

THE SURE FOUNDATION.

THIS, therefore, I affirm, that he who places his Christianity only in his heart, and his religion in his meaning, has fairly secured himself against a discovery in case he should have none; but yet, for all that, shall, at the last, find his portion with those who indeed have none. And the truth is, those who are thus intentionally pious, do, in a very ill and untoward sense, verify that philosophical maxim, that what they so much pretend to be chief and first in their intention, is always last, if at all, in the execution.

The result of all that I have said, or can say, is, that every spiritual builder would be persuaded to translate his foundation from the sand to the rock,

and not presume upon Christ as his Saviour, till by a full obedience to his laws he has owned him for his sovereign. And this is properly to believe in him; this is truly to build upon a rock; even that rock of Ages, upon which every one that wears the name of Christ must by an inevitable dilemma either build or split. *South.*

MEN'S HEARTS.

WE may stand and knock at men's hearts till our own ache, but no opening till Christ come. He can fit a key to all the cross wards of the will, and with sweet efficacy open it, and that without any force or violence to it.

Flavel.

ABUSE OF TERMS.

ONE of the most powerful instruments of vice, the most fatal of all its poisoned weapons, is the abuse of words, by which good and bad feelings are

blended together, and its deformity concealed from an apparent alliance to some proximate virtue. Prodigality and dissipation are *liberality and high spirit*; covetousness, *frugality*; flattery, *good breeding*. As society advances in civilization the power of this engine does not diminish.

Basil Montagu.

IDEAS.

BRED to think, as well as to think by rote, we furnish our minds as we furnish our houses—with the fancies of others, and according to the mode and age of our country; we pick up our ideas and notions in common conversation, as in schools.

Bolingbroke.

PRINCIPLES.

How lightly soever some men may speak of notions, yet so long as the soul governs the body, men's notions *must*

influence their actions, more or less, as they are stronger or weaker; and to good or evil, as they are better or worse.

Berkeley.

INDUSTRY.

IF industry is no more than habit, 'tis at least an excellent one. If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No—I shall answer indolence. What conquers indolence, will conquer all the rest. Indeed, all good principles must stagnate without mental activity.

Zimmerman.

KNOWLEDGE.

I ENVY no man that knows more than myself, but pity them that know less.

Sir T. Browne.

DEATH.

WE are born, it is said, with the seed or principles of dissolution in our

frame, which continue to operate from our birth to our death; so that in this sense we may be said to "die daily." Death, therefore, is not so much a laying aside our old bodies, (for this we have been doing all our lives,) as ceasing to assume new ones. Did Locke determine rightly, when he made *personal identity to consist in consciousness?*

Anon.

MEMORY.

WITHOUT memory the judgment must be unemployed, and ignorance must be the consequence. Pliny says it is one of the greatest gifts of nature.

Montaigne.

CONSCIENCE.

CONSCIENCE is a dangerous thing,—it makes a man a coward,—a man cannot steal, but it checks him. It is a blustering, shame-faced-spirit, that mutinies in a man's bosom; it fills one with obstacles; it beggars any man that keeps it;

it is turned out of towns and cities for a dangerous thing; and every man that means to live well, endeavors to trust to himself, and live without it.

Shakspeare.

CONSCIOUSNESS.

CONSCIOUSNESS is the immediate knowledge which the mind has of its sensations and thoughts, and in general of all its present operations. We cannot properly be said to be conscious of our own existence; it being only suggested to us by those sensations and operations of which we are conscious.

Wollaston.

CHOICE OF BOOKS.

AN old Latin proverb bids us beware of the man of one book; thereby teaching that a single author, well studied, is better than many, superficially perused. There is great force in this maxim, if the solitary book be one that discusses great principles, and contains in it the

seed-truths of human conduct. Sir Alexander Johnstone, when acting as Governor of Ceylon, was greatly surprised at the acumen displayed by a native juryman in a trial for murder. The testimony was full and explicit concerning the guilt of the defendant, and the judge was about to charge the jury accordingly, when one of their number, a Cingalese farmer, requested leave to examine the witnesses. He had them brought in, one by one, and cross-examined them so ably as to elicit the fact, that they were perjured conspirators, and in fact the very authors of the crime which they were charging upon another. Admiring the intelligence of the juryman, the Governor inquired what had been his studies. He replied that he had never read but one book, and that was the "Organon" of Aristotle. This he had made the companion of all his leisure hours. Still

more astonished at this assertion, he made farther inquiry as to the existence of such a treatise in the Cingalese tongue, and ascertained that the Portuguese, when first settled in Ceylon, translated Aristotle's Organon from the original Greek into the Cingalese dialect, and that this farmer owned a copy of that old version. He had thoroughly disciplined his mind by the study of it.

Anon.

FLUENCY OF SPEECH.

THE common fluency of speech in many men, and most women, is owing to a scarcity of matter and a scarcity of words; for whoever is a master of language and has a mind full of ideas, will be apt in speaking, to hesitate upon the choice of both; whereas common speakers have only one set of ideas, and one set of words to clothe them in; and these are always ready at the mouth: so people come faster out of a church

when it is almost empty, than when a crowd is at the door. *Swift.*

MEN SELDOM REASON.

MAN is not a reasoning animal; the best you can predicate of him is, that he is an animal *capable* of reason, and this, too, we take upon old tradition: for it has not been my fortune yet to meet, I will not say with any *one man*, but I may safely say with any *one order of men*, who ever did reason.

Warburton's Letters.

MOMENTOUS QUESTIONS.

Do I prayerfully peruse the Divine Scriptures, *daily*?

Do I believe in the infinite merits and love of Christ?

Do I heartily and habitually repent of all my conscious sins?

Do I desire holiness as ardently as I desire happiness?

What fruits of Faith do I bear?

Do I daily strive to deny flesh and sense, take up my Cross and aim to follow Christ?

Do I hourly seek to avoid all occasions of sin, and is the temper of my mind habitually like the example of my Saviour? *Anon.*

SELF-LOVE.

THE motives of the best actions will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men inclines them to please others; and the self-love of others is wholly employed in pleasing themselves. This makes the great distinction between virtue and vice. *Swift.*

LIBERTY.

LIBERTY is to the collective body, what health is to every individual body.

Without health, no pleasure can be tasted by man; without Liberty, no happiness can be enjoyed by society.

Bolingbroke.

OF ABUSES.

THERE is a time when men will not suffer bad things because their ancestors have suffered worse. There is a time when the hoary head of inveterate abuse will neither draw reverence nor obtain protection.

Burke.

ERROR.

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.

Pope.

BRAINS AND REASONING.

IN my opinion the brain has a very unpromising aspect for such a business, (thinking.) It looks like an odd sort of bog for fancy to paddle in. When I

see people tread sense out of mud, as they do eels, then I may be inclined to believe that brains and reasoning are of a kin. In the mean time I desire to be excused.

Jeremy Collier.

IGNORANCE.

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.

MANNERS CONTAGIOUS.

It is certain, that either wise bearing, or ignorant carriage, is caught, as men take diseases, one of another; therefore, let men take heed of their company.

Shakspeare.

OF ABILITIES.

THE abilities of man must fall short on one side or other, like too scanty a blanket when you are a-bed; if you pull it upon your shoulders, you leave

your feet bare; if you thrust it down upon your feet, your shoulders are uncovered. *Sir W. Temple.*

HAPPINESS.

THAT all who are happy are equally happy, is not true. A peasant and a philosopher may be equally satisfied, but not equally happy. *Johnson.*

BEAUTY.

BEAUTY, though it is a pretty varnish, yet is of a frail constitution, liable to abundance of accidents, and is but a short-lived blessing at the best. *Jeremy Collier.*

THE DOUBLE-MINDED.

LEARN to be one man; that is, learn to live and act alike, for while we act from contrary principles, sometimes give, and sometimes defraud; sometimes love, and sometimes betray; sometimes are devout, and sometimes careless of God,

this is to be two men, which is a foolish aim, and always ends in a loss of pains. No! says wise Epictetus; learn to be one man; thou mayest be a good man, or thou mayest be a bad man, and that to the purpose; but it is impossible that thou shouldst be both. And here the Philosopher had the happiness to fall in exactly with the notion of the text:—Ye cannot serve two masters.

Dean Young.

AIDS TO RELIGION.

LORD, with what care hast thou begirt
us round,

Parents first season us; then school-
masters

Deliver us to laws; they send us bound
To rules of reason, holy messengers,
Pulpits and Sundays; sorrow dogging
sin,

Affections sorted, anguish of all sizes;
Line nets and stratagems, to catch us
in;

Bibles laid open ; millions of surprises ;
Blessings beforehand, ties of grateful-
ness ;

The sound of glory ringing in our ears ;
Without, our shame ; within, our con-
sciences ;

Angels and Grace ; eternal hopes and
fears.

Yet all these fences, and their whole
array,

One cunning bosom sin blows quite
away. *Herbert.*

CHRISTIAN EVIDENCES.

CHRISTIAN practice, as an evidence to a man's own-self of the sincerity of his religion, is much to be preferred to any discoveries or exercises of grace whatever, that begin and end in contemplation. Sincerity in religion consists in setting God highest in the heart, in choosing him above all things. But a man's actions are the proper trial

what a man's heart prefers. To forsake all for Christ in heart, is the very same thing as to have a heart to forsake all for Christ; but certainly the proper trial whether a man has a heart to forsake all for Christ's sake, is his being actually put to it, actually doing it when other things come in competition with it, or so far as called to it. Godliness consists not in a heart to intend to do the will of God, but in a heart to do it.

Jonathan Edwards.

CHARACTER THE TEST OF RELIGION.

THERE is, indeed, a mighty work to be done ere we die; that of resisting the desires and the habits of nature, till they are at least vanquished, if not exterminated; that of transmuting the character of earth which we have at the first, into the character of heaven which we must acquire afterwards, else heaven we never shall reach. The distance,

great as it is between the two states, must be traversed on this side of death, or we shall never attain a state of blessedness on the other side of death.

Chalmers.

PROBATION.

THIS life is a state of probation and exercise like to that (which prefigured and represented it) of God's people in the wilderness, wherein God leadeth us through many difficulties and hazards, in many wants and hardships, to humble and prove us, in order to the fitting us for another more happy state.

Barrow.

REPENTANCE AND FAITH.

IT is not so easy, nor so common a thing to repent and believe, as ignorant, presumptuous sinners do imagine. By the time you have learnt what is needful to be learnt for a sound repentance, a saving faith, and a holy life, you will find that you have far greater

business with God than with all the world.

Baxter.

DANGER OF PROSPERITY.

IT is the bright day that brings forth the adder. Think of God when the tempter says, "All this will I give thee." Trust not the insolvent world; it has cheated every creditor that ever trusted it; and it will cheat you.

Hannah More.

SELF-DENIAL.

To think of religion in any other sense, than as a state of self-denial, is knowing nothing at all of it: for its whole nature is to direct us by a light, and knowledge, and wisdom from God; which is all contrary to the darkness, ignorance, and folly of our natures.

Law.

ACCUSATIONS OF CONSCIENCE.

UPON me lies a burden which I cannot shift upon any other human creature—the burden of duties unfulfilled,

words unspoken, or spoken violently and untruly; of holy relationships neglected; of days wasted forever; of evil thoughts once cherished, which are ever appearing as fresh as when they were first admitted into the heart; of talents cast away; of affections in myself, or in others, trifled with; of light within turned to darkness. So speaks the conscience; so speaks, or has spoken, the conscience of each man. *Maurice.*

MORAL INSENSIBILITY.

ASTONISHING fact, that what all mankind acknowledge the greatest, they care about the least; as first, on the summit of all greatness, the Deity. "'Tis acknowledged he reigns over all, is present always here, prevails in each atom and each star, observes us as an awful Judge, claims infinite regard, is supremely good—What then? Why, think nothing at all about him!

“There is Eternity; you have lived, perhaps, thirty years; you are by no means entitled to expect much more life; you, at the utmost, will soon, very soon die; What follows? Eternity! a boundless region; inextinguishable life: myriads of mighty and strange spirits; vision of God, glories, horrors. What then? Why, think nothing at all about it!”

John Foster.

FAME.

THE way to fame, is like the way to heaven, through much tribulation.

Sterne.

CHOICE OF BOOKS.

SOME books are to be tasted; others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts: others to be read, but not curiously, and some few to be read wholly and with diligence and attention. Some books, also, may be read by deputy, and ex-

tracts made of them by others; but that would be only in the less important and meaner sort of books; else distilled books are like common distilled waters, flashy things. *Bacon.*

FAITH AND WORKS.

FAITH and works are as necessary to the spiritual life of the Christian, as soul and body are to our life as men: for faith is the soul of religion and works the body. *Colton.*

PHYSIOGNOMY.

WHAT can be more significant than the sudden flushing and confusion of a blush, than the sparklings of rage, and the lightnings of a smile? The soul is, as it were, visible upon these occasions; the passions ebb and flow in the cheeks; and are much better distinguished in their progress than the change of the air in a weather-glass. A face well fur-

nished out by nature, and a little disciplined, has a great deal of rhetoric in it. A graceful presence bespeaks acceptance, gives a force to language, and helps to convince by look and posture.

Jeremy Collier.

MENTAL ACTIVITY.

As the fire-fly shines only when on the wing, so it is with the human mind—when at rest, it darkens.

Anon.

INDECISION.

To be always intending to live a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.

Tillotson.

LEISURE HOURS.

THERE is room enough in human life to crowd almost every art and science in it. If we pass “no day without a

line"—visit no place without the company of a book—we may with ease fill libraries, or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have; and it is an old maxim—"He hath no leisure who useth it not."

Hazlitt.

OUR DIVINE REDEEMER.

WHEN he had not where to lay his head, he was not the less "God over all, blessed forever." When, wearied, he rested on Jacob's well, the pillars of heaven and the foundations of the earth rested securely on his sustaining power. And never did he give so splendid a proof that he was indeed the Life, as when he died. For the mystery and the marvel which angels desired to look into was, how he by any possibility could die. Had he been fallen and sinful, and thus incapable of escaping death, there could have been no mys-

tery, nothing strange in the matter. But they knew not all the extent of his power, they knew not that he had the keys of hell and of death, and that rebelling as they were against heaven, they were still completely subject to him, till they saw him tread the region of mortality, and enter at his own pleasure, unsubdued, unharmed, and as a conqueror, into their dreary domain. Then indeed when he died did they know, and for the first time know, in all the extent of its meaning, that he was the Life. In the depth of his humiliation he was not less God, nor less powerful and glorious, than in the height of his exaltation. Nay, in his death he was giving the most decisive proof of his Godhead; for he was showing that he possessed a power which no mere creature can ever possess, a power to lay down a life which had been forfeited by no sin, was demanded of him by no

law, and could be taken of him by no power. In dying he proved himself to be the Lord of life and death. When crucified he was still the "Lord of glory," not less, nor, to the intelligent eye, less conspicuously, than when, ascending up on high, he led captivity captive, and received gifts for men. It is justly argued by Gregory Nyssen, that the humiliation of our Lord was a much more splendid exhibition of his divine power than the magnitude of the heavens, the splendor of their luminaries, the embellishments of the universe, or the perpetual admiration of all nature.

Anon.

PRAYER.

FILL up the void spaces of your time with meditation and prayer.

They are the safest who are most in their closets; who pray, not to be seen of men, but to be heard of God.

It is a comfort to Christians apart to

think their prayers meet before a throne of grace; and their persons shall meet before a throne of glory.

There wants nothing but a believing prayer to turn a promise into a performance.

God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found.

The breath of prayer comes from the life of faith.

Whatever you want, go to God by faith and prayer, in the name of Christ, and never think his delays are denials.

They that spend their days in faith and prayer, shall end their days in peace and comfort. *J. Mason.*

CHOICE OF BOOKS.

As it is evident that no one can learn all things perfectly, it seems best for a man to make some pursuit his main object; first, according to his *calling*; secondly, his *natural bent*; or, thirdly,

his opportunities. Then let him get a slight knowledge of what else is worth it,—regulated in his choice by the same three circumstances; which should also determine, in a great measure, where an elementary and where a superficial knowledge is desirable. *Wheatley.*

GOD AND THE WORLD.

THIS, I say, is the sum and force of our Saviour's argument, in pursuit of which, we are to observe, that there are two things which offer themselves to mankind, as rivals for their affections, to wit, God and the world, the things of this present life and of the future. And the whole strength of our Saviour's discourse bears upon this supposition, that it is impossible for a man to fix his heart upon both. No man can make religion his business and the world too: no man can have two chief goods.

Nevertheless, let men rest assured of this, that God has so ordered the great business of their eternal happiness, that their affections must still be the forerunners of their persons; the constant harbingers appointed by God to go and take possession of those glorious mansions for them; and consequently, that no man shall ever come to heaven himself, who has not sent his heart thither before him. For where this leads the way, the other will be sure to follow. *Robert South.*

IMITATION.

IMITATION is the sincerest of flattery.
Colton.

KNOWLEDGE OF GOD.

WE may *truly* conceive of God, though we cannot *fully* conceive of him. We may have right apprehensions of him, though not an exact comprehension of him.

Nothing is great enough for him to admire, who is infinite Majesty; nothing is mean enough for him to despise, who is infinite Mercy.

What pleaseth God should please us, because it pleaseth God.

A sight of God begins a saint on earth, and perfects him in heaven.

Mason.

OF REPENTANCE.

REPENTANCE begins in the humiliation of the heart, and ends in the reformation of the life.

Though we want *power* to repent, yet we do not want *means* to repent, nor power to use these means.

He that repents of sin as sin, doth implicitly repent of all sin.

Let not sinful pleasures prevent godly sorrows.

An humble confession of sin brings shame to ourselves, but glory to God.

If we put off our repentance to

another day, we have a day more to repent of, a day less to repent in.

If we study to honor God, we cannot do it better than by confessing our sins, and laying ourselves low at the feet of Christ.

Godly sorrow is the sorrow of love; the melting of the heart: Love is the pain and pleasure of a mourning heart.

Mason.

THOUGHTS FOR THE CLOSET.

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

Afflictions may buzz and hum about the believer, like bees that have lost their sting; but they can never hurt him.

Prosperous providences are, for the most part, a dangerous state to the soul. The moon never suffers an eclipse but at the full.

Many graceless hearts are like chil-

dren's tops, which will go no longer than they are whipped.

The more any renewed heart tastes the sweetness of communion with God, by so much more it is disposed for unity and peace with his people. *Flavel.*

FALSE DOCTRINE.

OF two evils, it is, perhaps, less injurious to society, that a good doctrine should be accompanied by a bad life, than that a good life should accompany or lend its support to a bad doctrine. For the sect, if once founded, will survive the founder. *Colton.*

VICE AND VIRTUE.

VICE stings us even in our pleasures, but virtue consoles us even in our pains. *Ibid.*

PILGRIM-LIFE OF THE CHRISTIAN.

IF men are pilgrims and life a journey—the Christian pilgrimage far surpasses

all others—in the goodness of the road, the beauty of the prospects, the excellence of the company, and in the vastly superior accommodations which await the traveller at the end of his journey.

Colton.

REPENTANCE.

THE slightest sorrow for sin is sufficient, if it produce amendment—the greatest is insufficient, if it do not.

Ibid.

SUBJECTION OF OUR PASSIONS.

STRONG as our passions are, they may be starved into submission, and conquered without being killed.

Ibid.

THE MIND.

HE that doubts the existence of mind, by doubting, proves it.

Ibid.

THE PENALTIES OF VICE.

THE martyrs to vice far exceed the martyrs to virtue, both in endurance

and in number; so blinded are we by our passions, that we suffer more to be damned than to be saved. *Colton.*

THE HEAD AND HEART.

FAULTS of the head are punished in this world, those of the heart in another; but as most of our vices are compound, so also will be their punishment. *Ibid.*

MENTAL DESTITUTION.

HE that has no resources of mind, is more to be pitied than he who is in want of necessaries for the body, and to be obliged to beg our daily happiness from others, bespeaks a more lamentable poverty than that of him who begs his daily bread. *Ibid.*

MENTAL INFLUENCE.

SOME men of a secluded and studious life, have sent forth from their closet or their cloister, rays of intellectual light

that have agitated courts, and revolutionized kingdoms; like the moon which, though far removed from the ocean, and shining upon it with a serene and sober light, is the chief cause of all those ebbings and flowings which incessantly disturb that world of waters. *Colton.*

THE TRUE CHRISTIAN.

THE Christian is a man, and more; an earthly saint, an angel clothed in flesh, the only lawful image of his Maker and Redeemer; the abstract of God's church on earth; a model of heaven, made up in clay; the living temple of the Holy Ghost.

For his disposition, it hath in it as much of heaven as his earth may make room for.

He were not a man, if he were quite free from corrupt affections; but these he masters, and keeps in with a strait hand, and if at any time they grow

testy and headstrong, he breaks them with a severe discipline, and will rather punish himself than not tame them. He checks his appetite with discreet, but strong denials, and forbears to pamper nature, lest it grows wanton and impetuous. He walks on earth, but converses in heaven, having his eye fixed on the invisible world, and enjoying a sweet communion with God his Saviour. While all the rest of the world sits in darkness, he lives in a perpetual light. *Bishop Hall.*

VALUE OF THE SOUL.

WHO can fix the adequate price to a human soul? "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

The principles of ordinary arithmetic all fail here, and we are constrained to say that, He alone who paid the ran-

som for sinners, and made the souls of men his purchased possession, can comprehend and solve the arduous question. They are indeed bought with a price; but are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. We shall only ascertain the value of a soul, when we shall be fully able to estimate the worth of a Saviour.

Legh Richmond.

TEMPTATION.

IF you would not be foiled by temptation, do not enter into a dispute with Satan. When Eve began to argue the case with the serpent, the serpent was too hard for her; the devil, by his logic, disputed her out of Paradise. Satan can mince sin, make it small, and varnish it over, and make it look like virtue. Satan is too subtle a sophister to

hold an argument with him. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory.

Anon.

SPIRITUAL BLINDNESS.

WE say of the blind man, from whom the visible world is shut out, that he is poorer by half the world than the man who sees. O ye spiritually blind, ye, indeed, are poorer than we by a whole world.

Tholuck.

EVIDENCE OF GRACE.

“To be amended by a *little* cross, afraid of a *little* sin, and affected by a *little* mercy, is a good evidence of grace in the soul.”

Anon.

CHRISTIAN GRACES.

OUR service to God must not be in outward works and scenes of religion, it must be something by which we become like to God; the divine preroga-

tive must extend beyond the outward man; nay, even beyond the mortification of corporeal vices; the Spirit of God must enter in, and mollify all our secret pride, and ingenerate in us, a true humility, and a Christian meekness of spirit, and a divine charity.

Jeremy Taylor.

MERCY.

MERCY is like the rainbow which God set in the heavens as a remembrancer to man. We must not look for it after night; it shines not in the other world. If we refuse mercy here, we must have justice in eternity.

Ibid.

HEAVENLY-MINDEDNESS.

LET the mantle of worldly enjoyment hang loose about you, that it may be safely dropped when death comes to carry you into another world. When the fruit is ripe it falls off the tree easily. So when a Christian's heart is truly

weaned from the world, he is prepared for death. A heart disengaged from the world is a heavenly one, and then we are ready for heaven when our heart is there before us. *Anon.*

THE SUBJECTION OF THE BODY.

THE Christian is justified and filled with all good, and made a true son of God, by faith alone. Yet while he remains upon earth in this mortal state, he must keep his body in subjection, and perform those duties which result from an intercourse with his fellow-creatures. Here, then, it is, in the Christian scheme, that works are to be placed; here it is that sloth and indolence are forbidden; and here the convert is bound to take care that, by fasting, watching, labor, and other suitable means, his body be so exercised and subdued to the spirit, that it may obey and conform to the inward and new

man, and not rebel and obstruct the operations of faith, as it is naturally inclined to do, if not restrained. For the inward man, being created after the image of God, by faith rejoices through Christ, in whom he possesses so great treasure; and hence his only employment and delight are to serve God freely in love.

Luther.

LIFE LIKE A RIVER.

BISHOP HEBER, upon departing for India, said, in his farewell sermon:—
“Life bears us on like the stream of a mighty river. Our boat at first goes down the mighty channel—through the playful murmuring of the little brook, and the willows upon its glassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and grasp eagerly at the beauties around

us; the stream hurries on, and still our hands are empty. Our course in youth and in manhood is along a wider, deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing us; we are excited by our short-lived enjoyments. The stream bears us on, and joys and griefs are left behind us. We may be shipwrecked, but we cannot be delayed; for, rough or smooth, the river hastens towards its home, till the roar of the ocean is in our ears, and the waves beneath our feet, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal."

IDLENESS.

SOME one in casting up his accounts, put down a very large sum per annum

for his idleness. But there is another account more awful than that of our expenses, in which many will find that their idleness has mainly contributed to the balance against them. From its very inaction, idleness ultimately becomes the most active cause of evil;—as a palsy is more to be dreaded than a fever. *Fuller.*

PRIDE.

THERE is a paradox in pride—it makes some men ridiculous, but prevents others from becoming so. *Ibid.*

FREE-THINKERS.

SOME Sciologists have discovered a short path to celebrity. Having heard that it is a vastly silly thing to believe every thing, they take it for granted that it must be a vastly wise thing to believe nothing. They, therefore, set up for free-thinkers; but their stock in trade is, that they are free from think

ing. No persons make so large a demand against the reason of others, as those who have none of their own; as a highwayman will take greater liberties with our purse than our banker.

Fuller.

THE ILLS OF LIFE.

THERE are three modes of bearing the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual; for it is religion alone that can teach us to bear them with resignation. *Ibid.*

WATCHFULNESS.

How vain to hear much, but to retain little, and practise less! How vain to excite in our hearts sacred and holy emotions, unless we are afterwards careful to close the outlet by diligent reflection and prayer, and so preserve it unspotted from the world! Neglect

this, and the strength and spirit of devotion evaporate, and leave only a lifeless froth behind. *Anon.*

HOPE AND EXPERIENCE.

HOPE is a prodigal young heir, and experience is his banker; but his drafts are seldom honored, since there is often a heavy balance against him, because he draws largely on a small capital, is not yet in possession, and if he were, would die. *Fuller.*

FAITH AND PRACTICE.

WE should act with as much energy as those who expect every thing from themselves; and we should pray with as much earnestness as those who expect every thing from God. *Ibid.*

FOLLOWING PROVIDENCE.

IF in a dark business we perceive God to guide us by the lantern of his providence, it is good to follow the

light close, lest we lose it by lagging behind. *Fuller.*

LIFE A SHADOW.

NOTHING survives but the mass of human life; and that not blended as before, but each one as several and apart as if none lived before God but he only. And so of all the course and history of the world; all is either passed or passing away; nothing remains but the record of human life, in the book of the Eternal, and the stream of undying spirits which is ever issuing from among us into the world unseen. And thus it is that all that is real in the world is ever passing out of it; tarrying for a while in the midst of shadows and reflections, and then, as it were, melting out of sight. *Manning.*

GRAVE THOUGHTS.

To smell to a turf of fresh earth is wholesome for the body; no less are

thoughts of mortality cordial to the soul. Earth thou art, and unto earth shalt thou return. *Fuller.*

PROCRASTINATION IN RELIGION.

MEN are ever beguiling themselves with the dream that they shall be one day what they are not now; they balance their present consciousness of a low worldly life, and of a mind heavy and dull to spiritual things, with the lazy thought that some day God will bring home to them in power the realities of faith in Christ. So men dream away their lives in pleasures, sloth, trade, or study. Who is there that has not at some time secretly indulged the soothing flattery, that the staid gravity of age, when youth is quelled, or the leisure of retirement, when the fret of busy life is over, or, it may be, the inevitable pains and griefs which are man's inheritance, shall one day break

up in his heart the now sealed fountain of repentance, and make, at last, his religion a reality? Who has not allayed the uneasy consciousness of a meagre religion with the hope of a future change? Who has not thus been mocked by the enemy of man?

Manning.

THANKFULNESS.

MY honest scholar, to incline you the more to thankfulness, let me tell you that, although the prophet David was guilty of many deadly sins, yet he was said to be a man after God's own heart, because he abounded more with thankfulness than any other that is mentioned in Holy Scripture, as may appear in his book of Pslms; where there is such a commixture of his confessing of his sins, and unworthiness, and such thankfulness for God's pardon, and mercies, as did make him to be accounted even by God himself to be a man after His

own heart. I will tell you, scholar, I have heard a grave divine say that God has two dwellings—one in heaven, and the other in a meek and thankful heart.

Walton.

MODERATION.

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

Fuller.

CURIOSITY.

CURIOSITY is a kernel of the forbidden fruit, which still sticketh in the throat of a natural man, sometimes to the danger of his choking.

Ibid.

CONTENTMENT.

It is one property which, they say, is required of those that seek the philosopher's stone, that they must not do it with any covetous desire to be rich; for otherwise they shall never find it. But most true it is, that whosoever would have this jewel of contentment,

(which turns all into gold, yea, want into wealth,) must come with minds divested of all ambitious and covetous thoughts, else are they never likely to obtain it. *Fuller.*

WHAT MAKES A MAN?

THE longer I live the more certain I am that the great difference between men, the great and the insignificant, is energy—invincible determination—an honest purpose once fixed—and then the victory. That quality will do any thing that can be done in the world; and no talents, no circumstances, no opportunity will make a two-legged creature without it. *Goethe.*

THE TWO LIVES.

BEAUTIFUL is old age—beautiful is the slow-drooping, mellow autumn of a rich and glorious summer. In the old man, Nature has fulfilled her work; she loads him with the fruits of a well-

spent life ; and, surrounded by his children's children, she rocks him softly away to a grave to which he is followed with blessings.

God forbid we should not call it beautiful, but not the most beautiful. There is another life, hard, rough, and thorny, trodden with bleeding feet and aching brow ; the life of which the cross is the symbol ; a battle which no peace follows this side the grave, which the grave gapes to finish before the victory is won ; and, strange that it should be so, this is the highest life of man. Look along the great names of history ; there are none whose life has been other than this. *Anon.*

DOMESTIC HAPPINESS.

THE soul of domestic felicity depends, in a high degree, upon the character of woman. As well may we look for spring and summer without sunshine

and showers, as to expect a truly happy family, without the full development of those affectionate and delicate sensibilities which make the crowning glory of the female character—not as we sometimes find it—but, as it should be; and as proper development will make it. *Anon.*

THE SABBATH.

THE Sabbath is the golden clasp which binds together the volume of the week. *Longfellow.*

EXCESSES OF YOUTH.

THE excesses of youth are drafts upon old age, payable with interest, about thirty years after date. *Colton.*

SENSUALITY.

IF sensuality be our only happiness, we ought to envy the brutes; for instinct is a surer, shorter, safer guide to *such* happiness, than reason.

Seneca asks, Who would so unman himself, could he have all the pleasures in the world for the asking, as to accept them, and desert his soul, and become a perpetual slave to his senses?

Colton.

SELF-CONCEIT.

NONE are so seldom found alone, and are so soon tired of their *own* company, as those coxcombs who are on the best terms with themselves. *Ibid.*

THE ENTHUSIAST.

THE enthusiast has been compared to a man walking in a fog; every thing immediately arround him, or in contact with him, appears sufficiently clear and luminous; but beyond the little circle, of which he himself is the centre, all is mist, error, and confusion. Charity is contented with exhortation and example,—to persuade rather than persecute; but zeal has usually more of

pride, and love of victory, rather than of truth. *Colton.*

ON BELIEF.

HE that will believe only what he can fully comprehend, must have a very long head, or a very short creed. *Ibid.*

TIME AND ETERNITY.

HE that will often put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater and the latter less. *Ibid.*

WORLDLY DIFFICULTIES.

THIS world cannot explain its own difficulties, without the assistance of another. *Ibid.*

HUMAN APPLAUSE.

THERE are two things which ought to teach us to think meanly of human

glory; the very best have had their calumniators—the very worst their panegyrists. *Colton.*

FAME.

FAME is an undertaker that pays but little attention to the living, but be-dizens the dead, furnishes out their funerals, and follows them to the grave. *Ibid.*

POETRY.

POETRY has been to me its own “exceeding great reward;” it has multiplied and refined my enjoyments; it has soothed my affliction; it has endeared solitude; it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me. *Coleridge.*

THE ART OF LEARNING.

THE chief art of learning, is to attempt but little at a time. The widest excursions of the mind are made by

short flights, frequently repeated; the most lofty fabrics of science are formed by the continued accumulation of single propositions. *Locke*

TEARS AND LAUGHTER.

GOD made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness, and laughter is one of the very privileges of reason, being confined to the human species. *Anon.*

LOVE.

LOVE is an alchymist that can transmute poison into food. *Colton.*

DIVINE PROVIDENCE.

To discover the proofs of a Divine Providence only in extraordinary cases, is to betray our ignorance and weak-

ness. In the ordinary course of nature we daily behold a thousand things, worthy in every respect, of our notice and admiration. The preservation of our life, considering the variety of causes and effects which combine to produce it, is not less astonishing than the resurrection of the dead. The only difference is that the one happens but seldom, whereas we are daily witnesses of the other, which, being so common a phenomenon, does not attract our attention, or sufficiently excite our admiration. The union of my soul and body, their reciprocal and continual action on each other, are incomprehensible, and do not depend either on my own will or power. The beating of the pulse, and the circulation of the different fluids are uninterruptedly carried on, without my being able to contribute to them in the smallest degree. Every thing convinces me that my

faculties, my condition, and the duration of my being, are not dependent on my own pleasure. It is the Lord, who, by his secret and absolute power, preserves me in strength, motion, and existence. *Sturm.*

GOD'S GLORY IN CREATION.

WHY are the works of God so splendid? Why is there such magnificence in every thing we see? Why do we behold such multifarious, such numberless beauties, each object surpassing the other, and clothed with charms peculiar to itself? Why do I every where find new subjects of admiration and astonishment? For this reason: that I may never cease to admire and adore that great Being, who is infinitely greater, more sublime, and more magnificent than any of the objects which he has presented to my senses; that I might be led to this reflection:

If the works are so perfect, how glorious must be the maker of them! If the beauty of that which he has created is inexpressibly great, infinitely greater must be that Being who surveys all creation at a single glance. The more my mind is here expanded and enlarged by contemplating the greatest of all Beings, the more will it be capable of comprehending his grandeur and majesty in a future state. *Sturm.*

OUR INTELLECTUAL NATURE.

WE suppose that we carry our moral nature to another world, *why not our intellectual nature?*—further, *why not our acquirements?* Is it probable that a man who has scorned here all advantages for commune with the works of God, is at once to be enlightened, as if he had done his duty to the intelligence within him or about him? It may be noticed that, as far

as we can discern, the same physical laws govern the most distant parts of creation as those which prevail here. Moreover, what we call Nature, or Providence, is thrifty as well as liberal—has apparently given to man no more faculty than he fully needs. May not a similar divine frugality—perhaps an essential element for the furtherance of life, and the development of energy—pervade creation? *Friends in Council.*

CHERISHED THOUGHTS.

A MAN has something in himself to meet troubles and difficulties, small or great, who has *stored in his mind* some of the best things which have been said about troubles and difficulties. Moreover, the loneliness of sorrow is thereby diminished. It need not be feared that a man whose memory is rich in such resources, will become a quoting pedant. Often the sayings which are

dearest to our hearts, are least frequent on our lips ; and those great ideas which cheer men in their direct struggles, are not things which they are likely to inflict by frequent repetition upon those they live with. *There is a certain reticence with us as regards any thing we deeply love.*

Friends in Council.

FOLLY OF AFFECTATION.

CONTENTMENT abides with truth. And you will generally suffer for wishing to appear other than you are ; whether it be richer, or greater, or more learned. The mask soon becomes an instrument of torture.

Ibid.

GOOD THOUGHTS.

IN the course of our reading, we should lay up in our minds a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us, and from

which, at various times, and amidst all the shifting of circumstances, we might be sure of drawing some comfort, guidance, and sympathy.

Friends in Council.

SELF-CONTROL.

WOULDEST thou that thy flesh obey thy spirit? then let thy spirit obey thy God. Thou must be governed, that thou mayest govern. *Augustine.*

COMPANY.

THE company in which you will improve most, will be the least expensive to you. *Washington.*

CONSCIENCE.

LABOR to keep alive in your breast that little spark of celestial fire, called conscience. *Ibid.*

RELIGION AND REASON.

RELIGION is as necessary to reason, as reason is to religion: the one cannot

exist without the other. A reasoning being would lose his reason, in attempting to account for the great phenomena of nature, had he not a Supreme Being to refer to: if there had been no God, mankind would have been obliged to imagine one. *Washington.*

THINKING.

THINKING is the least exerted privilege of cultivated humanity. *Evenc.*

CALUMNY.

To persevere in one's duty and be silent, is the best answer to calumny. *Ibid.*

DOUBTING CHRISTIANS.

PROFESSED Christians often get into a morbid state of mind about their personal salvation. The best cure yet offered for this disease is to transfer our solicitude from ourselves, and set bravely to work for the salvation of others. When we are incited to act for

God, all fears of his love to us at once
cease. *Anon.*

THE ZEALOUS CHRISTIAN.

I HAVE had occasion to observe that a warm blundering man does more for the world than a frigid wise man. One who gets into a habit of inquiring about proprieties, and expediencies, and occasions, often spends his whole life without doing any thing to purpose.

Cecil.

RELIGION AND THE STATE.

WHILST just government protects all in their religious rites, true religion affords government its surest support.

Washington.

THE OBSTINATE MAN.

AN obstinate man does not hold opinions, but they hold him; for when he is once possessed of an error, it is like a devil, only cast out with great difficulty. Whatsoever he lays hold

on, like a drowning man, he never loses, though it but help to sink him the sooner. *Butler.*

CONSOLATION.

BEFORE affliction is digested, consolation ever comes too soon; and after it is digested, it comes too late; there is but a mark between these two, as fine almost as a hair, for a comforter to take aim at. *Sterne.*

TEMPERS.

As we call our first language our mother tongue, so we may as justly call our first tempers our mother tempers; and perhaps it may be found more easy to forget the language, than to part entirely with those tempers we learned in the nursery. *Law.*

HONOR.

HE is worthy of honor, who willeth the good of every man; and he is much

unworthy thereof, who seeketh his own profit, and oppresseth others. *Cicero.*

SOUL EMBLEMS.

THE soul on earth is an immortal guest,
Compelled to starve at an unreal feast ;
A spark that upward tends by nature's
force,
A stream diverted from its parent
source ;
A drop dissevered from the boundless
sea,
A moment parted from eternity ;
A pilgrim panting for a rest to come,
An exile anxious for his native home.
More.

CHRISTIAN GRACE COMMUNICATED.

CHRISTIANS are like the several flowers in a garden, that have each of them the dew of heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly

nourished, and become nourishers of each other. *Bunyan.*

TWO INTERESTING SIGHTS.

IN our world there are two very interesting sights,—the one is that of the young disciple entering the church militant; the other, that of the old disciple about to join the church triumphant. *Anon.*

INFIDELITY—ITS CAUSE.

WHEN a man is opposed to Christianity, it is because Christianity is opposed to him. *Hall.*

BELIEVE AND LIVE.

O HOW unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!
No meretricious graces to beguile,
No clustering ornaments to clog the pile;

From ostentation as from weakness
free,
It stands like the cerulean arch we see,
Majestic in its own simplicity.
Inscribed above the portals from afar,
Conspicuous as the brightness of a
star,—
Legible only by the light they give,
Stand the soul-quickenng words—*Be-
lieve and live !* *Cowper.*

FEELING AND REASON.

THE heart of man is older than his
head: the first-born is sensitive but
blind—his younger brother has a cold,
but all-comprehensive glance. The
blind must consent to be led by the
clear-sighted, if he would avoid falling.
Ziegler.

GOD OUR GUARD.

AH me ! how many perils do unfold
The righteous man, to make him daily
fall ;

Were not that heavenly grace did him
 behold,
And steadfast truth acquit him out of
 all. *Spenser.*

GOOD AND ILL FORTUNE.

UNINTERRUPTED sunshine would parch
our hearts ; we want shade and rain to
cool and refresh them. *Anon.*

ADVERSITY.

SWEET are the uses of adversity,—
Which, like the toad, ugly and ven-
 omous,
Wears yet a precious jewel in its head.
Shakspeare.

CHARACTER.

ACTIONS, looks, words, steps, form the
alphabet by which you may spell char-
acter. *Lavater.*

FLATTERY.

FLATTERY is often a traffic of mutual
meanness, where, although both par-

ties intend deception, neither are deceived. *Colton.*

FRIENDSHIP.

LET friendship creep gently to a height; if it rush to it, it may soon run itself out of breath. *Fuller.*

MONUMENTS.

TOMBS are the clothes of the dead; a grave is but a plain suit, and a rich monument is one embroidered. Tombs ought in some sort to be proportioned, not to the wealth, but to the deserts of the party interred. The shortest, plainest, and truest epitaphs are best. When a passenger sees a chronicle written on a tomb, he takes it in trust some great man lies buried there, without taking pains to examine who it is. I say also the plainest; for except the sense lie above ground, few will trouble themselves to dig for it. Lastly, it must be true, not as in some

monuments, where the red veins in the marble may seem to blush at the falsehood written on it. He was a witty man that first taught a stone to speak, but he was a wicked man that taught it first to lie. A good memory is the best monument; others are subject to casualty and time; and we know that the Pyramids themselves, dotting with age, have forgotten the power of their founders. Let us be careful to provide rest for our souls, and our bodies will provide rest for themselves.

Thomas Fuller.

GOODNESS.

TRUE goodness is like the glow-worm, it shines most when no eyes, except those of heaven, are upon it. *Anon.*

SIC VITA.

LIKE to the falling of a star,
Or as the flights of eagles are;

Or like the fresh spring's gaudy hue,
Or silver drops of morning dew ;
Or like a wind that chafes the blood,
Or bubbles which on water stood :—
E'en such is man, whose borrowed
light
Is straight called in and paid to-night.
The wind blows out, the bubble dies ;
The spring entombed in autumn lies ;
The dew dries up, the star is shot ;
The flight is past—and man forgot !

Dr. Henry King.

FREE WILL.

WE have a power to suspend the prosecution of this or that desire ; this seems to me the source of all liberty ; in this seems to consist that which is improperly called Free Will. *Locke.*

THE DAILY STRUGGLE.

If we keep not God's grace that He giveth us—if we do not continually

and daily reform ourselves, and with all diligence fashion our lives after His life, it is but right that we lose again that which we have received. But if we abide in Him through faith, then hard and unprofitable things are light and possible to us; for in Him that strengtheneth us we may do all things.

Coverdale.

MAN'S MEDLEY.

IN soul he mounts and flies, in flesh he dies.

He wears a stuff, whose thread is coarse and round,

But trimmed with curious lace, and should take place

After the trimming, not the stuff and ground.

Not that he may not here taste of the cheer;—

But as birds drink, and straight lift up their head,

So must he sip, and think of better
drink

He may attain to after he is dead.
Yet e'en the greatest may be reliefs,
Could he but take them right, and in
their ways.

Happy is he whose heart hath found
the art

To turn his double pains to double
praise. *Herbert.*

HUMILITY AND PRIDE.

HUMILITY is truth, and Pride a lie :
the one glorifies God, the other dis-
honors him. Humility makes men to
be like angels, Pride makes angels to
become devils. *Taylor.*

A GOOD MAN.

HE is a good man who grieves rather
for him that injures him, than for his
own suffering ; who sooner shows mer-
cy than anger ; who offers violence to

his appetite, in all things endeavoring to subdue the flesh to the spirit. This is an excellent abbreviative of the whole duty of a Christian. *Taylor.*

FEIGNED HUMILITY.

HE saw a cottage with double coach-house,

A cottage of gentility ;

And the devil did grin, for his darling sin—

Is Pride that apes humility.

Coleridge.

THE MIND.

THE Mind is heaven-born, and comes immediately out of the hands of God ; so that to speak properly, we are nearer related to the Supreme Being than to father and mother. *Collier.*

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