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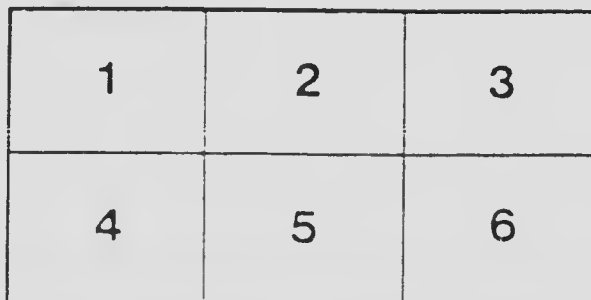
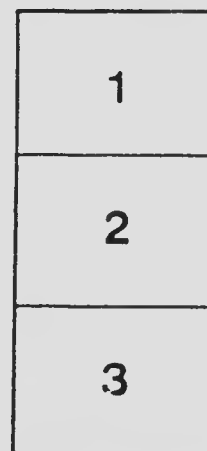
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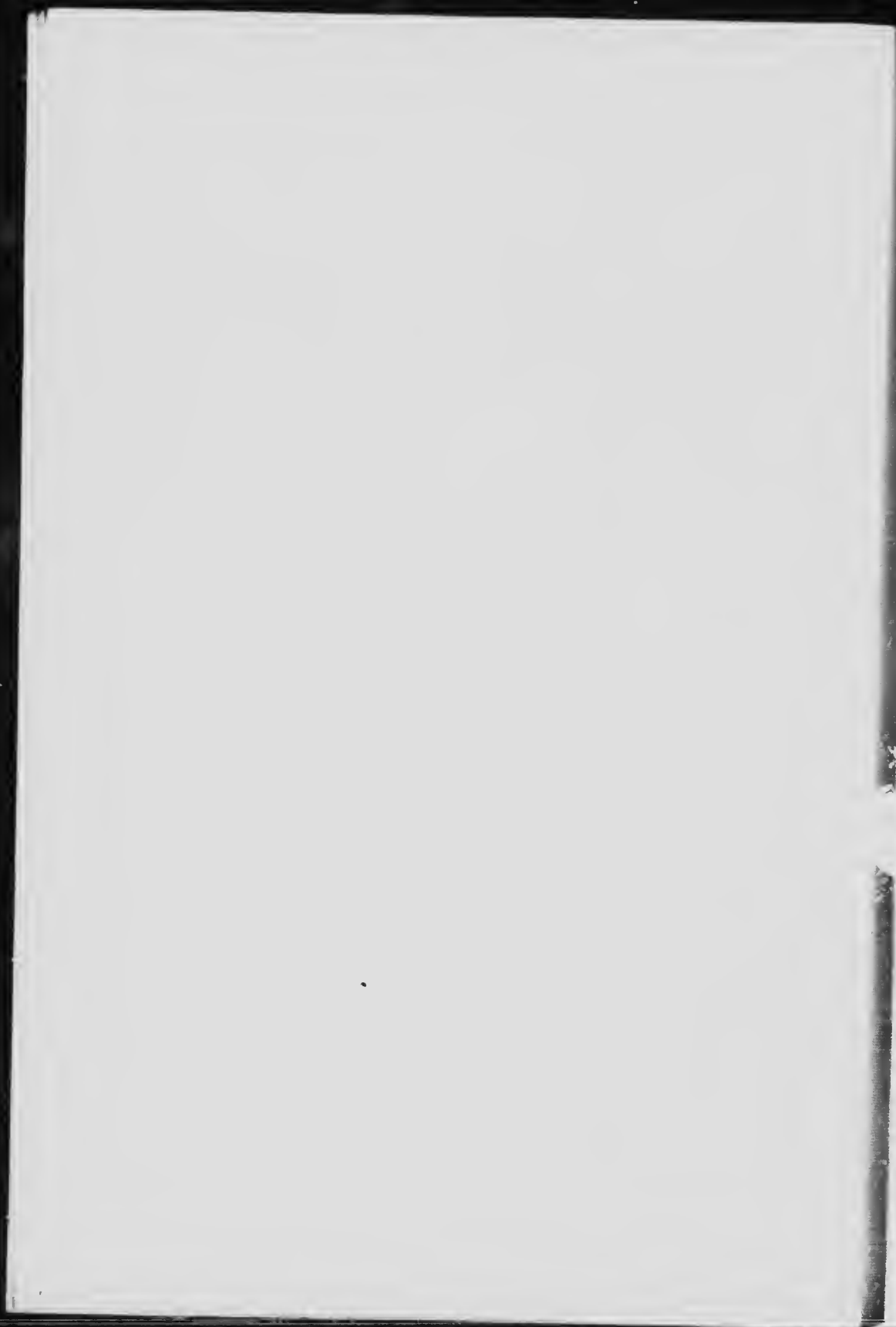
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1653 East Main Street
Rochester, New York 14609 USA
(716) 482-1300 Phone
(716) 288-9889 Fax



Choice Thoughts

From Master Minds

SELECTED AND EDITED BY
WILLIAM T. ROBINSON



"The world does not require so much
to be informed as to be reminded."
—Hannah More.



TORONTO
WILLIAM BRIGGS
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INTRODUCTORY.

My main object in publishing these borrowed extracts and gems of literature has been to give their readers fresh thoughts and ideas in a compact form—very simple and easily remembered words of counsel which they may find helpful in life, be it in office, shop or pulpit, hamlet or mansion.

The book has been put at a reasonable price in the hope that it may find its way into many of our homes, where its perusal may furnish enjoyment and profit for a leisure hour.

Those authors from whom I have not obtained permission to quote will, I hope, in view of the object sought in the publication of this little volume, pardon the liberty thus taken, and accept my sincere thanks for the permission which I have taken for granted would be cheerfully given.

Faithfully yours,

W. T. ROBINSON.



CHOICE THOUGHTS FROM MASTER MINDS.

Two painters started to embody rest in a picture. One drew a beautiful quiet lake down in a quiet valley; the other drew a foaming cataract. But just above it was a robin sitting on its nest, on a limb of a tree that hung over the falls; and this is the ideal rest—the first picture was mere stagnation. Which of us can retain our hearts in quietness in the midst of the world's turmoil and rest in perfect peace?

It is much easier to be natural than to be unnatural.

It is easier to go to heaven than to go to hell—if we but knew it.

It is a far wiser policy to be happy and contented than to be miserable and of a grumbling nature.

No matter what theology may teach about natural depravity, it is not natural for a man to be a sinner—it is unnatural.

Man is born to be good, say what you will.

The dignity of man, and his value, dates from the creation. Robertson, of Brighton, said that in the death of our Lord Jesus Christ the immensity of the sacrifice showed the tremendous value placed on the object to be delivered, namely, fallen man.

Let us cheer up, then, have greater hope and courage, and not forget that the lost piece of silver, though tarnished, is silver still, and can be brightened or remodelled.

I am a wanderer; I remember well one
 journey how
 I feared the track was missed, so long the city
 I desired to reach lay hid—
 When suddenly its spires afar flashed through
 the circling clouds.
 You may conceive my transport; soon the
 vapours closed again, but I
 Had seen the city, and one such glance no
 darkness could obscure.

—*Browning.*

No star is lost we once have seen;
 We always may be what we once have been.

We fain would seek the highest for the best
 did we but see it.

If the fires of lust and evil are not quenched
 here, they will continue to burn outside of the
 heavenly domain.

“There is some soul of goodness in things evil,
Would men observingly distil it out.”

Dr. Treves says that disease is a benefit to man, and scientists tell us that the laws governing disease are as beautiful as those ruling our health, and our Lord must have had this principle in mind when He bade us make friends with the mammon of unrighteousness.

Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Don't sit down and wait for better things,
or better days—even if all things have gone
wrong; simply take what you have left, and, as
the unjust steward did, make the best you can
from them. This shows the kind of mettle
you are made of.

A man is weakened by the passion of the
sin he cherishes, and equally, too, is he strength-
ened by the mastery he exercises over his pas-
sions.

If a man can write a better book, preach a
better sermon, or make a better mouse-trap
than his neighbor, though he build his house
in the woods, the world will make a beaten
path to his door.—*Emerson.*

“We mistake if we think we can sin within a circle and not go beyond that, for
The first step past compels us into more;
And guilt grows crime, which was but choice before.”

There is nothing either good or bad but thinking makes it so.

Rest is not quitting the busy career;
Rest is the fitting of self to its sphere.
—*John S. Dwight.*

“Man without religion,” says Archdeacon Hare, “is the creature of circumstances, but religion lifts him above all circumstances.”

Thomas Lynch says: “Till fixed we are not free; the acorn must be earthed ere the oak will develop; the man of faith must have taken root, root in God. Our works prove whether we are fixed in God.”

Cowper says: “He is the freeman whom the truth makes free, and all are slaves beside.”

If you do not secretly, as well as openly, keep man’s laws, you can never learn to keep God’s laws. “Render unto Cæsar the things that be Cæsar’s, and unto God the things that be God’s.”

Right is right, and wrong is wrong, no matter what harm may arise from carrying out the former, or what good may accrue from the latter.

The miracles of Christ speak to all future generations, symbolizing God's healing and forgiveness.

You may break, you may shatter the vase if
you will,
But the scent of the roses will cling to it still.

"To be ready is everything, then you have nothing to do when the emergency comes."—
Von Moltke.

The word "man" is derived from the Greek word "anthropos," signifying "looking upward," standing upright, as only man of all animals has this habit or power.

Doubt of any sort cannot be solved except in action.

Ruskin says that "the only way to understand the difficult parts of the Bible is to read and obey the easy ones." We all have found that many of our difficulties in life are surmounted in a similar manner—starting at the easy parts and going forward step by step, by the same principle as in all evolution.

The Hebrew for "perfect" means "sincere," or upright, and the Latin derivation of "sincere" is "sine cera," without wax.

We are bid to be brave and courageous, or in one word, "perfect," by Christ Himself.

"Ex nihilo nihil," nothing can be made out of nothing.

You may boil a quart of water down to a pint, it will still remain water.

It is worth a thousand pounds a year to have the habit of looking on the bright side of things.

Simplicity is always a characteristic of real genius, and is ever the result of profound thought.

The Holy Supper is kept indeed,
 In what we share with another's need;
 Not what we give, but what we share;
 For the gift without the giver is bare—
 Who gives himself with his alms feeds three:
 Himself, his hungering neighbor, and Me.

—*Jas. Russell Lowell.*

Revelation never volunteers anything that man could discover for himself, on the principle, probably, that it is only when he is capable of discovering it that he is capable of appreciating it.—*Drummond.*

Prudence is simply well trained common sense.

Count that day lost whose low descending sun
Views from thy hand no worthy action done.
—*Young.*

Some people have a tendency to contri-
diction born in them.

They are against you whatever you say.

In the malaria of their presence no good
thoughts can blossom.

We are all the stronger for the rough winds
and rain, but the frost-like, perpetual contradic-
tion is what hurts.—*O. W. Holmes.*

Genius is the power of kindling one's own
fire.

Self-control may be developed in the same
manner that a weak muscle can be strength-
ened, by a little exercise day by day.

Let us try to do a few acts that are disagree-
able to us.

Jump out of bed as soon as we awake; walk
home instead of taking that car; talk to some
disagreeable person, and make the topic
pleasant and agreeable—any of these or similar
things will have a good effect on the whole
moral nature, and act as a refreshing tonic.—
Leisure Hour.

The ancient Jews held that work was good for the soul as well as the body, but more so in the axe and the saw, the plough and the spade, the hammer and the trowel, not in athletic sports; they would have them masters of different trades.—*Rabbinical Savings.*

For every evil under the sun there is a remedy, or there is none. If there is, try and find it; if there is none, never mind it.

The truths known by intuition are the original premises from which all others are inferred.—*Mills.*

Intuition is a spirit, lying deeper than thought, reason or logic—the very man within the man; and it should be from this source that our character should be developed. We thus often know things to be right or wrong, without being able to give a reason for it. It is the very spirit of the man from which our deepest feelings rise, either for good or evil.

There must be involution before there is evolution; if you take nothing into your heart, nothing can come therefrom.

St. Augustine says: “Lord, thou hast made us for Thyself, and our hearts are restless till they rest in Thee.”

It is when things look blackest that God's light shines the brightest.

Choose well; your choice is brief, but endless.
—*Goethe.*

The inner sense of divine direction does not do away with the need for the ordinary exercise of intelligence, or good, plain, common sense, for we can see plainly that God has appointed that we should use it, for our own benefit in this world as well as for the next.

A certain Bishop said, "We never would have attained the height for which we were destined, save for our fall." And how few men really realize the height of glory to which God has called His own.

Be pitiful; every man has a hard row to hoe, or a hard battle to fight.

Remember the world does not make us, but we make the world.

The world is wide in time and tide,
Don't hurry;
And he is blest who does his best,
Don't worry.

"I know." said a writer, "that the Bible is inspired, because it always inspires me."

Always look for the sunny side of a dark place, no matter whether it be some disagreeable thing you have to do or say, some bad news to tell, or to hear; there is always a bright spot somewhere.

“Fiat justitia, ruat cœlum,” *i.e.*, Let right be done, though the heavens fall.

A brave man can forgive, but a coward never can. Poisoned darts aimed at a man who is staunch and has been tried in the fires fall harmlessly at his feet.

It is in the shallow natures, void of understanding, that they stick and irritate. God can forgive what mortal man never could.

The strong man seldom uses his strength to afflict the weak.

Even if we doubted the authenticity of the Bible, still, as Frederick Robertson says, “If there is no God and no future state, yet it is wiser and better to be generous than selfish; true than false; brave than to be a coward,” and right here our Lord’s words are applicable: “And why even of yourselves do ye not what is right?”

The great Pitt could not be bought or bribed. He thought himself “worthy of great things,” and nothing did more to ennoble his character than his poverty.

A man of subtle reasoning asked a peasant if
he knew

The evidence by which he proved the Bible to
be true.

The terms of disputation had never reached his
ear,

He laid his hand upon his heart and simply
answered "Here!"

What we are to-day is very largely due to
the manner in which we spent yesterday; and
the morrow, of which as yet we have taken no
account, will be influenced by the way we pur-
pose spending to-day.

A dead fish may float down the stream, but
it takes a live one to swim up stream. Are
there not many of us simply floating along in
the world's current, aimless, without spirit or
ambition?

Alas, how easily things go wrong,
A sigh too much or a kiss too long.
Then comes a mist and a blinding rain,
And life is never the same again.

—George McDonald.

F. W. Robertson, of Brighton, says: "The
soul is the seat of the mental faculties, but the
spirit is something still higher wherein is de-
veloped the spiritual faculties; it is the spirit
that returns to God."

It was Sancho Panza who wrote that "people sometimes go in quest of one thing and meet with another."

We take on the color of our surroundings, as does the green fly on the green leaf.

Strong drink has been cursed so often by parents, sisters, sweethearts, by both young and old men, no wonder it brings a curse to those who use it. The youth in the prison cell curses it; the man standing in the shadow of the gallows curses it, and surely God must have cursed it as He hears the wails of the widows and orphans that it has ruined.

Hay Atkins says that "No man goes to heaven till heaven comes to him."

Anything of the nature of gambling, where joy and pleasure come to you by causing pain and loss to others, is certainly opposed to the Christian spirit of love and forbearance.

Some of your hurts you have cured,
And the sharpest you still have survived;
But what torments of grief you endured
From events which never occurred.

—Emerson.

"Jehovah" in the Jewish language means self-sustaining.

Build a little fence of trust around to-day,
Fill the space with loving deeds and therein
stay;

Look not through the sheltering bars upon
the morrow,

God will help thee bear what comes of joy
and sorrow.

—*M. F. Butts.*

A legitimate self-confidence grows out of
self-possession, and this is generally accom-
panied by self-respect.

Be like the bird, one instant lighted

Upon a branch that swings:

Who feels it give, but sings on unaffrighted,

Knowing that she has wings.

—*Victor Hugo.*

That man is blest who does his best,
Then leaves the rest, and does not worry.

We can well judge people by the way they
speak of others, for it is by their own thoughts
and words that they either justify or condemn
themselves. You hear their own hearts speak-
ing, as a rule.

Religion is the tender tie between man and
his God. In honoring God you thereby honor
yourself, and you become a better man and
brother.

An artist can paint a picture so close to nature that you almost fancy you hear the sea-gulls calling by the ocean shore; or, if a country scene, that you can hear the murmuring of the brook and the singing of the birds. Is it any more difficult to see God's power, might and love written plainly on all His creation?

And nerve his arm and cheer his heart,
Then stand aside and say "God-speed."

Faith is engendered by strictly adhering to the charge of the Holy Virgin Mother of our Lord to the servants at the marriage-feast in Cana: "Whatsoever the Master saith unto thee, that do."

Perform your duties if you can do nothing more in the meantime.

A certain professor says that science, art and morality give a certain, even a considerable happiness to those who follow them, but that the peace and joy religion brings is very far above that, as shown by Christians in all times.

The sense of feeling, or the emotions, seems the hardest to control, and perhaps we might place the next strongest as seeing, for the eye is too quick to see things it had better never have seen, and both of these seem able largely to control the other senses.

That life must touch life to beget life is a well-known fact; thus Christ can do no soul good that is not touching Him by faith. Where He could "there do no wonderful works," was in cities the inhabitants of which did not believe in Him. The seed must come in contact with the earth before it becomes the beautiful plant or flower.

Carlyle says: "No nation that thinks it is doing great things is capable of doing anything great at all;" and he might have added that any man boasting of how much he can do seldom amounts to much, for the truly great men are, as a rule, humble, and oftentimes diffident of their powers.

Gratitude with some people is only a lively sense of benefits to come.

People may have to, and often do, live with those opposed to religion, but if truly Christ's, their eyes are centered on Him alone, and all the poisons of sin can have no effect on their heart. They are immune to its vagaries. Guido, the sculptor, was asked what model he took to carve such beautiful faces. He placed his coarse color grinder before him, then carved out a beautiful Magdalene, saying that the beautiful and pure ideal must be in the mind, and then it matters not what the model may be.

Hardships have either an exhilarating or a depressing effect, according as they are taken. If met with a bold front and a delight is taken in conquering them, they do you good, but if you try to avoid them, they pursue you. Pluck and endurance hate a poltroon, they love to worry him.

The first and best men in any profession are those who despise the petty arts and subterfuges by which the cunning and crafty ones seek to accomplish their purpose.—*Leisure Hour*.

The chain is no stronger than its weakest link; a man's character no stronger than his weakest failing; both must be wholly made strong if we would have them endure. So we see the absolute necessity of our Lord's command, "Be ye perfect even as your Heavenly Father is perfect."

Knowledge and wisdom are two different things. We may have a great deal of the former, but unless we can make use of that knowledge for our own or others' benefit, then we have no wisdom. How often we see this in the case of ministers, business men, housekeepers and others, by their not knowing how to apply their knowledge where it would do the most good.

When the tale of bricks is doubled, then Moses comes.—*Hebrew proverb.*

The effect of the mind on the health is wonderful. In Russia, after Easter, when the food is blessed any dyspeptic can eat all he likes and it never hurts him. Such are surely "saved by faith." It benefits by joy, but is injured by fear or calamity.

A man and his wife signed a note for another person. "Do you know?" said an onlooker, "that if that man fails you are ruined?" "Well," said they, "that is the man who placed us where we are, so if he fails we will be no worse off than we were before."

Christ, by his gifts to us, has placed us where we are. Can we refuse to sign His bond of love and endorse His hatred of sin, clinging to Him when so many desert Him?

"Degrading" is from the Latin. "grado," to step, and "de," down, meaning not so much to slide down as to get there step by step; and this is generally the way man falls; and, as a rule, the first few steps are taken slowly and easily, but with a quicker impetus as the lower steps are reached.

If you cannot have what you like, try and like what you have.—*Leisure Hour.*

The Pearl of Great Price is the Lord Jesus Christ Himself, for whose love, strength and reconciliation to His Father, the Lord and Giver of life, we are willing to sell all our earthly idols and pleasures.

Behold I send an angel before thee to keep thee in the way, and to bring thee into the place I have prepared. Beware of Him and obey His voice, for He will not pardon your transgressions, for My Name is in Him.—*Exodus 23: 20, 21.*

Ruskin says in words to this effect: That the works of man display powerful effort, that by crowbars or exhausted strength all his works are accomplished, but that in the Divine works of creation there is a quiet ease, a restfulness, no evidence of effort, but showing power, might and thought.

Character is formed by compression; emotions and experiences that evaporate in expressions contribute little.

A pain, a want, a disappointment borne in silence, the "endure hardness" of St. Paul, strengthens us perceptibly.

To pity oneself, to expatiate, to complain, these are the things that weaken and enervate one, and only show our lack of power of resistance.—*Leisure Hour.*

Two things Christianity does for us: It not only opens our own eyes to see our faults and follies, but as well to see more clearly the foibles of others, seeing which we turn away more disgusted with those things we ourselves have done.

By thine own tears thy songs must tears beget, O singer!—*D. G. Rossetti.*

And the songs that echo longest,
Deepest, fullest, strongest,
With your life-blood you will write.

—*Frances Ridley Havergal.*

The winepress of life must be deeply trodden to bring out the choicest wine of poem or prose.

Such can only come from those who have fought life's battles, been tempted, have fallen and risen again and again; whose unscarred feet have trodden hell and been purged by the fires thereof. It needs a conscience torn with fierce temptations and defeats to fire the inspiration to make the true steel in one's character.

There is a feeling of "commonwealth" among all true, large-hearted men, and there should be the same among all corporations, politicians and business men; yes, and among nations as well, seeking the good of all.

Some people have brains, but no heart. Others again have much heart and feeling, but no intelligence. It requires a modicum of both to get the most out of life's work.

As we ascend life's ladder to meet the angels, we will surely find, when we meet, that they have come down seven steps to our one upward.

Not a thought you think, or a word you link
With a wanton look of the eye,
But receives its meed of praise or blame,
Either here or by and by.

Wherever the ark of the Lord comes, Dagon is sure to fall.

Stick to your aim; the mongrel's hold will slip,
But only crowbars loose the bulldog's grip.
—*Oliver Wendell Holmes.*

Paradoxically, our future lies behind us; what we did yesterday, or last week, affects us to-day, to-morrow, or later on.

Little boats must keep near shore,
But larger boats will venture more.

And the chief keynote of all goodness is the spirit of "noblesse oblige," which in the main point, at least, means that nobility of character which prompts one to be good and restrains us from evil inclinations.

Chamberlain said: "England in her generosity to the conquered Boers would show an unprecedented example of magnanimity to the world." It is by just such steps as this that the world moves forward, when its rulers do not listen to the clatter of little weak souls who would exclaim with awe and fear, "But what will the world say?"

What you want, pay for it, and take it.—
"Bonner" of the Ledger.

Howe'er it be, it seems to me
 'Tis only noble to be good.
 Kind hearts are more than coronets,
 And simple faith than Norman blood.
 —*Tennyson.*

Have you noticed that the letter "G" is the initial letter of the following words: God, good, goodness, gladness, glory, grand, great, greatness, gratitude, grace, gospel, gold, gilt, germ, genuine, genteel, gentleman, growing, gallant, generous, genius, gifted, gleaming, guardian.

And that "D" is the initial letter of the following words, viz.: Devil, death, damnation, darkness, doubt, downwards, dullness, desolate, desponding, despair, drink, dirt, dust, dungeon, distil, dwindle, disturbance?

Perhaps only a coincidence, but it seems strange.

It is equally as unsuitable to cover a filthy person with beautiful garments as it would be to cover over our sins with God's beautiful ordinances. If the works of a clock are foul and dirty inside, the hands will eventually show something is wrong.

The little more, and how much it is;
The little less, and what worlds away.

—*Browning.*

He has lived well, superlatively well, no matter how poor he may remain, who has nothing to regret; no error or unkindness to recall with a pang of sorrow—but even then it is softened if he can truly say, "I did what I could manfully."

The house that does not open to the poor will open to the physician.

Even when the gates of heaven are shut to prayer, the gate of tears is still open.

Who is wise? He who is willing to learn from all men. Who is strong? He who subdues his passions. Who is rich? He who is satisfied with his lot.

The sun will go down without your help.

The soldiers fight, and heroes are the heroes.

Look not at the flask, but at that which is in it, for there are new flasks full of old wine, and old flasks which have not even new wine in them.—*Rabbinical sayings.*

No man was ever yet lost in a straight road, and that one is yet to be found who sought and asked for the old paths and walked therein that did not find rest to his soul, or ever repented of so doing; then start to climb the mountain side. The view is better the higher up you get, till at length, reaching the top, it is simply glorious.

The world, as well as heaven, is a mirror, and how you look into either will be reflected back; distrust the world and all men, and both will distrust you. If you can see nothing beautiful in your glimpses of heaven, the chances are that it will be unable to reflect back its beauty upon you.

Do the duty of every hour as it passes, without fretting about future issues. Help your neighbor to do his duty, even though he may never have helped, or ever will help you.

Be blithe and cheerful, even when your work is hard, and your neighbor is ungrateful and unkind.

Is this energy on our part wasted? Not so; there will creep into your heart a warmth that was never there before, a feeling of safety and security, as we thus build on the Rock.

We will notice a gleaming that we had not hitherto seen on either land or sea.

You can never be insulted by anyone so long as you respect yourself, for you see in your insulter one who does not respect him or herself. They merely degrade themselves and show their bad breeding, and the only ones they hurt are themselves, by their ignorance.

"Ingle-glow," a word that means the altar fire of our own hearth and home. It conveys a deep and sacred meaning, as do the fine old Anglo-Saxon words, wife, home, and mother.

Do everything, think everything, say everything that will tend to soften your heart, for it is so easily hardened by a bitter thought, a hurtful word, or even by an expressive shrug of the shoulders. If you are wise, then, you will always think before you speak.

Every man has his Delilah in one form or another, and which, if not resisted with all his strength, will sooner or later bring him to grind in the house of the Philistines, who will then scorn him for his former folly; yea, and he will learn then to scorn himself.

It is by friction that fire and heat are evolved, and thus by the very energy we use in overcoming our sins, the sublime fires of love flash in upon our souls; and fires once started grow by what they feed upon.

Down in the human heart, crushed by the
tempter,

Feelings lie buried that grace can restore;
Touched by a loving heart, wakened by kind-
ness,

Chords that were broken will vibrate once
more.

If we do not love and gravitate towards
goodness in this life, neither will we wish to be
where goodness alone exists hereafter. We
could not exist in heaven for a week; we would
simply long to be in hell, with all its vile as-
sociations; to which kind we have been so long
accustomed. God in His mercy, I believe,
could and would save us, even in hell, but we
won't be saved. The filthy would want to be
filthy still and the righteous to be righteous
still.

Then go ahead and do what's right, don't stop
to count the cost,

The foolish man who hesitates invariably is
lost.

Make up your mind the road you'll go, then
turn aside for nothing.

Speak like a man, say yes or no. Don't vege-
tate, be something.

From God alone expect a blessing, not from
men; and if you can,

Cease your whining and repining, and in all
things be a man.

Grasp the nettle gently, and it stings you for
your pains;
But grasp it like a man of mettle, and it soft as
silk remains.

To err is human, to forgive divine.

A certain writer has said, "Show me ten square miles where the life of man and his property are safe, where the honor and purity of woman is scrupulously guarded without the knowledge and strength and power of religion upon its inhabitants, and I will give up my religion."

If thou hadst yesterday thy duty done,
And thereby cleared firm footing for to-day,
Whatever cloud obscures to-morrow's sun,
Thou shalt not miss thy solitary way.

"As far as the east is from the west, so far hath he removed our transgressions from us," does not so much mean in distance as in incompatibility; and the very things we thought we could never give up have ceased to bother us now. They have become shorn of their power over us, at least while we remain with our rightful Master.

"Quo vadis?" is the Latin for "whither goest thou?" Is it onward toward heaven, or downward toward hell?

If there is a knife to handle, there are some who will take it up by the blade. There are people who will find flaws in everything they see. Then only are they in their element—discontent.

Weary sat'st Thou, seeking me;
Died'st redeeming on the tree,
Can in vain such labor be?

To think evil of anyone leaves a wrinkle on the brow.

An angry word is putting fuel on the fire you would rather extinguish.

What is in one's heart at such a time will show itself.

But Christ within, and heaven overhead, should form such a combination as will defy any form of force brought to bear upon you.

You cannot brush away a mist, but you can get away above it, into a purer, brighter atmosphere. So it is with our temptations. How vainly we struggle in the grip of a strong inclination to do wrong; but we could either have kept away from it, or we could have cultivated a higher moral nature before it came. Strive, then, to rise above it.

Birds are easily shot when they fly low.
Moral: Get away high up where the air is pure, too pure for Satan to dwell long in.

What an inspiration a woman can be to a man, or what a millstone about his neck, according to what she is.

There is an equality about a high social Christian life that elevates all who come in contact with it; but there is an inequality in a coarse, brutal life that curses all it breathes upon.

A writer of great note said, "I always thought fit to keep up some formal manner of good breeding in my family, without which, freedom ever destroys friendship."

And good breeding includes every point of our lives and certainly is a wonderful help to us.

It is easier to alter than to improve. Jupiter, upon being invited to mend a fault in human nature, declined on the plea that man is such a complicated piece of machinery that if he touched one part he might, probably, spoil the whole.

'Tis always sunshine somewhere in the world, and there is always a good corner in everyone's heart, if we but seek for it, even though it may be hidden among a heap of rubbish.

The sun never throws a shadow on both sides of the mountain at the same time.

A man should never pretend to be what he is not, and a man should never pretend not to be what he is.—*Latin quotations.*

We don't half respect ourselves, except before those in whose esteem we would stand well. We should respect the high dignity of our manhood, equally in our private chamber and in our family as we do before the crowd, in thought, word and deed.

And our week days should be spent in conformity with the Sabbath that preceded them.

We show mercy to others, not because they desire it, for often they do not; but because this virtue is implanted in our very being.

A thorough gentleman, no matter how reduced in circumstances, will always show more or less good breeding in his actions, for he can hardly help doing so; and a true Christian once, no matter how low a status he may have reached, rarely quite forgets the beauty of the life he once lived, for he sees a streak of the purple even in his tattered garments.

The verse in the Bible most descriptive of a Christian is this: "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain."—*2nd Samuel 23: 4.*

The earnest wish of a bad man or woman to be better may be more pleasing to the heavenly ear than the lifeless prayer of a fairly good-living person.

Better not to question yourself too closely as to what wrong you have done, or to list former errors, but ask yourself what good you are now doing.

Sorrow's crown of sorrow is remembering better things.

Even as the pillar of fire was light to the Israelites, but darkness to the Egyptians, so often what puts one man on his feet may pull another down. He that searches the Scriptures with a joyful mind will see light; but he who approaches it with a critical eye can only see darkness. And the world treats us in a similar manner to-day. What is a blessing to some may be made a very curse to others.

The circle being the emblem of eternity, all things most useful to us in the heavens, in nature, or what we fashion ourselves, seem to be of the same form—the sun, moon and stars, many fruits of the trees and of the soil, as well as the various wheels and pulleys; even the “o” among numerals has a wonderful power of its own.

It is a beautiful trait in the Christian man or woman when they are not only thankful, but have learned to accept all things that come from God's hand, whether life or death, health or sickness, wealth or poverty, heat or cold, blessings or tribulation, as from Him.

That man has had a liberal education who has been so trained in his youth that his body is the ready servant of his will; his intellect in smooth, firm, working order, capable of taking an equal interest in the smaller, as well as the larger, things of life; whose passions have been trained to come to heel at the command of a will backed by knowledge and wisdom; one who has learned to love all goodness, whether in nature or art, earth or heaven; to hate all vileness; to respect others equally as he does himself.

Henry Ward Beecher says that the elect are whoever will, and the non-elect are whoever won't.

Whether we believe in heaven or hell hereafter or not, yet we are pretty well agreed that there are both here on earth and that we can will to have either the one or the other, according to our own choice largely—God helping us in the former, and our own lusts and passions in the latter.

Sorrow, like salt, keeps that sweeter that was sweet, but though it may sometimes help, yet alone it cannot purify that which is already tainted. Sorrow, like toil, is often a blessing in disguise.

Religion in its derivation means "restriction," "obligation." We are restricted by our religion to a certain path of life, and we are under obligation to resist evil, under obligation to do right and serve God.

Don't remain a fungus, or a signboard, even if you were born that way. None have sunk so low but what God can reclaim them. Step out from the crowd around and assert your manhood, your birthright. Expect blows from both friends and foes: what of that? Stand firm; stand in the old way, the true way, the simple way. You will have to rub hard if you would put a polish on: the silver, though it be tarnished, is silver still, thank God.

Do not fancy, because you consider yourself lovable, that by rights you should be loved, for that is but an illusion. For who so lovable as the Master, yet He was loved only by the select few who knew Him. Very many of the world hate goodness wherever they see it, and seem eager to drag others down to their own level of vileness.

I took my hat, I took my stick, my load I
settled fair.

I approached that awful incubus with an
absent-minded air;

And I walked directly through him as if he
wasn't there.

—*Charlotte Perkins Gillman.*

Forget the clouds in looking for the blue.
Blot out the false in searching for the true.

There is certainly a sense of right or wrong
in everything we do, even as we know of a
thing being sweet or bitter, beautiful or ugly;
but if we are in any case doubtful, cling to the
side which should hold the most good, for in
this choice the true man is new-born within.

Christ is the head of this house.

The unseen guest at every meal.

The silent listener to every conversation.

A good man once said, that if ever he
reached heaven he expected three great sur-
prises: One was to find himself there, another
to find so many there he did not expect to see,
and the third, not to see many whom he really
hoped to find. Verily, God's ways are not our
ways.

Two men looked out from their prison bars.
One saw mud, the other saw stars.

Christianity is a spirit, not a law. It is a set of principles, not a set of rules.

It is not a command to us, you shall do this, or you shall not do that; you shall lead, or you shall not lead, a married life. These things are left to the individual conscience.

But Christianity is composed of certain principles which must be duly exercised with thought and care.

What Christianity does demand is that whether married or unmarried, whether a slave or free, in sorrow or joy, we are to live in a spirit higher and loftier than the world.—
F. W. Robertson.

No man is a hero to his valet, neither is a prophet thought much of in his own country, so that we find it almost impossible to carry out the role of hero continuously before mankind.

But it is not therefore impossible, neither should it be, to enter into and carry on God's work in a perfect, godlike manner under any conditions.

The "eternal fitness of things": if we could but only see this clearly and know what it really means, how we would be helped on our way and we would find the beauty of consistency.

"The utmost for the highest."—*Watts.*

A touch of the divine nature is shown in the great musician who can take an old, battered musical instrument and play thereon such divine harmonies as will bring tears to the eyes of the most hardened criminal.

And in just such a manner can our Saviour with His pleading voice of love and pity cause the chords that were broken to vibrate once more in the heart of the hardest, even in those who have been long lost in the very depths of darkness.

I would rather trust and be deceived than never trust and be mistaken. Even for its own enlargement and beauty, I would have my soul express itself on such occasions, no matter what the cost be. But if it did no good to myself, it might be beneficial to humanity as an example.

Deal mercifully with the man beside you, for he also has a hard battle to fight.

Your heart may be nobler than your actions, your nature truer than your conduct. In such a case there is some spirit of evil lurking within which must be exorcised. Perhaps not of great magnitude, either, but like a speck of dust in an otherwise splendid watch, which may do a world of harm.

A little fire is quickly trodden out, which being suffered, rivers cannot quench.—*F. W. Farrar.*

Good words, good thoughts, good deeds.—*The Parsee Creed.*

When you do a thing well, it is not simply for the sake of that one thing alone, but for all future things you may require to do. In a word, to acquire a good habit for an eternity—faithful in little faithful in much. And I would have my work ever recruit my strength, not weaken it, and bring myself into habits of good things, consistent with a true Christian life.

It is the spirit of the cross of Christ that changes the heart of the sinner, and thus it will change the whole world.

How feeble are our attempts to forgive our enemies. We lack courage, vim and heart. All we can do is to act as the trembling soldier did on going into battle; addressing his shaky knees and limbs, he said: "You tremble now, but I will make you carry me into the thick of the fight."

Very small minds, mean and contemptible, delight to show off their fineries before others, knowing full well that it will make them jealous and uncomfortable.

God is ever drawing "like to like," said a Greek philosopher, which is true in the spiritual as well as the material.

Large bodies seem to evolve still larger ones, and smaller ones still smaller.

The large-hearted man or woman gets larger hearted, and the small, mean and miserable soul gets still meaner.

From a virtue a virtue is begotten; from a vice a vice; and that which is begotten increases as do the ripples when a stone is thrown into the water.

As Pascal remarked: "The world only gives no indication of the presence of a God who conceals Himself."

But this must be the very nature of things, for we find all great forces in nature are silent, unobtrusive and incomprehensible. Who understands the forces of gravitation or electricity? We can only become a child of God by growing up as silently into His likeness.

A sculptor, looking at a block of marble, exclaimed: "What priceless beauty thou hidest within thee!" And as we look at that man or woman, we, too, might say the same thing, hearts that are capable of displaying a God-like beauty, but only a true Christian can bring it to light.

As man at least, we can sit in solemn judgment on our own thoughts, words and acts, whether of wisdom or folly.

As the Chinese would not eat of the filthy food they do if they knew of the delicious food partaken of by more civilized nations, neither would the men and women of the world to-day inwardly partake of the wretched trash they do if they knew of the sweeter spirit of righteousness; but where ignorance is bliss it is in their eyes folly to be wise; and if they did know differently in either case, would they wish to change?

Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error wounded, writhes in pain,
And dies among his worshippers.

—*Bryant.*

You can never get the best work out of yourself unless you obey God's will in all you do. You cannot separate the two things.

Lincoln said that nothing was ever settled till it was settled right.

Right must rule because it is a part of God Himself, and He will "overturn and overturn" 'til it is made right, either here or hereafter.

If we have but one talent, it must be "use it or lose it," for that we find is the principle working all through nature, through mental, moral or spiritual forces. We find that it is not so much its abuse as its non-use.

A single note struck on an organ is not music; neither is one good action on our part the whole of life. And the one good note even helps to accentuate the discord when the other notes played are out of tune.

Sins are even as wild beasts; the only sure way is to give them their deathblow at once and finish them. Dare to simply wound them and they get doubly ferocious and will not only destroy you, but others as well with whom they come in contact. Like a diseased limb, they must be cut off at once if the life is to be saved.

We are apt to act toward others as we act toward ourselves, and as we are more with ourselves than we are with others, the final decision on the option must come from ourselves as to what we are to be, or what to do.

Let the dead issues of life bury themselves—hate, envy, lust, or other kindred sins. Do not incline to warm them into life merely to sting you, for that they would surely do.

We must not change our minds because they are ahead of the times, but boldly assert them; they will take care of themselves.

The following words of our Lord were found written on stone tablets in 1897 and again in 1903, as translated from the Greek:

"These are the (wonderful?) words which Jesus the living (Lord) spake to . . . and Thomas, and He said unto (them), Every one that hearkens to these words shall never taste of death."

"Jesus saith, let not him who seeks cease until he finds, and when he finds, he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest.

"The key of knowledge ye hid, ye entered not in yourselves, and to them that were entering in, ye opened not."

Did Jesus die for everyone, and man alone go free?

No, there's a work for everyone, a work for you and me.

"I never framp myself about small things."

This was the motto of an old Scotch woman who had great hardships but was always peaceful and at rest; she never thought or worried over trifles.

Be ye perfect. This applies to our everyday labors as well as to our spiritual ones, even if it is only to sweep a carpet or light a fire. We must not divorce our everyday life from our spiritual one.

A Sabbath well spent brings a week of content,
With health for the toils of the morrow;
But a Sabbath profaned, whate'er may be
gained,

Is a certain forerunner of sorrow.

—*Sunday at Home.*

Tell your joys to your fellow-man, but hide your sorrows. And we can well believe that our Heavenly Father dislikes to have us grumble when we have received so many mercies at His hands. Give Him thanks; He knows all our sorrows. Many of us are thankful, but we have a poor way of expressing it, and many of us give Him no thanks at all.

We have too many proofs of God's love, the greatest in the gift of His only begotten Son to die for us, not to be assured that if He could abrogate His laws, and cause seed to grow where it is not planted, He would do so, and thus if we will not sow goodness in our hearts, nothing can come up.

If we sow evil therein, then we may expect a crop of the same kind, weeds.

If it be true, as you say, that all the comforts of religion only appear so to us by thinking of them and hoping they are so, what of that? Are we not saved by our hope as well as by faith? If we have no food, is there no satisfaction in our hoping soon to have plenty? The mother hopes her boy is living a Christian life. Would you cut the wires of hope on which the electric spark of a mother's love is speeding between her and her boy, by rudely dashing those hopes to the ground in telling her you know he was not one?

Endeavor by all in your power, in looks, words and actions, to make yourself lovable. Notice how much more some are loved than others. Study to find out the reason and imitate them. There is no earthly reason why you cannot do so.

"Don't monkey with a buzz-saw," is a proverb somewhat analogous to the one, "Fools rush in where angels fear to tread." Both are valuable hints not to trifle with any evil temptation. The moth, as it flutters around the flame, is ignorant of its meaning. So is the gambler or rash speculator in games of chance. Adam and Eve had no one to give them such advice, but every young man should have them hung up on his bedroom walls.

A little spot of dust shows plainly on a white garment; but if that garment is foul, or perhaps still darker, a little more or less black cannot be noticed. Even so is it with your soul unless it is by you kept pure and white, for it is a tender piece of God's workmanship, and, like the down on a butterfly's wing, easily marred.

We rarely, if ever, go beyond the highest ideal of our lives. As we think, so are we; and all our actions are ordered with the keynote we have set for ourselves, whether for good or for evil.

When in danger or in doubt,
Always keep a sharp lookout;
When there is no room to turn,
Ease her, back her, go astern.

Dirt, we are told, is matter in a wrong place, so that badness and sin must be intelligence and wisdom in a wrong sphere. The proper combination of two or more things is a necessity in every part of our lives.

Huxley says it is one of the last lessons we learn from experience that a heavy tax is levied upon all forms of success; and that failure is one of the commonest disguises assumed by blessings.

Our faith seldom ventures beyond the confines of our own reasoning; and we will not at His bidding let down our nets for a draught. The fact is, if we had true faith the world would dub us insane.—*Marcus Dods.*

Impulse is unpremeditated thought. If a holy one, it is a flashlight from heaven. Hasten, then, to carry it into effect. If it is an evil one, it is an inspiration from hell. Quickly smother it, if you are wise. It is dangerous to ponder over it, even for a moment.

If you've forgotten to be good and are taken
up with sinning,
Begin again, begin again—all life is a beginning.

“If my mother said it was so it is so, even if it isn't so,” said a boy defending his mother at school.

When we find all good men regulating their lives from the Bible, and all bad men disregarding it, we may well conclude that the Bible must be what good men call it, the Word of God.

The word “conversion” is from two Latin words, “con,” together, and “verto,” to turn or change. It means a full surrender, not part now and part some other time. It is to bring perfection out of imperfection.

Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.

Better to weep before you do a foolish thing, if you have to, than to weep after it is done.

Thus it is better to weep, because you let the good bargain pass, than have to weep after you have accepted and found it was a fraud.

There are briars besetting every path,
Which call for patient care.
There is a cross in every lot,
And an earnest need for prayer.
But a lowly heart that leans on Thee
Is happy anywhere.

—*Mrs. Waring.*

If we were as quick and eager to lay our plans for goodness as we are to gain our evil ends, what a change would come over us; but if we are ungodly, the more intelligence and shrewdness we possess the more easily and craftily accomplished are our ungodly deeds.

Some would call religion an optical illusion, a mere chimera of the mind. Be it so! To those of us who love it, it is a very pleasant one, and we feel that to most of us it is not only as real as our life, but a very part of it. Yet it brings its trials, but even in this world it is well worth all it costs.

Even the hinges of the doors of the Temple were of pure gold. This should show us what we are expected to do, even in those things hidden from the everyday world.

Stand nobly to your posts;
If need be, dare to die;
For close at hand are Heaven's hosts,
And God is nigh.

Our soul's value is hidden from us till we let Christ have full possession.

We read of Paganini, who purchased an old violin at an auction sale, which proved to be a real Cremona, that he drew the bow across the strings a few times, and at once everyone took off their hats, entranced with the divine strains. No one had paid the slightest attention to it before the great musician purchased it.

Very few estimate properly the joy religion brings till they experience it, or see it in others.

A man must die before he begins to live. We think we can overcome the world by great confidence in our own strength of mind and much energy; but our victories come only from a deep sense of dependence on our Saviour, and by seeking the good of others, following faithfully the Lord's teaching in our daily experiences of life.

We may yet be able to restore feeble health by sounds. The human voice, like music, can readily fire the emotions, or as readily depress the feelings. Look at the soothing influence of the mother's lullaby on her child; and how a child crying, a woman scolding, or any harsh, discordant sounds rasp on the nerves, like a file on a saw.

The look, words and cheerful voice of a doctor are invaluable in the sick room.

The sound of the rain on the roof inclines one to sleep.

Rippling laughter is healthful, but a gruff voice is not so.

Wisdom is the supreme part of happiness, and boastfulness and pride are punished with great blows which, in the end, teach the chastened to be wise; so said an ancient philosopher.

A bishop was once asked to explain divine guidance. He replied: "God guides the going man. You cannot steer a boat that has no headway on. God will guide the man who is making a move. Dropping of all effort is fatal to the Christian growth. We are at least moving as we continue going to church, reading our Bibles, repeating our prayers, etc. But what is far better than these, even, is a strict obedience to His will in all we do.

As we can tell the diameter of a circle if we have only a small segment of it, so we can fairly judge what a man's life will be if we observe how he spends his days and hours.

When a crisis comes in our lives, we cannot suddenly acquire an intelligence to grapple with it as we should wish to do; this only comes after much prayer and discipline and from a character long encouraged by successful courses.—*Marcus Dods.*

One man can see only beauty and loveliness in a woman, where another can see only homeliness.

To the Christian Christ is perfect, but the sinner can see no beauty of goodness in Him to desire. The cause of the difference is surely in the person's own heart.

It is only the lover who can understand love.

Sinning will make a man leave off praying, but prayer, if persevered in, will make a man leave off sinning.

J. A. Froude says that the moral life of man is like the flight of a bird in the air. He is sustained only by effort, and when he ceases to exert himself, he falls.

Another writer says that saintship is not innocence, it is conquest. We long for rest ere we have earned it.

Our worship of God, to be pleasing to Him, consists in all our thoughts, words and actions forming, as it were, sweet strains of music, a continuous, harmonious praise and worship of Him, without any of sin's discords; as the chiming of bells, pealing out sweetly and clearly, without a single break.

God would almost seem to be hopeless of some men and gives to them in anger the gifts they crave, seeing they are so thankless for all He has done for them and that they still cling to their leeks and onions. "Have ye suffered all these things in vain, if it be yet in vain?"
—*Marcus Dods.*

What a man is in the world, that is he in his religion. If flitting from one profession to another, if slack in business, or unstable, or unworthy of trust, he will be the same in his religion. We can only have one character, not two.—*Marcus Dods.*

Lot's wife is not the only woman whose heart is fixedly set upon her earthly treasures. If you have become conscious that your life is not what it should be, then you may be assured that an angel has taken you by the hand, has brought you out of Sodom, and bids you not to look back.—*Marcus Dods.*

Others will agree with your thoughts or religion only as far as they have gone themselves. If you attempt to lead them farther they will rebel and likely call you visionary or a fanatic.

It is the mark of a competent statesman that he makes temporary distress the occasion for permanent benefits, by his bold schemes of amelioration.—*Marcus Dods.*

“I thank you,” said a man who had been given a goodly sum for an orphan. “I will teach him ever to bear in mind the name of the giver.” “Not at all,” the donor replied; “the rain benefits us, but we do not thank the rain, but Him who sends it. So teach the boy to thank God for sending me to assist him, for it is from Him all good gifts come in the first place.”

This world is all a fleeting show,
For man's illusions given,
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow;
There's nothing true but Heaven.

—*Moore.*

Satan cannot obtain a place in our hearts without our consent. And the Lord Jesus Christ will never come into our hearts without our wish, desire and consent.

Marcus Dodds says that it is open to all observation that men of the finest spiritual discernment, and of whose goodness in the main there can be no doubt, have often the most childish tastes, and are often the most useless in all practical work. They do not see the evil in their own families; or they cannot rouse themselves to check it.

We could often advance ourselves in the eyes of others by expressing our doubts of the actions of another. It seems a harmless affair, but He brought you into the world for some higher feeling than that. Look then for a gem to place, not in your own, but in your Saviour's crown.

"Bible" is derived from "biblos," the inner bark of the papyrus, which was used for writing on as we now use paper.

"Scripture" is derived from the Latin, "scribo," to write, and means, the writings.

"What do you wish for in life?" asks a Persian writer. "Pay for it and take it; and the world always exacts the price, oftentimes in trials and in tears."

A famous woman wrote of herself: "Born of only ordinary capacity, but of extraordinary persistency."

The Lord seeks to make us strong by opposition, as does the eagle with its young. A Christian encounters many head winds, but he must learn how to progress by tacking. God loves to see us like the flowers that bloom in the most adverse circumstances.

We love to praise the hero who has won against heavy odds.

It is by the storms and not on the calm seas that the mariners are made skilful and strong.

At our birth we cry, while others smile with joy. At death this should be reversed: while others weep, we should be able to smile, as we are going home.

Even as the young eagle let out of its prison bars soars upward in wider and wider circles, till it becomes a mere speck in the sky—it has had glimpses of just such a flight before, but now that it is set free, its spirit, that has so long lain dormant within, has awakened exultingly.

We may find in the hereafter that it is easier for two to go through the heavenly gate than one. The question may be asked of us, Did you do anything to bring another with you?

Nothing is so soothing to our vanity as the discovery of mistakes into which others have fallen.

We are so busy with the husks that we fail to see the kernel; so busy with the wrappings, we forget the gift within; or so busy with the gift that we entirely forget the giver.

The word "laconic," means short, pithy and to the point, and was brought into use by an act of the Laconians, who, when told by a certain potentate, "If I get into your town I will raze it to the ground," sent but one word back in reply: "If."

As we kill numerous reptiles, insects, animals, etc., lest they should do us an injury, so should we destroy every sin as it manifests itself, lest it destroy our immortal soul and injure others also.

There seems to be an opposite side to all things in this world—light and darkness, heat and cold, love and hate, rich and poor. So with the certainty of a heaven comes the possibility of a hell.

Physicians have discovered that the feelings of hate, jealousy and like kindred passions leave behind them poisons so fearful that were another inoculated therewith they would destroy all their bodily functions. We should, therefore, aim to soothe the one who is in a violent passion.

Be true to yourself, then will you be true to God. We are not so much ashamed of Jesus Christ as we are of ourselves. We are afraid to let others see our inconsistency.

Like Gideon in his time, so now in our time, we want men who have sanctified common-sense, mother-wit, courage and frank simplicity.—*Robert Watson.*

It is by the same principle of law that the one who can descend the lowest in humility has the possibilities within him of ascending to the highest. Note pre-eminently our Lord's whole life.

It is by the exercise and experience gained by our humility that we are enabled to reach up and touch His throne.

Sacrifice is the fundamental law of all advancement, here as well as in His kingdom. The cross must ever precede the crown.—*Marcus Dods.*

Honour and fame from no condition rise,
Act well your part, there all the honour lies.
—*Pope.*

The Japanese have the following impressed upon them from their youth: See no evil, hear no evil, speak no evil; and a true Christian should add one more: Do no evil.

The law of a worthy life is fundamentally the law of strife. It is only through labor, painful effort, by grim energy and resolute courage, that we move on to better things.—*Ex-President Roosevelt.*

People seldom improve when they have no other model but themselves to copy.—*Goldsmith.*

The old Greek maxim was good, is still good for us: "Nothing too much, nothing too little." We should have a sense of proportion in all we do.

With us it is often all love or all hate. We pay no attention to some things we should give heed to, and on the other hand overdo many things. Often we strain at a gnat and swallow a camel.

God comes to man with further encouragement and light for a new step when he has conscientiously used the light he already has.—*Marcus Dods.*

From a Hagar can at the best spring only an Ishmael. No man dare swerve a hair's breadth from the highest ideal of what a human life should be, but often, alas, we do not scruple to tide over an extraordinary emergency by some extraordinary device.—*Marcus Dods.*

What you do in the long run decides what you are.

We begin at the wrong end to improve ourselves; we try to get our bodies healthy, and our mental and moral faculties in order, and then we think we will get our spiritual culture cleansed. Reverse the above order and see the difference, for we first must seek the kingdom of God and all these things will be added unto us.

It is in the brain of the least powerful intellect today that gambling has its stronghold.

By all that He requires of me,
I know myself what God must find

On the walls of an old temple I found the picture of a king forging iron in a crown and chain, and near by a blacksmith hammering a crown. Underneath the picture was written "I am what man makes of me, and that is what I am made."

The above contains a vital truth, and should be read but diligently observed.

While timorous knowledge stands amazed,
Audacious ignorance hath done the deed.

Even a murderer can bring food to the starving. Even a robber may be the bearer of good news. So no matter how bad you are, do not lose hope of being able to do good to others. We are saved by hope.

It is rarely that a thorough gentleman is also a born one, even as the genius, the painter, though much may be added to him.

The character of a wise man consists of three parts, viz., to do himself what he tells others to do, to act on no occasion contrary to justice, and to bear with the weaknesses of those around him.

It behooves us to prepare for the country we hope to go to. Who would go to the Arctic pole in gossamer silk, or to the Indies clad in furs, or expect to enter heaven with all his evil habits?

We often make matters worse when we attempt to crush out the consequences of ill-doing by harshness and injustice. The only way to effectually overcome sin is by sincere contrition and humiliation, and even this may take a long time. You only continue your fault by a mere indignant resentment against circumstances.—*Marcus Dods.*

“Do not tempt the Lord thy God by placing yourself in a position to fall.” A very helpful rule if pondered over and carried out. Therefore, avoid even the appearance of evil, as you would a rattlesnake.

Some have no innate refined feelings. These always are inclined to speak and act coarsely, and they are scarcely aware that they do so. An honorable or kind disposition which is to the manner born is bound sooner or later to show itself, and to shine out bright and clear. —*Marcus Dods.*

If you have a pain in your hand or foot, your whole body seems to suffer according to its severity. Thus an evil thought sullies the purity of your soul, and your other faculties take their impress from it, suffering from its effects.

The man who overcomes a difficulty does well; but he who plans so that difficulties will not occur does still better. Foresight is better than hindsight.

Religion is simply a well-balanced mind, and is the term we use to apply to the health and vigor of the soul in its search after the infinite, when the soul can feed with joy on the manna of God's righteousness.

Religion is not part of life, it is the whole of it.

What thing thou lovest most,
Thou makest its nature thine.
Earthly, if that be earth;
If that be God, Divine.

—*Trench.*

Let no man trust his victory over his natural propensities too far, for these propensities will sometimes be buried a long time and yet revive upon sight of the same temptation or even some thought leading to it.

It is possible to exercise wisdom in trifles and fail to exercise it in the more important matters, even as did the Pharisees in their tithing, neglecting weightier matters.

To halls of heavenly truth admission wouldst
thou win?
Oft knowledge stands without, while love may
enter in.

—*Trench.*

When a crisis in our lives comes to us, it is only as our previous life has been that we are enabled to meet it. If our character has been formed, then we are enabled to keep calm under all circumstances, evils have lost their power to attract us.—*Marcus Dods.*

Untrained minds, wearied bodies and empty brains make fitting breeding places for intemperance; and when the demon of drink finds a ship adrift, sails hanging down and no pilot aboard to direct its course, he steps on board, takes the helm, and steers straight for perdition.

Must life be ever just escaped from that which should have been enjoyed?

Nay, might have been and would; each purpose ordered right.

I wore the world's girdle around my waist. My heart seemed strangely affected with its glittering baubles, but God showed me they were but stained glass and paste diamonds, and I threw it away in disgust, and now wear His gift emblazoned but with a single pearl, but of fabulous price: and again my heart is strangely affected by it, but oh, in what a different manner.

The old school of courtly manners should ever be used, now as of yore. Entering a room, the first look, the first word, should always stamp the man. This we so easily forget. None but a true Christian can really pose in that line beautifully; though there are plenty who try it and can imitate it more or less.

A man's character is not to be judged by isolated facts; our very best men of both ancient and modern times have fallen at some period of their lives, but have risen again, stronger for the experience.

I will take off my hat every time to the man, woman, or child—Protestant, Catholic, Mohammedan—who is brave enough to resist sin's offer to do any evil deed, and thereby consciously or unconsciously pay homage to the teachings of Jesus Christ.

Between you and me, there are lots of spots on the sun you cannot see, but if I were you I would not waste any time looking for them, as some of the higher critics now spend much time in doing.

The city lieth four square—the length, the breadth, the height of it are equal.

The square is a perfect form. The Jew by his strict adherence to legal duties tends to narrowness; the Greek had breadth of mind, but it led to carelessness; the Hindoo's lofty mysticism made him overlook daily duties—each of the above mentioned cultivating only one virtue, thus lacking symmetry of form.

But attention to duty and loftiness of aspiration are needed to make the perfect man.

No minister can do without a constant love for the Master in his soul. Christianity is as necessary to mankind as is the air to the bird or the water to the fish. Science can give no other definition to it, though it has tried again and again.

Christianity can perhaps get along without you, but you cannot get along without Christianity. Picture, if you can, the state of society without it; or even you yourself without its restraining, inspiring influence on your heart.

Better to stop and think, before you start to do anything, whether there is not a much easier and better way to do it, than to find out after it is done that there certainly was. We so often hear the words, "I might have known better had I thought for a moment."

Do the work that's nearest,
Though it's dull at whiles,
Helping, when you see them,
Lame dogs over stiles.

Follow the Master's example, who never spoke or acted in a hurry, but calmly and deliberately. And think before you speak, for forget not that even a coarse and ignorant person is likely to feel the sting in your words the most acutely.

There is so much bad in the best of us, and so much good in the worst of us, that it ill becomes the best of us to think evil of any of us.

James Russell Lowell defied an agnostic to point out a square mile where womanhood was honored, children protected and the sacredness of human life was regarded, which had not gained those privileges from Christianity.

It was Michael Angelo who said that "there is nothing more religious than to make something perfect."

All things that God has made beautiful are typical of His spotless and infinite perfection.

Faith is loyalty to our truest thought, our purest feeling, our loftiest aspiration.

Honesty and modesty are marks of a true gentleman, and shine out especially bright in a thorough Christian.

There is a strong analogy between the serpent and sin. There is the small mark of the sting in both cases, and at first there is no pain felt, and we would think little more about it till we begin to perceive that our body in the one case, and our morals and mind in the other, have been poisoned. As the serpent holds the bird it has charmed at its mercy, so does sin charm and hold us.

It is when to-morrow's burden is added to to-day's that the weight is more than a man can bear.—*George McDonald.*

The fungus is but a parasite, an abnormal growth drawing nourishment from the tree which has sheltered it. The tree cannot rid itself from it, but the husbandman can. Of the same nature, possessed of the same traits, is sin to man, and only the blood of Jesus Christ will avail to rid us from it.

Even the doubter's prayer may be answered for its sincerity. It is: "Oh, Great God, if there is a God, save my soul, if I have a soul."

Learn to make your self-denial pleasurable to yourself and teach others this secret, thus forging the missing link in the chain that binds your soul to its Maker.

Lord Peterborough, nearly two hundred years ago, reduced the distinction between the Privy Council and the Cabinet Council to an epigram:

He said the Privy Council were thought to know everything, and knew nothing, while the Cabinet Council thought nobody knew anything but themselves.

(This would apply to some of our councillors of the present day.)

Oh, for the touch of a vanished hand,
And the sound of a voice that is still.

If your sins won't leave you, then simply leave them; they may abide for a while longer in your heart, but if they miss their accustomed food they will look elsewhere for it.

There is a sympathy, a softness, a great luxuriousness that ever tends to enervate and weaken both will and spirit and unfits us for the other duties of life.

We are sometimes made good by merely associating with the good, but of better quality and firmness is that goodness gained by victory over hardships and many temptations; and our being able to shed the light of true goodness as we move among the world's roughest crowds.

Divine philosophy, by whose light
We first distinguish, then pursue the right.

To be a philosopher is not merely to have subtle thoughts, but so to love wisdom as to live, according to its dictates, a life of simplicity, magnanimity and trust, thus combining the hardness of the savage with the intellectuality of the cultured man.

Man's rich with little, were his judgments true,
Nature is frugal and her wants are few.

A poet must always see truth in the form of beauty. Our best and greatest poets are those who are filled with the righteousness of God.

The trivial round, the common task,
Would furnish all we need to ask:
Room to deny ourselves—a road
To bring us daily nearer God.

Heaven has no bargain counter; there a golden dollar is only worth its just equivalent.

Genius consists not so much in waiting till opportunities come to us as in creating them ourselves and making the most of them when they do come.

The cherubic symbol had in it the ox that labors as well as the eagle that soars.

I would be all He would I were:
Loving, pure and kind;
True to the spirit of His life,
In look, in tone, in mind.

A good plan in life is to think out and make a list of things that we fancy we could not be happy without; then very likely we would be far happier without them. This might also apply to our little follies and useless habits as well as to many luxuries of life, which it would be all the better for us to be denied.

Just the art of being kind
Is all this sad world needs.

—*Mrs. Wilcox.*

As a matter of fact, men of an easy sense of responsibility never get to high command.

Great successes are achieved from innumerable defeats. No one yet ever jumped by one bound to the top of a mountain; but when a man is contented with his surroundings in life, having no high aims or aspirations, he usually degenerates into a nonentity.

Beauty of expression is, more than any other form of loveliness, capable of rich cultivation.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

—*Shakespeare.*

There are two mountains in life, one of goodness, the other of sin, and what you take from one goes to make the other larger.

“But the Son of Man hath nowhere to lay His head.” Most surely He meant by these words that as yet no man understood Him. He did not get the sympathy He craved for. Is such the case to-day?

Such an one is despised by God, and should be by men, who makes use of others' necessities to forward his own interests.

Whether granting a favor or refusing a request, be sure to have a happy way of doing either, as becomes the true man.

After all, it is not the amount of love we bring to God in our prayers or show in our deeds, but the love we cultivate in our own hearts; this shines forth on our fellow-men, thereby bringing praise to God. We are forbidden to come to Him while we have aught in our hearts against our brother. To feel His presence, our hearts must first feel for the woes of others.

I would not enter on my list of friends,
Though graced with polished manners and fine
 sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm.
—*Cowper.*

Anger, malice, uncharitableness, and all kinds of sin are as boomerangs, and which, directed toward our fellowman, come back to wound us. On the other hand, love, pity, sympathy, come back as a balm and a blessing to him who shows them to others.

There is more healing in the quivering of a tender voice than in wonderful words of wisdom thundered forth or in the denunciation of the sinner.—*Good Words*.

It is true that a rose is still a rose, even if it gives forth no perfume, as a man can be a gentleman without being a Christian, but when the two are combined, the beauty of each is enhanced.

Plato said that beauty is nothing else than the visible form of the good.

Happiness springs from things external to us, but joy from what we are.

It is a very solemn thing to be a Christian, but it is a far more solemn thing not to be one.

The Holy Spirit wooed and loved him ere he fell.

Then, weeping, turned and left him as he drifted on toward hell.

John Ruskin says and believes "that the strength and power of a country depend not on its wealth, but on the number of good and happy men and women in it."

A church is kept strong not by the number who go to it, but by the number of true Christians therein.

Many a man is lost in the woods of life without knowing it till he finds that the once familiar objects of his younger years are not in sight, even as the captain from the deck of his vessel, as he notices the whitecaps breaking over a rock, knows at once that he is out of his course.

Our deeds still travel with us from afar,
And what we have been makes us what we are.

If I want you to smile I will simply say to you, "Don't frown," and the smile will come of itself.

The darkness is dispelled by the coming of the light. We must keep man's laws or we won't keep God's.

But he learnt too late, when he counted the cost,
That the world was gained but his soul was
lost.

Heaven is made up of minorities. One or two men banded together to right a wrong will accomplish their ends in opposition to the crowd. A few resolute souls opposed slavery; their number constantly increased until slavery was abolished.

When talking to any person give expression to your words with your eyes, smiles to sweeten them and your heart to enforce their sincerity.

Rainsford says that "Faith is never mere acceptance. It is the appreciation of God that yearns and strives and grows from good to better and from pure to purer. It is the religious instinct in exercise."

The man who does not stop to look at the signposts as he passes along life's highway can only blame himself if he takes the wrong road.

Nothing is there mean or low,
Each thing in itself is best;
And what seems but idle show
Strengthens and supports the rest.

Salvation means saving from sin rather than from the punishment of that sin. How many overlook this point. And the writer further adds that God's manifestation of Himself in His Son seems to be the prevention and cure of not only moral but every physical evil, by every possible means, prior to its total extinction.—*Mrs. Mulock.*

When a man, woman or child possesses a sweet reasonableness in their character, it is a good sign, and we know that they are learning how to subdue the wild tendencies of the animal nature within them, even as it is found necessary to subjugate the wild beasts of the forest before they can be trained.

The consciousness of having done right, even in the most adverse circumstances, is well worth any great loss you may have sustained by doing so. It produces a warmth of heart that no external heat of wealth or power can accomplish.

Nothing too great, nothing too small,
Simply for Jesus, that is all.
Every thought uttered, every deed done,
Simply for Jesus, victories won.
Every cross carried, every sin slain,
Chastisement borne 'mid sorrow and pain.
Nothing too great, nothing too small,
Simply for Jesus, that is all.

Taking infinite pains in the smallest details is considered to be the hallmark of genius, and rightly so, for it is the genuine stamp of the Creator of the universe.

The root of all true self-sacrifice is some strong affection which makes the welfare of the beloved of more importance to us than our own.—*Mrs. Mulock.*

The Christian life, it makes our
Joys a hundredfold brighter;
Pains a hundredfold lighter,
And power a hundredfold mightier.

“He always wins who sides with God.”

It is not the will of God that we should suffer and die for one another, but that we should be joyful and live for one another.—*Ruskin*.

“Ilka blade of grass keeps its ain’ drop o’ dew.”

So nigh is glory to our dust,
So close is God to man,
When duty whispers low: Thou must,
The man replies: I can.

You will always find what you look for, never forget that.—*Rainsford*.

The mill can never grind again with the water that is past.

Hear the spirit of the past speak in the motto of the temple of Isis: “I am whatever hath been, is, or ever will be, and my veil hath no man yet lifted.”

Never leave anyone you are speaking to until you can see he is happier than when you started to speak to him, and never leave anything you are doing till you are satisfied it is done as well as it could be done, at least by you.

Faith is intuition triumphing over appearances.—*Rainsford*.

Seven pregnant and cabalistic words,
"And God saw that it was good."

A few short truisms:

Fireflies have as much chance to extinguish the light of the sun as sceptics to down the Bible.

The soul is force. The man with the lever is greater than the engine.

Stars may fade away, but thou, my soul, shalt live for ever.

Right depends not on the weather, but right is right forever.

What is right in politics is right in Sunday-school.

It is as wrong for a corporation to cheat an individual as it is for an individual to cheat a corporation.

Law asks no questions and makes no exception.

The cigarette does not ask, "Whose boy is this?"

Remember that wheat or corn never grow wild, but have to be planted fresh each year. But notice that weeds will grow anywhere and everywhere without being planted. So we should plant righteousness in good ground daily, and the better we keep the ground tilled the fewer the weeds.

Never think that God's delays are God's denials. Hold on, hold fast, hold out, patience is genius.—*Buffon.*

Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.
—*Gray.*

As we can generally tell by the sounds uttered by an animal whether it is wild or ferocious, equally so can we, as a rule, judge the same when we hear the voice or laughter of man or woman.

Oh, thou bounteous Giver of all good,
Thou art of all Thyself the Crown;
Give what Thou wilt, without Thee we are
poor,
And with Thee rich, take what Thou wilt
away.

—*Cowper.*

Our minds seem only capable of grasping either the affirmative or negative side of a question, not both together, as should be done. A temptation arises and we can only place before it its own thoughts and wishes, but not those in direct opposition to it, or if we do, they are generally weak and languid.

The sweetness and the accent of the human voice distinguish the gentleman from the boor, and how different is the sweet-toned voice and silvery laughter of the high-born dame to the coarse, rough voice and coarser laughter of the illiterate, vulgar man or woman.

The calm beauty of an ordered life,
Whose very breathing is unworded praise.

Remorse and penitence are very different feelings.

Remorse is the consciousness of wrong-doing with no sense of love manifested.

Penitence is the same consciousness with the feeling of tenderness and gratefulness added.

We have three valuable pointers from our Saviour's life, among many others, viz., prayer, fasting and silence, or meekness under provocation.

Measure every temptation with its own yardstick, but be careful not to overstep the yard.

The cross of Christ shows God's attitude toward sin.—*Ram's Horn*.

Polonius' advice to his son:
Costly thy habit as thy purse can buy,
But not expressed in fancy: rich, not gaudy:
For the apparel oft proclaims the man.

Wouldst shape a noble life? then cast
Out of thy mind the verged past;
And tho' somewhat be lost and gone,
Yet do thou act as if new-born.

—Goethe.

We can well believe that the angels take their leading note in tuning their harps from an innocent child's laughter; but alas, this in time gets dull and less clear as the strings loosen to earth's syren temptations.

Lord, it is not life to live,
If Thy presence Thou deny;
Lord, if Thou Thy presence give,
'Tis no longer death to die.
Source and Giver of repose,
Only from Thy love it flows,
Peace and happiness are Thine.
Mine they are if Thou art mine.
—*Author of Rock of Ages.*

We attach ourselves to those we love by the very sacrifices we make for them.

The earthworm is more necessary to the violet than is the violet to the earthworm, and on the same principle sinners may be more helpful to the good than the good to the sinners. For we find that where sin abounds grace can still more abound. If it was not for sin we could not exercise our strength to do right.

A little girl had been locked up by her father in a dark room for some fault she had committed.

The father, kindly intentioned, soon released her, and offered her an apple, which she was too angry to accept. He put it back in his pocket and sent her to bed. But not so would our Heavenly Father have acted. He would have seen us safely to rest and left the gift where we could have reached it when we awoke, though He would not, indeed could not, compel us to eat thereof.

The overturning that is to precede the coming of the rightful King to His kingdom would seem to be upon us.—*Huxley*.

Had I but served my God with half the zeal
I served my King, He would not in mine age
Have left me naked to mine enemies.

—*Cardinal Wolsey*.

Valentine Vox says that friendship is too often looking after other people's interests with a view to promote our own.

To be or not to be; that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune;
Or to take arms against a sea of troubles,
And, by opposing, end them?

“Man’s inhumanity to man makes countless thousands mourn.”

“There is a Providence that shapes our ends, rough-hew them as we may.”

Thiers was right when he said that a man shows the only true policy when he brings around good arrangements without seeming to do it all himself; some are always talking but never doing anything.

When all is gained, how little then is won,
And to gain that little how much is lost!

Dr. Chambers beautifully remarks: “Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They would make it a kind of house of correction work. But no, I love the service of my God; like the bird, I fly at liberty on the wings of obedience to His holy will.”

It is not what people eat, but what they digest, that makes them strong; it is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them righteous.

That to use our superior knowledge in striving to excel in beauty of conversation and correspondence, instead of using it to control our appetites and passions and fulfil the high duties of our lives, is like using our money to purchase ornamental furniture when the realities and necessities of life are wanting.—
From my Mother's Scrap-book.

The best pointed arrow may go leisurely from a weak bow, but even a poor arrow whizzes from the bow of steel.—*H. W. Beecher.*

Suffer no word to escape thee of thy neighbor which thou wouldst not have that neighbor know.

It has been said, that if two angels were sent to earth, the one to sweep a crossing, and the other to rule a kingdom, that neither would care to change occupations, as both would be happy in doing their Father's will.

Remember the French proverb, "C'est la premiere faux pas qui coute," literally, "It is the first false step that costs."

A stout heart crushes ill-luck, and—
Never complain, unless you can suggest a remedy.

Look not mournfully into the past, it comes not back again; wisely improve the present, it is thine.

Go forth to meet the shadowy future without fear and with manly heart.—*Longfellow.*

Never let people imagine you are ill-used in any way, or all will be down on you. Keep a close countenance and open heart, put on a good face, no matter how things go. Every one dislikes to see a sad face, so coax sunbeams to your eyes and smiles to your lips; speak out hopefully. Wherever the glad face goes it is welcome, whatever the laughing lips ask is granted.

A man who carries a glad face does more good in the world, and a sad one more harm, than can be easily realized.

It is our duty to wrestle with life's distresses, and we can conquer, too. No one has reason for habitual sadness but he who has lost his soul.

It is in the recesses of a calm retirement, in the delightful performance of religious and moral duties, in the secret and divine communion with our Heavenly Father, that we will find the placid countenance, the noble form, the happy man.

A little bitter makes the sweet the sweeter.

Thefts never enrich, alms never impoverish,
prayer hinders no work — *Dutch proverb.*

I feel an earnest wish to be
Something more noble and more true;
But yet no beacon light I see,
To tell me what I ought to do.

Under this stupendous being, the Almighty
who has so wonderfully designed all things,
we live; our happiness, our existence is in His
hands entirely.

All we expect or strive for must come from
Him, nor ought we to feel our situation inse-
cure; in every portion of human nature we
find attention bestowed upon the minutest
parts.

The hinges in the wings of an earwig, and
the joints of its antennæ, are as highly
wrought as if the Creator had nothing else to
finish.

We see no sign of diminution of care by the
multiplicity of objects.

We have no reason to fear, therefore, our
being forgotten, or overlooked, or neglected.
— *Paley.*

He either fears his fate too much or his
deserts are small
Who dare not put it to the touch, to win or
lose it all.

I will live for those that love me,
For those I know are true;
For the heaven that smiles above me,
And waits my spirit too;
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good that I can do.

—*Charles Mackay.*

When on the fragrant sandal tree the wood-
man's axe descends,
And it that bloomed so beautifully beneath;
the weapon bends;
E'en on the edge that wrought its death,
Dying, it breathes its sweetest breath,
As if to token in its fall
Peace to its foes and love to all.

—*Forgiveness, by Edmonstone.*

Full many a shaft at random sent
Finds mark the archer never meant;
Full many a word at random spoken
May heal a wounded heart that's broken.

—*Sir Walter Scott.*

Leave God to order all thy ways,
And hope in Him whate'er betide;
Thou'lt find Him in the evil days
Thine all-sufficient strength and guide.
Who trusts in God's unchanging love
Builds on the rock that nought can move.

—*George Newmark.*



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Oh, that mine eyes might closed be to what
 concerns me not to see;
 That deafness might possess mine ear to what
 concerns me not to hear;
 That truth my tongue might always tie from
 ever speaking foolishly;
 That no vain thought might ever rest, or be
 conceived within my breast;
 That by each deed and word and thought,
 glory may to my God be brought.
 But what are wishes? Lord, mine eye on Thee
 is fixed, to Thee I cry;
 Wash, Lord, and purify mine heart, and make
 it clean in every part;
 And when it's clean, Lord, keep it too, for that
 is more than I can do.

—*Mrs. Elwood.*

A solemn murmur of the soul
 Tells of a world to be;
 As travellers hear the billows roll
 Before they reach the sea.

Breathes there a man with soul so dead,
 Who never to himself hath said,
 This is my own, my native land?

—*Sir Walter Scott.*

Think nought a trifle, though it small appear;
 Small sands, the mountain, moments make the
 year,
 And trifles—life.

—*Young.*

Nor love, nor honor, wealth or power,
Can give the heart a cheerful hour,
When health is lost.

Forgive thy foes, nor that alone,
Their evil deeds with good repay;
Fill those with joy who leave thee none,
And kiss the hand upraised to slay;
So does the fragrant sandal bow
In meek forgiveness to its doom,
And on the axe at every blow
Sheds in abundance rich perfume.
—*Forgiveness, Knowles.*

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.
There is a line, by us unseen,
That covers every path;
The hidden boundary between
God's patience and His wrath.
—*Dr. Alexander.*

My son, be this thy simple plan,
Serve God, and love thy fellow-man;
Forget not in temptation's hour,
That sin lends sorrow double power.
Count life a stage upon thy way,
And follow conscience, come what may;
Alike with heaven and earth sincere,
Fear God, and know no other fear.
—*Polonius' advice to his son.*

I dare do all that may become a man;
Who dares do more is none.

Tell me not in mournful numbers
Life is but an empty dream,
For the soul is dead that slumbers,
And things are not what they seem.

Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time.

--*Longfellow.*

Whatever you find to do, do it, boys, with all
your might;
Never be a little true, or a little in the right.
Trifles even lead to heaven, trifles make the life
of man;
So in all things, great or small things, be as
thorough as you can.

Know we not, when life seems dreariest,
Heaven is nearest, Jesus dearest,

All is well.

Like none else, He changes never,
Just the same now and forever.

All is well.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.
His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

There is no instance where a man has become great who had not some woman living at the root of his inner life, fostering his ideas and his aims, with whom he has taken counsel, from whose thoughts he has derived nutriment for his own thoughts who has helped him and believed in him, advised him and stuck to him when the whole world seemed against him.

Women do not often achieve greatness for themselves, but they are at the bottom of all that is good.

Be obstinately just,
Indulge no passion, and deceive no trust;
Let never man be bold enough to say,
Thus, and no further, shall my passion stray;
The first crime past compels us into more,
And guilt grows fate, that was but choice
before.

Every man prefers virtue when there is not some strong incitation to transgress its precepts.

Find fault, when you must find fault, in private, if possible, and some time after the offence, rather than at the time.

The blamed are less inclined to resist when spoken to without witnesses. Both parties are calmer and the accused more likely to be struck with the forbearance of the one who has seen the fault and waited for a proper time to mention it.

He who cannot find time to consult his Bible will find one day that he has had time to be sick. He who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail.—*Hannah More.*

No one perfect: One day you will be pleased with a friend and the next day disappointed in him. It will be so to the end; and you must make up your mind to it, and not quarrel, unless for very grave causes. Your friend, you have found out, is not perfect; neither are you; and you cannot expect to get much more than you give. You must look for much weakness, foolishness and vanity in human nature; it will lead to much unhappiness if you are too sharp in seeing them.

When you have found a thorough man, you have found a gentleman. You cannot make a good ring out of brass.

A gentleman is a diamond polished that was first a diamond in the rough.

He is gentle, he is modest and courteous; slow to take offence, as he never gives it; slow to surmise evil, as he never thinks it.

He subjects his appetites, refines his taste, controls his speech, and deems every other better than himself.

His is a mind at leisure from itself, to soothe and sympathize.

“The gods help those who help themselves.”

There are some persons who possess an inexpressible charm of manner, a something which attracts our love instantaneously; without wealth, position, or talents, still a dignity hovers round them and ennobles their every action.

Make no enemies; he is insignificant indeed that can do thee no harm.—*Colton*.

One of the most valuable assets any one can have is a fund of common-sense.

God alone can help those who have none at all.

Politeness is to a man what beauty is to a woman. It creates an instantaneous impression in his behalf for good, while the opposite quality exercises as quick a prejudice against him.

Business men tell us that that old adage, 'honesty is the best policy,' is all wrong; but have you not noticed that the more you strictly practise it the more beautiful are the desires that fill your heart?

Perhaps eighty per cent. of the sinful power that chains us is of the flesh: selfishness, self-comfort, self-praise, self-aggrandizement. Cut them out and be less willing than you are to sell your birthright for a mere mess of pottage.

Forgiveness is not simply the forgiving of a wrong that has, in reality, never been felt, but when you have been shamefully wronged, when your heart has been made very sore, and you forgive, as did your Master on the cross: this is the true spirit, shedding a divine fragrance everywhere, a rare, choice and most beautiful exotic, which can flourish alone in a true Christian's heart, and is most acceptable to God, as it is the true and beautiful spirit in which to worship Him.

I consider that a great many of our everyday troubles are caused by misapprehension, or, in other words, we look through glasses that are not suitable and which require adjusting by One who knows how.

We know that it is simply the way we see things, good or bad, that makes the difference between a wise man and a fool.

It is a sad day when a man lets his interests determine his principles.

It is related of Archbishop Leighton, that he never said a word but had some new truth in it, and that he always retained an equable temperament.

Quality, not quantity, is what we most need in our thoughts, words or actions.

Everything of little value multiplies rapidly, as witness rabbits, mice, flies, grasshoppers, cats, beetles, weeds. We tread on a thousand weeds to get one rose. Some flowers only grow large when there is but one on a stalk.

Spirituality lies more in the realm of the sentiments than in the outward actions of the body.

The great poets, writers, artists, rule the world far more than do its multi-millionaires. Mind rules matter.

Sin is unnatural. An unnatural mother or son is a terrible reproach. Let us get back to the high purpose for which we were made, viz., to be like Him, which is the natural life. It is unnatural for the vine to bring forth figs. Let us throw away our filthy rags and be clothed with His righteousness.

The world is welcome to its sneer; it says we are like the prodigal son, after spending our lives in riot and sin we get disgusted with it all and fall back on religion. Well, if we do, what of it? If we get sick from eating or drinking too much, are we not glad to accept a cure for all our disquietude of mind and body? More especially, when we find a cure we never expected, would we not be foolish if we did not accept it?—*F. W. Robertson.*

Show me thy fruit, the latest act of thine,
For in the last is summed the first, and all;
What thy life last put heart and soul into,
There shall I taste thy product.

If your good morals require strengthening you will find no better tonic than keeping up a daily correct life of good breeding in your household, in your thoughts, your methods of speech, in the manner of eating your food and in your courtesy to others.

What we have seems more to us than what we are, and we forget the giver in our joy at the gift. We think more of the refreshing rain than of Him who sent it.

Love feels no burden, regards not labors, would willingly do more than it is able, pleads not impossibilities, because it feels sure that it can and may do all things.

Love is swift, sincere, pious, pleasant and delightful; strong, patient, faithful, prudent, longsuffering, manly, never seeking itself; it is circumspect, humble and upright, sober, chaste, steadfast, quiet and guarded in all the senses.—*Thomas A Kempis*.

One can scarcely conceive the feeling of emancipation and superiority which will possess those who have no anxiety about a livelihood, no fear of death, no distraction of appetite.

Our great security against sin is in our being shocked at it.

Eve gazed and reflected when she should have fled

Temptation frequently arises from mere curiosity.

Sin oft repeated callouses the mind, and that which at first caused us to shudder is soon accepted as an everyday occurrence.

The first commission of sin, or the omission of our rightful duties, alters all life to us, for the time at least. It leaves us with unhappy thoughts, swamps our hopes, weakens our faith, and darkens our spiritual vision. It is like the single taste of alcohol to the reclaimed drunkard, or the first taste of blood to the domesticated tiger; it lets loose the devil within us; even as Esau found in the selling of his birthright his folly, making him shed bitter tears.—*Marcus Dods.*

Principle is a passion for truth.—*Haslitt.*

If you can do nothing else, go through the forms of religion; in time you will delight in them. Make self-denial a very hobby of your life. You may find that the struggle grows more hard as it is the more successful, and the standard rises with the attainment.

We take a stimulant to whip up a stagnant brain or weakened body, as we apply the lash to the horse. The gain in both cases is only temporary. Far better to recruit the strength of both mind and body by rest and quietness, or a healthy diet.

The nerve which never relaxes, the eye which never blanches, the thought which never wanders, these are the masters of victory.

"It is an ill bird that fouls its own nest."

Speak of your own home and children as you would wish them to be. It is indeed a sad mistake to make your friends or neighbors believe that they are worse than other people's children.

Lovely, beautiful, sweet, simple flowers should always be grown, if only for their elevating effect upon ourselves as well as others; their fragrance and beauty have been known to prevent crime, and why not, for beauty and righteousness are very closely allied.

It is not so much what a man thinks as what he feels that makes him great. The intellectual performance of any instrument is nothing unless the soul of the performer thrills through his fingers and causes the strings to vibrate in a message from his soul, and the same thought applies to our words and deeds.

Dust may cling to the clothes we wear, but the body can be kept clear. Our manners may be imperfect, but our hearts should be right always.

One above all others
Well deserves the name of Friend;
His is love beyond a brother's,
Fervent, true, and knows no end.

We go with pleasure to that church whose minister gives us the Bread of Life served in the way we relish, where the hymns whose words and melody we admire are sung, and whose worshippers are in a general way wholesome, just, upright and lovable. Do you blame us? Do we not as well prefer to visit that family whose members are well-bred and where we are welcomed and cheered?

A minister should have great tact and judgment, be open-hearted, true as steel, pure, and in all he does there should be a leaven working for righteousness.

The king must consider himself as a king, and act kingly at all times. He cannot put his kingship off and on with the garments. He must often praise where others would blame. In a word, it must become second nature to him to act regally in all things and at all times, in private as well as in public. And this would apply to the true Christian, sons and daughters of the King of kings.

Who strengthens the thoughts of the good in
his heart
Will weaken his evils and bid them depart.

Alexander the Great rejoiced because all his desires had been fulfilled: Diogenes because his had been extinguished.

I like to recall that saying of an Arab chieftain, when he heard that they had crucified Jesus: "Had I been there Christ Jesus had not died." If ever heaven's mercy was granted to an erring, loving heart, it most surely would be granted to the hero who would have attempted His rescue, even had he failed. Alas, many of us are like Peter, denying Him to-day when we hear that precious name blasphemed in our presence and say nothing.

"Mind your own business." A man of note states that no advantage results from telling one's business to others, except to create jealousy or competition when we are fortunate, and to gratify our enemies when otherwise.

Who rises every time he falls, will sometime rise to stay.

A beautiful morning prayer by Robert Louis Stevenson:

"The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all the day; bring us to our resting beds weary and content and undishonored; and grant us in the end the gift of sleep."

The following words of our Lord were found chiseled upon a stone in the far East:

“Raise the stone, and there thou shalt find Me. Cleave the wood, and there am I.”

From these words we would gather that He helps those who help themselves, and that what we seek and pray for we may find in doing our everyday work, carrying our religion into our business, and as well our business tactics into our religion.

No man is so truly great, whatever other titles to eminence he may have, as when, after taking an erroneous step, he resolves to tread that step backwards.

When here by adverse tempests driven,
When storm-clouds wreath my way,
That countenance whose smile is heaven
Will chase them all away.

—*J. R. McDuff, D.D.*

We may tire ourselves with our devotion, and fill heaven with vain complaints, and yet by all this impotency obtain nothing at God's hands; like lazy beggars who are always complaining and always asking, but will not work, will do nothing to help themselves and better their condition, and therefore are never likely to move the pity and compassion of others.—
Archbishop Tillotson.

The devil may make a man a sinner, but it takes the Divine power to make him a saint.

The darkest day in our career is when we start to get a dollar without earning it.

At best life is not very long; a few more smiles, a few more tears, some pleasure, some pain, sunshine and song, clouds and darkness, hasty greetings, abrupt farewells, then our little play will close, and injured and injurer will pass away. Is it worth while, then, to hate each other?

Mankind may be divided into three classes: those who do right from principle, those who act for appearances, and those who act from impulse.

It has been truly said that we are creatures of habit, and it should be remembered that good habits are quite as easily formed as bad ones. Persons who complain of being unable to break themselves of a bad habit may be assured that the same difficulty will exist in breaking a good one when it is formed.

Beware of the recoil of sinful indulgences; we may break our necks over the orange peel that we ourselves have thoughtlessly thrown down.

Against the stream.—An ancient poet tells us that one who rows against the stream, if he relax his efforts, will be carried further back in one hour than he has advanced during many hours, as those striving for the higher life find to be only too true. Not to advance in spite of the current is to be swept downward by the force of the stream.

Cultivate the faculty of fixing your thoughts on the future. All the good and great of the earth have believed in it. It is at the foundation of all greatness of mind, acting from great motives to accomplish great purposes. One must lift himself out of the present and realize, or rather live in the hope of a future with God, if we would not fail in performing the duties of life; even the most ordinary duties should be a service for Him.

Men would do well to treasure up the words of one of our finest English writers, Lord Bolingbroke. He says, "Our natural and real wants are confined to narrow bounds, while those which fancy and custom create are confined to none. It is surprising how little is absolutely essential to man's existence as well as to his comfort and happiness, but wild and extravagant habits lead us on till we know not where or when to stop."

The effects of weakness are inconceivable, and vaster than those of the most violent passions. That man who in a dangerous crisis rushes ahead, clearing all obstacles out of the way, has a far better chance than him who stands shivering, not knowing what to do or where to go, irresolute, unstable.

Like most garments, and like most carpets, everything has a right and a wrong side. Take, for instance any joy: you can, if you try, find trouble on the other side of it; or you may take the greatest trouble and by turning it round find joys on the other side.

Immodest words admit of no defence, for want of decency is want of sense.

Contrariness:

As a rule a man's a fool,
When it's hot he wants it cool;
And when it's cool he wants it hot,
Always wanting what is not.

Sir Isaac Newton, shortly before he died, said: "I don't know what I may seem to the world, but as to myself, I seem only like a boy playing on the seashore, and diverting myself in now and then finding a prettier and smoother shell than ordinary, whilst the great ocean of truth lies undiscovered before me."

W. H. Carleton, in his story called "The Poor Scholar," says of dress: "Trust me, kind reader, that good clothes are calculated to advance a man in life nearly as well as good principles, especially in a world like this, where external appearance is taken as the exponent of what is beneath it."

"The greater the knowledge the greater the doubt."

True happiness: There is nothing purer than honesty, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These, united in one mind, form the purest, the sweetest, the richest, the brightest, and the most steadfast happiness.

While it is true in a great many cases that man is the creature of the circumstances in which he has been placed, and that it is the nature of those circumstances which, as a rule, leave him ignorant or make him intelligent, vicious or virtuous, wretched or happy, yet it is equally true that by the help of heaven and some inherent gift of birthright there are those who can triumph over adverse circumstances, no matter what their surroundings; as there are others who seem bound to sink towards hell, no matter how favored their lot.

Quietness: Endeavor to take all your work calmly and quietly. Anxiety and over-action ever result in sickness and restlessness. We must use our judgment to control our feverish excitement, or our bodily strength will break down. We should remember that the battle must be won by a strength not our own; that the victory is not always to the swift nor to the strong.

Avoid suspicion. When you're walking through your neighbor's melon patch, don't tie your shoe.—*Hindoo maxim.*

“Necessity is the argument of tyrants and the creed of slaves”; so said the great Pitt in reply to one of Fox's speeches in Parliament urging the plea of necessity in violating the Charter of the East India Company.

“Oh, necessite, que de crimes se commettant en ton nom.”

He who endeavors to please must appear pleased, and he who would not provoke rudeness must not practise it.

Subtract from a great man all that he owes to opportunity, and all that he owes to chance, all that he has gained by the wisdom of his friends and by the folly of his enemies, and the giant will often be left a pigmy.

The highest of all virtues is truthfulness, taking the word in its most comprehensive significance, for we see what truthfulness implies—it implies sincerity, simplicity, courage, absence of self-interest, and a belief in the possession by others of the same lofty qualities.

God bless the cheerful man, woman, or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to nature, what God is to a stricken heart which knows how to lean upon Him, so are the cheerful ones wherever found. They go unobtrusively and unconsciously about their silent mission, brightening up society around them, happiness shining in their faces. We love to be near them; we love the expression of the eye, the tone of their voice. Little children find them out, oh, so quickly, and, passing by the knitted brow and compressed lip, glide near, and, laying little hands on their knees, lift their clear eyes to those loving faces.

One of A. T. Stewart's maxims was as follows: I have made it the rule of my life to give a man the value of his money, and for thirty years I know no one who has succeeded on any other principle.

Advice to a daughter: "I cannot forbear pointing out to you, my dearest child," said a distinguished statesman to his daughter, "the great advantage that will result from a temperate conduct and sweetness of manner to all people, on all occasions. Never forget that you are a woman; all your words and actions should be gentle. I never heard your mother—your dear, good mother—say a harsh or hasty thing to any person in my life. Endeavor to imitate her. I am quick and hasty in my temper, but, my darling, it is a misfortune which, not being restrained in my youth, has caused me inexpressible pain and given me more trouble to subdue than anything I ever undertook."

I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now; let me not defer it, or neglect it, for I shall not pass this way again. "He gives twice who gives quickly."

Don't be discouraged if you fail to come up to the high standard you set for yourself, if your surroundings and temptations keep you back. Remember that the roots of the beautiful white lily are bedded in mud. Not by law but by grace are we saved.

How many mothers think they are hardening their children's constitutions by sending them out of doors only half-dressed on cold days, or immersing their delicate bodies in ice-cold water; and, when their child dies from consumption, they speak of the mysterious ways of Providence, when it is really their own ignorance that has caused the disaster. The best way to harden the constitution is to take good care of it, for it is no more improved by harsh treatment than a fine garment is made better by rough usage.

A good receipt for happiness, and a simple one, is: When you rise in the morning resolve to make someone happy during the day; it is easily done—a left-off garment to the man who needs it, a kind word to the sorrowful, and an encouraging talk to the striving inebriate. Trifles, in themselves light as air, will do it. Such kindly deeds will make your heart younger as you grow older, and stamp you as one of the Master's followers.

“What is grace?” inquired the Moderator of a southern presbytery from a colored candidate for licensure, who had been for nearly forty years a slave. “Grace,” he sententiously replied, “Grace! That is what I call something for nothing!”

A little more patience, a little more consideration, a little more unselfishness in sharing our good gifts with others, would have made their spirits lighter as well as ours. Kindness, humanity, regard for others ever bear a double blessing, or lay upon our hearts a double burden if we fail to use them. The lighting of another's candle at ours should never dim its radiance.

Said a most elegant and refined gentleman, one who had spent nearly a lifetime in the midst of the best society: "Of all things give me softness and gentleness in a woman." A harsh voice, a coarse laugh, or a vulgar action, spoils many a favorable first impression, and without real and true conscientiousness she can never expect to command the lasting regard of any man whose love is worth having.

"Yardarm to yardarm, and let us have it over."

I rather like the sentiment contained in the above, especially when we have a cruel wrong to right. It means no further hesitation, but a decisive death-grapple to straighten out matters that have been hanging fire perhaps too long, violent action taken to discover the right, and would apply as well to the resisting of a strong temptation.

It is said that John Wesley was on one occasion walking with his brother, who related to him his troubles, saying he really did not know what he should do. They were just then passing a stone wall over which a cow was looking. "Do you know," said Wesley, "why that cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley; "because she cannot look through it; and that is what you must do with your troubles—look over and above them."

If we find no remedy for our troubles, the better way is not to ponder over them. Don't struggle too much with fate. If an east wind blows, simply put on your overcoat.

The true temple is the heart within you, which you can adorn, or otherwise, according as you value the love and glory of Him who gave it you.

He that cannot forgive others breaks the bridge over which he must tread himself, for every man has need to be forgiven.—*Herbert*.

The great French statesman, Sully, being reproached for not making more sumptuous provision for his guests, replied: "If they are men of sense, there is sufficient for them. If they are not, I can very well dispense with their company."

He, who being master of the fittest moment to crush an enemy magnanimously rejects it is born to be a conqueror.—*Lavater.*

The kindest and the happiest pair
Will find occasion to forbear;
And something every day they live
To pity, or perhaps forgive.

—*Cowper.*

It is the prerogative of genius to produce novel impressions from familiar objects.

And one of the strongest characteristics of genius is the power of lighting its own fire.

Friendship multiplies joys, divides griefs, subtracts from labors, and adds to the capital of life.

Able physicians state that fasting removes incipient diseases, and many great men have made it a practice either to fast one day in the week or to sometimes do without their wonted meal.

Before the Jews regain their ascendancy they must acknowledge the Christ they crucified as their King, and that the stone which their fathers rejected is the chief corner-stone; and indeed so must we all yet acknowledge, not only His divinity, but as well His sovereignty over us.

Justice, as defined by Justitian in his Institutes, nearly two thousand years ago, and holding good to the present day, is a constant and perpetual will to render to everyone that which is his own.

'Tis with our judgments as our watches;
none go just alike, but each believe their own.
—*Pope*.

One part of knowledge consists in being ignorant of such things as are not worthy to be known.—*Crates*.

No radiant pearl which crested fortune wears,
No gem that twinkling hangs from beauty's ears,
Nor the bright stars, which night's blue arch
adorn,
Nor rising sun that gilds the vernal morn,
Shines with such lustre as the tear that breaks
For others' woe down virtue's manly cheeks.
—*Cowper*.

Emerson considers that the first alphabetical writing that came into the world was written by the finger of God on the two tables of the law given to Moses on the mount, and kept in the ark—the first formation of the Hebrew Bible, the oldest known book, as before it the Egyptians used hieroglyphics.

The American Congress, soon after the Declaration of Independence, passed the following resolution:

Whereas true religion and good morals are the only solid foundation of public liberty and happiness, *Resolved*, that it be, and hereby is, earnestly recommended to the several States to take the most effectual measures for the encouragement thereof, and for the suppression of theatrical entertainments, horse-racing, gambling, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners.

“ Good name in man or woman
Is the immediate jewel of their souls.
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to
thousands;
But he that filches from me my good name
Robs me of that which ne'er enriches him,
And makes me poor indeed.”

—*Shakspeare.*

It is ten thousand times easier to break the neck of all evil habits, to stifle and crucify a rising lust by stirring up all the powers of the soul to act in the very teeth of its suggestions, than it is to dally and parley with it and yet not be overcome.

There is a time, and justice marks the date,
 For long-forbearing clemency to wait;
 That hour elaps'd, th' incurable revolt
 Is punished, and down comes the thunderbolt.
 —*Cowper.*

Ascribe what influence you please to education, examples, habits, etc.; after all, a good deal depends upon the breed.

O wad some power the giftie gi' us
 To see oorsels as ithers see us!
 —*Burns.*

Reason is progressive, instinct stationary. Five thousand years have added no improvement to the hive of the bee nor the house of the beaver.

O how unlike the complex works of man
 Heaven's easy, artless, unencumbered plan!
 No meretricious graces to beguile,
 No clust'ring ornaments to clog the pile;
 From ostentation, as from weakness free,
 It stands like the cerulean arch we see,
 Majestic in its own simplicity.
 —*Cowper.*

Since vice is usually conceived of in hideous colors, we are the more prone to be deceived by it when it comes in an attractive form and dress.

It has been the fate of all bold adventurers and reformers to be deemed insane.—*Cheever.*

A great preacher once said: If each man and woman here would give a hearty, personal friendship and something of genial sympathy to one lonely human being, the solitary places in life would be blotted out as surely as we are obliterating from the map of the world its unexplored regions.

If one hath served thee, tell the deed to many:
Hast thou served many? tell it not to any.

Do not go through life doing little things painfully where you were made to do great things grandly, happily.—*Success.*

Still as of old
Man by himself is priced;
For thirty pieces Judas sold
Himself, not Christ.

All the books in the world could never make a genius out of that man or woman who was not born to shine. Genius is intuition, something inside or outside our regular knowledge. It frequently comes in flashes, even as a comet, unexpected, stays but a short time and is away again till its next unexpected appearance, but it generally leaves with us a ray of light which we should seize and hold fast.

When you start to battle with your doubts, do not be so eager to commence when the sun is shining brightly, the birds singing, and the flowers blooming, for then the stiffness and rigidity has left your muscles and only smiles wreath your face; but start in when the clouds are black above you, when the storms of life are raging and you are down on your luck. It is not on the parade ground that victories are won, but in the stress and heat of battle.

There perchance be many mute, inglorious Miltons languishing at the present day because, in spite of their many admitted good parts, they lack something which the famous possess, some little defect mars their other excellences. The cannon is complete all but the touch-hole, the gas and the ballast are in their proper places, but there is a hole in the dome of the balloon, there is a twist in the engine's piston. And so it is with men; they bewail their misfortunes, instead of finding out the cause of the mysterious deficiency that exists in the most gifted failures.

A deathbed repentance is a dangerous speculation. 'Tis true the thief on the cross was forgiven at the last hour, but it was intended as a singular instance, that none might despair --a solitary one, that none might presume.

A blooded racer almost invariably possesses an essential quality that an ordinary horse seldom has, and that is "pluck."

In a race the former will never give up, being thoroughbreds; but the latter will often do so, seemingly disgusted.

There is, as well, a marked difference in this respect between men and women in life's battles or races, some giving up ere they have fairly started, for some slight difficulty; others, with determined grit, hold out to the end. It is what you are made of that counts.

Our neighbor is one who needs our help, no matter when or where, or of what creed or denomination he may be, whether friend or enemy. All thought of creed, circumstances, likes or dislikes, should be laid to one side when we think of Him who has taught us so to do.

Out of a great evil comes a great good.—
Italian proverb.

We often get into a certain rut in which we remain, and the only way out of which is to retrace our steps back to the old ways, to the better paths, to the simpler life.

A philosopher was once consulted as to the best method of destroying one's enemy. He replied: "Make him your friend."

Religion is nothing if it is not the vital act by which the whole spirit seeks to save itself by attaching itself to its principle. This act is prayer, not an empty utterance of words or a repetition of certain sacred formulas, but the movement of the soul putting itself into personal relation and contact with the mysterious Power whose presence it feels even before it is able to give it a name.—*Sebatier*.

The motives to the best actions will often not bear too strict an inquiry. It is allowed that the cause of most of our actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men inclines them to please others, while the self-love of others is wholly employed in pleasing themselves. This makes the great distinction between virtue and vice. Religion is the best motive of all action, yet religion is allowed to be the highest instance of self-love.

There is this difference between the two temporal blessings of health and wealth, that whereas wealth is the most envied but the least enjoyed, health is the least envied but the most enjoyed. The very poorest man would not part with his health for any sum of money, but we see that the richest would gladly part with all his money to obtain health.

Repentance means to turn back from what wrong we are engaged in; it is not a negative but a positive injunction; not a looking back to weep, so much as a turning face forward to see what can be done. This is the repentance either an earthly or a Divine father is glad to see.

A gentleman who had encountered many difficulties and sorrows in his life was asked by a friend how he could still remain so patient and happy. He replied that it was by making good use of his eyes. In whatever state I am, I first look up to heaven, and find that my principal business here is to get there. I then look down upon the earth, and remember how small a space there I shall occupy and how soon all here will be forgotten. Then I look abroad, and notice how many there are far more unhappy than myself, and often largely by being miserable and discontented.

God does not bid you work as a slave. He recognizes your free will, but He admonishes us to do our duty upon all occasions, so that when He sends His angel to trouble the waters, His messenger may heal you. So do not be shunted to one side by man or evil spirit. The very struggle to do right brings as sweet a reward as do our daily struggles and toils bring good appetites and sweet sleep.

The intoxication of the flesh, whether it be by wine, fame, prosperity or pleasure, or the whirl of society, most certainly quickens the lower feelings, almost invariably at the expense of the higher ones, often plunging its victim in bitter remorse; but the quickening of the spirit ever lessens the strength of the will to assert itself in forbidden or unseemly things, and leads on to nobler, higher thoughts, to sweeter, purer joys and great peace and contentment.

Dr. Falconer is right in saying that "we should let the will of God rule in our hearts, and not get discouraged because His will is expressed in a very different way to ours."

That life does not consist in a certain number of external deeds hung on from outside, virtues added day by day, so that by and by we become good; we become good from within when the mind and spirit of Jesus is reproduced in us and the will of God takes expression in our daily life.

Short is the triumph of evil, long is the reign
of right;

The man who may win by the aid of sin, the
nation that rules by might,

The party that lives by corruption, the trickster,
the knave, the thief,

May thrive for a time on the fruits of crime,
but their seeming success is brief.

The strongest argument against infidelity is that no man on his deathbed ever repented being a Christian.

The Almighty God has taken such elaborate pains in His creation of the smallest flower or leaf, the tiniest insect, that He will not discourage us in our efforts to make our lives more lovely by trying to beautify the little everyday duties of common drudgery—the least effort on our part to get back to the path we should never have left.

Whatever makes men good Christians makes them good citizens.

No man can ever produce great things who is not thoroughly sincere in dealing with himself.

Life is a slate where all our sins are written; from time to time we rub the sponge of repentance over it in order to begin to sin anew.—*Geo. Sand.*

Philosophy triumphs easily over evils past and evils to come, but present evils triumph over philosophy.

Passive resistance wins best in the long run; a secret that the Quakers have long since discovered, and worth something.

He who thinks he can do without the world deceives himself; but he who thinks that the world cannot do without him is still more in error.

The stomach is a slave that must accept everything that is given to it, but which avenges wrongs as slyly as does the slave.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength, that he may be able to bear his burden.—*Phillip Brooks*.

To know how to forget is a happiness rather than an art. Those things are generally best remembered which ought most to be forgotten. Sometimes the remedy of an evil consists in forgetting it, and that time it is we commonly forget the remedy.

A man should never glory in that which is common to a beast, nor a wise man in that which is common to a fool, nor a good man in that which is common to a wicked one.

The thoroughly bad man has in him all the elements of pluck and perseverance which, if turned in the right direction, would reach the goal ahead of the half-hearted, lukewarm Christian.

He is as great a fool that laughs at all things as he that frets at everything.

It is a standing rule in philosophy never to make the opinion of others the measure of our behavior.

We hate to see a frail and delicate person undergo a painful operation, but the hoped-for end sanctions the means, so we must learn to control our feelings. We are oftentimes called upon to starve our passions for those things that offend our God, no matter how painful this abstinence may be to us, knowing as we do that this is best for us in the long run.

It may appear strange that both knight and knave are from the same derivation, and you are either the one or the other, though you may try to be both, an apostle or an apostate.

Whatever a man prepares himself for, the place will be ready for him.

The possibilities in life for good or evil, like the roads to heaven or hell, lie close together.

Goodness reaches up to heaven, vice reaches down to hell.

The sublime and the ridiculous are often in close proximity.

Many vices proceed from vanity. Some people wear a ten dollar hat to hide ten cent brains.

Ill qualities are catching, as well as diseases; and the mind is at least as much, if not a great deal more, liable to infection than the body.

There are many willing to do the praying and the shouting if only someone else will push the cart.

A student was telling a prelate he was going to college. "And what then?" said the prelate. "I will get my diploma, surely," said the youth. "And what then?" "I will get my L.L.D." "What then?" "I will likely be offered some great position." "What then?" "Oh, I will become wealthy, and enjoy the comforts of life." "And what then?" "Oh, I suppose I will grow old and likely die." "And what then?" And this time he was simply answered by a frown on the student's face.

All virtues are in agreement, all vices are at variance. A good man is influenced by God, and has a kind of divinity within him.—*Seneca.*

Wisdom allows nothing to be good that will not be so for ever; no man to be happy but he that needs no other happiness than that which is within himself; no man to be great or powerful who is not master of himself.

If a man is truly alive, a cut or a bruise will make his nerves quiver with pain; and if, when he sins, the nerves of his soul, of which the conscience is a leading one, quiver with shame and anguish, all is well; but if neither the nerves of the body or the soul feel the least disturbance, then both are either completely dead, or if otherwise, mortification must have set in.

The word salary is from the Latin "sal," meaning salt. The Romans were paid their wages partly in salt, and thus we understand the saying, "Not worth his salt." And when in time the salt was commuted for money it was called *salarium*.

Who rises from prayer a better man, his prayer is answered.

Every state and condition of life, if attended by virtue, is undisturbed and delightful, but when vice is intermixed, it renders even things that appear splendid and magnificent distasteful and uneasy to the possessor.

Let us be adventurers for another world. It is at least a fair and noble chance; if we should be disappointed, we are still no worse than our fellow-mortals, and if we succeed in our expectations we are eternally happy.

The fact is that we might all be the better if we were rolled downhill in an empty barrel, so that we might have some of the starch and stiffness taken out of us. We need to have some of our pride and conceit taken away. Of course it would depend on how we took the above medicine, whether it would tend to allay or aggravate our disease, but if taken well it would make us more sensible and get-at-able.

It is true that man is akin to the beasts by his body, but it perishes; and if he is not of kin to God by his spirit, he is indeed lost.

No company is far preferable to bad, because we are more apt to catch the vices of others than their virtues, as disease is far more contagious than health.—*Colton*.

The more you enlarge the circle of truth the less must be the horizon of ignorance.

The name Marathon, given to a great endurance contest, is symbolical, and typifies a victory of a few well-trained men over an undisciplined host. And thus what a man does at crucial times is in reality not the decision of a moment, but the result of long training of every habit for good or bad, of every virtue and every vice, of every constraint and every excess which have come into his life from infancy.

All temporal worldly blessings are common to both good and bad; this the stoics admitted. Upon this ground Plato said there must needs be a judgment, where both good and bad shall be, according to their deeds, rewarded.

Prosperity unmaskes the vices, adversity reveals the virtues. How often we notice that if a person is naturally mean, prosperity surely increases that meanness; but if their heart is naturally generous and good, prosperity ever makes them more open-hearted; as the twig is bent, so is the tree inclined.

The human race is divided into two great classes—those who go ahead and do something, and those who sit still and inquire why wasn't it done some other way?—*O. W. Holmes.*

Whilst we deliberate about beginning, it is already too late to begin.—*Quintillian.*

In all the superior people I have met I notice directness—truth spoken more truly, as if everything of obstruction, of malformation, had been trained away.—*Emerson.*

Little minds are too much hurt by little things; great minds are quite conscious of them, but despise them.—*La Rochefoncauld.*

Every duty we omit obscures some truth we should have known.—*Ruskin*.

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.—*Horace Mann*.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—*George Eliot*.

As a tired mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promise of others in their stead,
Which, more splendid, may not please him
more,
So nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we
know.

—*Longfellow*.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—*Emerson*.

The chief want in life is somebody who shall make us do the best we can.—*Emerson.*

It is better to destroy the principles of evil, and is an infinitely easier way, than to be constantly fighting your errors.—*Barfield.*

A bad habit which cannot be conquered directly may be overcome by arranging circumstances to help us.—*James Freeman Clark.*

Oh, what a tangled weave we weave
When first we practise to deceive!

—*Sir Walter Scott.*

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

The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.—*Ruskin.*

Nor deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.

—*Longfellow.*

Let each see well to his company, for such as we keep in this world we are likely to have in the next.—*Spurgeon.*

People seem not to see that their opinion of the world is also a confession of their own character.—*Emerson.*

How often do we look upon God as our last resource. We go to Him because we have no one or nowhere else to go to.—*George McDonald.*

The moving finger writes, and, having writ,
 Moves on; nor all your piety, nor wit,
 Can lure it back to cancel half a line,
 Nor all your tears wipe out a word of it.

The "rights" of woman—what are they?
 The right to labour and to pray,
 The right to watch while others sleep,
 The right o'er others' woes to weep,
 The right to succor in reverse,
 The right to bless while others curse,
 The right to love whom others scorn,
 The right to comfort all who mourn,
 The right to lead the soul to God
 Along the path her Saviour trod.

God has curved the sparrow's wing and beautifully arranged the eyes of a common house-fly, while at the same time establishing the cycles of the sun, moon, and stars.

And He has left you a few simple words of heart-love, and would have you set these to music and go and sing them to the world.

An excess of one quality is always bought at the expense of another. If a man be absolutely just, he will be absolutely merciless. I would not trust absolute justice to any but a god.—*A. S. Hardy.*

Beware of desperate steps; the darkest day,
Lived till to-morrow, will have passed away.
—*Cowper.*

You say that you believe in God; that in itself is worthless. How you make use of this belief, and the good and the joy you get out of your belief, is what counts, even as we may believe in knowledge. But that is not enough, we must seek, search, and acquire it by wisdom and understanding, putting these into all we do before our belief is any good to us.

For virtue's self may too much zeal be had,
The worst of madmen is a saint run mad.
—*Pope.*

He that travels on a trolley car to church on the Sabbath day does well, but he that can and does walk there under ordinary circumstances does still better. Martha was not reprehended for her work in getting the meals for our Lord, which was justifiable under the circumstances, yet still He told her that "Mary had chosen the better part."

I like not only to be loved, but to be told that I am loved; the realm of silence is large enough beyond the grave.—*George Eliot.*

Large cities suffer from foul spots in their midst, and disease spreads from centre to circumference like a pestilence. Thus, too, a few bad habits in any person will soon spread, and quickly destroy all his other good qualities.

We have careful thoughts for the stranger,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Though we love our own the best.

We pray to God for wisdom and understanding, but He assures us that anything we ask for must be earnestly sought for at the same time by making use of the commonsense and reason He has given us; for it is too true that we oftentimes go and do those very things that have heretofore brought us only sorrow and remorse.

We can read a man's character pretty accurately by the manner in which he takes up the little incidents of his daily life. Notice how he speaks and what he says—is he polite, is he attentive, is he in earnest, is he naturally good or bad? These little things, with others, tell whether he inclines to be a saint or a sinner.

There is a beautiful thought embodied in the Hebrew word for judge, which really means the "vindicator," the "punisher," and as well the "defender," the "liberator." It is just such attributes that belong to the Judge of all men, even our Lord Jesus Christ, and these qualities should characterize all judges that preside over our courts of justice.

Hope for the best, get ready for the worst, and then take gladly what God chooses to send.
—*M. Henry.*

As you grow ready for it, somewhere or other you will find what is needful for you, in a book, or a friend, or best of all in your own thoughts, the eternal thought speaking in your thought.—*George McDonald.*

Memory is but a picture of the mind, impressed by time and daily habits on our heart, finally becoming engraven thereon, beautified or blurred by our own choice, according to the plate we prepare to receive it and the light we bring to bear on it. The one, touched by a Master's hand and stripped of all its dark shades and shadows, constituting a very present and future heaven; the latter, with all its hideous surroundings remaining, becoming to its owner a veritable hell here and hereafter.

And what is a weed A plant whose virtues have not been discovered.—*Emerson.*

A man's factory, the machinery therein, his books and office papers, are not his business; but it is his thoughts carried out into action, making all these things subservient to his well-developed plan, that is his business. Again, any elegant mansion or lowly cottage is not in itself home; but the thoughts, actions, and character of its inmates either makes it a God-blessed home or a hell-cursed hovel.

The cord that binds too strictly snaps itself.—*Tennyson.*

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—*H. W. Beecher.*

“If thou oughtest, thou canst.”

The literal interpretation in Hebrew of the word we have called *sin* means “missing the mark,” and there is a wonderful truth in this definition. The sinner misses the mark in his great life purposes, in his search for satisfaction, success, and happiness. He is forever striving after the unattainable, forever reaching for that which he never gets.

A man must live the life. The sacrifice on Calvary is not a substitute for the life to be lived.

Energy: The literal interpretation of this word from the Greek means "inward workingness." The blooming of the flower is energy, the increase of fruit is energy, the growth of the body is the same; yet in all these there is no sign of violence, the efficacy is not destructive, but vital. Compare the exhaustion that follows an indolent day to what is felt after a day of active work.

Only receive my soul to thee,
The manner and the time be thine.

There is nothing resting under the sun, or rather at a perfect standstill; we are either advancing or retrograding. The grass in the field is either growing or withering away, for there is no stopping at a given point. Every moment of our lives we are either rising up to be better men and women, or we are descending in the scale that automatically closes the very gates of heaven against us.

Putting the fire out on one side of the house while the other is still blazing is of no account whatever; like stopping one sin while encouraging others.

The temptation to be good is irresistible when you know the joy in it.

Whoever gathers up fragments will be astonished how soon he fills twelve baskets.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do.—*Longfellow*.

There is no greater help toward decision than to decide. Many a long spiritual conflict is ended once for all by the putting forth of a hand or foot, by the smallest pledge which leads to action.—*Sunday at Home*.

Two parties met at the church door on the Sabbath day. It was blowing and snowing hard. One of them said: "What an unpleasant and disagreeable day it is." The other replied: "This is the Lord's own day, let us rejoice in it and be glad." The one who had grumbled never forgot the gentle rebuke. It is very true that if a man grumbles about the weather, he will grumble about other things.

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