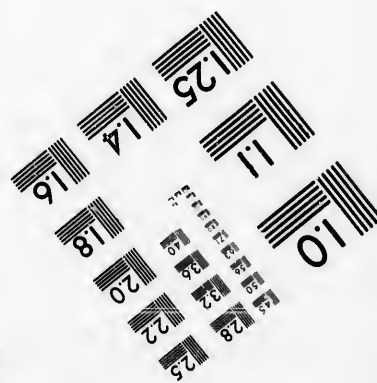
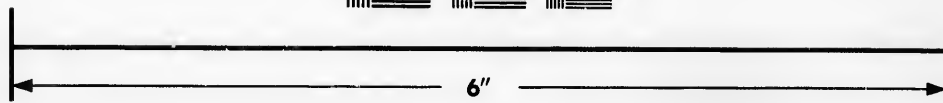


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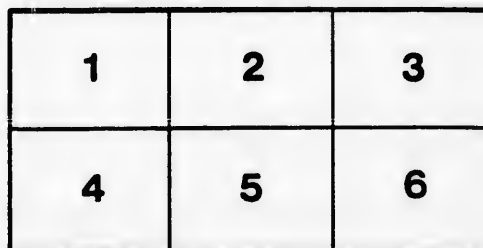
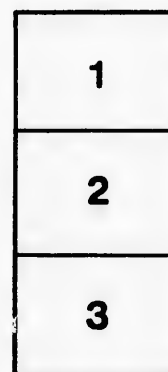
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# LA CONIC MANUAL

AND

## BRIEF REMARKER;

CONTAINING

OVER A THOUSAND SUBJECTS, ALPHABETICALLY AND  
SYSTEMATICALLY ARRANGED.

BY CHARLES SIMMONS.

SECOND EDITION, 1000.

TORONTO:  
ROBERT DICK, YONGE STREET.  
1853.

Entered according to Act of Congress in the year 1852, by  
CHARLES SIMMONS,  
in the Clerk's Office of the District Court of the District of Massachusetts.

ANDOVER: JOHN D. FLAGG,  
STEREOTYPER AND PRINTER.

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## PREFACE.

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IN preparing *Laonics*, it is of paramount importance to make them truthful. Even latent errors mar their beauty, and detract from their strength. A very luminous and pungent apothegm must needs be a truism. The next thing is to be profound. To make deep and lasting impressions requires sublime and comprehensive thoughts. The best materials for these, lie in the leading facts of natural and revealed religion. In this comparatively unexplored field, will yet be found the intellectual pearls and diamonds, which will enrapture the world. Then comes "the dress of thought." There is a fitness in things, and intellectual beauties should not be clad in bearskin, but in the finest beaver. Says the great master of apothegms, "A word fitly spoken, is like apples of gold in pictures of silver." Euphonic and harmonious expressions, forcible and just expressions, descriptive, elevated, and beautiful expressions, profound and comprehensive expressions, and especially apt and witty expressions, each have their specific influence upon different minds, and their common influence upon all minds. Nor is it easy to measure the power of striking thoughts, clothed in suitable expressions, either in prose or verse, oft repeated or sung, upon the juvenile and popular mind. It is therefore high time our most valuable aphorisms and paragraphs were put in order for frequent perusal, and for handy reference, as the circumstances of life call up subjects. Not every memory is a capacious and well-arranged storehouse. The letter writer, the orator, the sermonizer, the teacher, indeed all professional men, and especially all young persons, need a well-arranged manual of this choice furniture, from whence to derive suggestive thoughts, and obtain tropes, and figures, and imagery, and comparisons. I marvel that this has been so long neglected. We have not a single volume of aphorisms, and sententious paragraphs, in alphabetical

ear 1862, by

ct of Massachusetts.

and systematic order, convenient for reference. Hence the **LACONIC MANUAL AND BRIEF REMARKER**, designed as an introduction to an enterprise which ought to be carried to a high degree of perfection.

The reader will find many subjects in this work, upon which the poets have not usually sung, nor the oracles for aphorisms spoken. This self-seeking world has always been inclined to avoid such themes as the chief end and peculiar prerogatives of God, a particular providence, the distinctive features of the Gospel of his grace, and those reproving, self-denying principles of universal righteousness and reform, which were "to the Jews a stumbling-block, and to the Greeks, foolishness." But who can doubt that the glory, interests, and majesty of God, must be exalted high above the tiny objects and interests of the intelligent creation; and the principles of the disinterested religion and morality of the Bible be exalted to their own eminence, in order to impart light and power to inferior truths, and thus prepare the way for the most salutary and effective impressions?

Besides the invaluable and transforming thoughts with which weighty and truthful aphorisms and apothegms are laden, there is a great advantage in the frequent perusal of laconics and terse paragraphs, by reason of their powerful influence upon our mode of expression and style of writing. A familiarity with these gems of thought, imperceptibly corrects a loose and indiscriminate style of expression, and creates a terse and elevated mode of uttering our thoughts.

The public are indebted to several friends of this enterprise, who promptly responded to the invitation to render aid, for a considerable portion, both of its original and selected aphorisms and paragraphs. I have given credit to some authors, by prefixing their names, and regret that this was not contemplated earlier. Curious minds like to know who speaks, as well as what is spoken. In occasionally abridging sentences or paragraphs, to suit the design of this work, I have aimed to avoid misrepresentation, where there was not room fully to represent.

CHARLES SIMMONS.

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# REFERENCE BY NUMBER, TO SECTIONS OF SPECIAL INTEREST IN THIS WORK.

- Alarming, 77, 211, 441, 468, 480, 483, 585, 603-4, 772, 817, 875.
- Beneficence, Divine, 68, 395, 763-4.
- Critical, 317, 524, 628, 640, 784, 867.
- Deceitfulness, 134, 208, 438.
- Descriptive, 118, 120-22, 192, 197, 205, 235, 561, 583, 630, 842, 938.
- Duties, imperative, 848, 852, 858.
- Economy of life, 43, 130, 133, 165, 225, 259, 268, 271-2, 283, 322, 354, 375, 419, 420, 516, 873, 928.
- Educational, 47, 56, 113, 116, 231, 273-7, 673.
- Energy, Tenacity, 269, 287, 809, 930.
- Faults, hurtful, 103, 352, 563, 885.
- "ridiculous, 17, 81, 278, 666, 969.
- First truths, 60, 101, 105-6, 137, 350, 490, 615, 618, 825-6.
- Genius, Talent, Tact, 379, 485, 921.
- Happiness, 115, 140, 159, 165, 260, 289, 370, 415, 422-4, 699.
- Important, 32, 70-6, 108-9, 115, 124, 139, 167, 169, 170, 242, 267, 300, 334, 336, 356, 413, 429, 436, 525, 579, 582, 673, 750, 800, 821, 895, 954-5.
- Literary, 1, 79, 85, 172, 257, 280-2, 427-8, 481-2, 514, 518, 527, 530, 544, 577-8, 586, 597, 625, 644, 662, 664, 691, 737, 741, 749, 782, 910, 912, 925, 934-5, 1006.
- Luxury, 44, 319, 383, 556-7.
- Passions, evil, 39, 59, 189, 418.
- Philosophy, moral, 8, 30, 448, 465, 491-2, 632, 634, 665, 693, 756, 794-5.
- Political, 128, 400, 536, 594, 678, 705-9.
- Practical (secular), 9, 57, 87, 102, 117, 180, 310, 311, 348-9, 463, 477, 562, 564, 656, 704, 897, 944, 997.
- Practical (religious), 15, 19-27, 533-5, 549, 587-91, 722-8, 807, 819.
- Prudential, 102, 369, 766.
- Religion, useful, 401, 594, 706, 800.
- Righteousness, 207 (Ed.), 431, 508, 617-18, 825-7.
- Serious, 18, 200-4, 298, 500-5, 742, 900, 937-9, 950.
- Slavery, 315, 886-95.
- Sublime and beautiful, 235, 517, 542, 842.
- Theological, 22, 31, 32, 53, 69, 119, 218, 222, 302-3, 324-29, 384-93, 411, 412, 421, 509, 550, 570, 689, 729, 760-2, 772, 775, 789, 793, 803, 855-7, 882, 932.
- Vices, 194, 377, 439, 486, 532, 558, 816, 835, 881, 886-95, 972-3, 979-84.
- Wit, 5, 84, 642, 1000.

## NOTICE TO THE READER.

In the Index which follows, the reference is to the pages. The bracket references at the end of some sections, refer to other kindred sections, by number. The occasional references, in parentheses, to the works of authors, are generally to the stereotype or standard editions of their works.

I have used an abbreviation of *Em.* for Dr. Emmons, *Sh.* for Shakespeare, and *Ed.* for the editorials.



## NOTICES OF THE LACONIC MANUAL.

*From Dr. Ide, of Medway, Mass.*

The Laconic Manual is a very interesting and readable book. Its design and structure appear to be original; and of its utility, no one who has attentively read it can entertain a doubt. The striking thoughts and pithy expressions alphabetically arranged in this work, will not only assist the reflections and improve the minds of common readers, but prove a valuable assistant to those writers, whose object is the propagation and defence of moral truth.

*Extract from the Traveller, of Boston, Oct. 21, 1852.*

Mr. Simmons has performed his task very well; and we feel confident he has not violated good taste or propriety in quoting anything of doubtful morality. The book will be found especially useful for young persons, and for all who have occasion for a dictionary of quotations.

*From the Fall River News, Nov. 5, 1852.*

There is scarcely any important subject connected with human faith and human duty, but is here treated with originality, and spirit. Religion, Education, Temperance, Slavery, Peace, War, are a few of the thousand and more subjects upon which is here cast the light of the best minds in ancient and in modern times; and to the suggestions of others on the given subject, the author commonly adds his own. He appears to be a staunch, evangelical reformer.

*From the Puritan Recorder, Oct. 21, 1852.*

We have in this volume pithy sayings on upwards of a thousand subjects, arranged in alphabetical order. From looking through the work, we have come to the conclusion, that it contains a greater amount of important truth condensed, in the highest possible degree, and that it will be found eminently useful as a book of reference.

*From the Congregationalist, (Boston) Oct. 29, 1852.*

It was a happy conception in the author that led him to undertake the labor of collecting and arranging under appropriate headings, some of the best conceived and most forcibly expressed thoughts of the great and the good, in the world of letters and of inspired theology. It is the special and crowning excellence of the *Laconic Manual*, that it adopts the standard of Bible truth and ethics for its guide, and lays a "Thus saith the Lord" as the base of all its instructions that vindicates the civil and religious institutions of our God and our country, against the rampant infidelity and reckless licentiousness of multitudes of pseudo-reformers of modern times; that it exposes fearlessly the popular errors and mischievous vices which pollute the current of public sentiment, and endanger the healthfulness of the moral atmosphere; and then it lifts a warning voice against the delusions and crimes which flow in upon us like the rushing of mighty waters, with the increase of home-born ignorance and foreign habits of irreligiosity. The public are deeply indebted to the author for this fresh labor of love, and we hope they will not be slow to pay the debt by taking the volume to their homes, where we are sure it will be read, both by the young and the old, with ever-increasing satisfaction and profit.

*From the N. York Evangelist, Oct. 28, 1852.*

This is a collection of proverbs, apothegms and pithy remarks, alphabetically arranged and drawn from a very wide source. Mr. Simmons has presented many new and some old sayings, full of meaning. A volume of this kind is of great utility, both as a remembrancer, and as furnishing food for reflection. Some golden sentences are here grouped together; and a serious moral interest is everywhere visible. Their classification into subjects is very convenient, and the indexes and references add much to their practical value. It will be a good book for the family and school, and an invaluable mentor to put into the hands of the young.

### PUBLISHER'S NOTICE.

TRAVELLING or local agents, desirous of giving circulation to this work, or the Scripture Manual, and especially those who wish to distribute either of them gratuitously, will find it an object to make application to the proprietor,

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S SIMMONS.

## INDEX.

- Aphorisms introductory, p. 19.  
 Absence, 20.  
 Absurdity, 20.  
 Accuracy, 20.  
 Acquaintance, 20.  
 Accidental, Fortuitous, 20.  
 Accomplishments, 21.  
 Accountability, 21.  
 Accumulating, 21.  
 Action, Activity, 21.  
 Actions, 22.  
 " under Divine agency, 22.  
 Adam's posterity, 23.  
 Admonition, 23.  
 Adversity, 23.  
 Advice, 24.  
 Affection, 24.  
 Affections, 25.  
 Afflictions, Trials, etc., 25.  
 " needful and useful, 26.  
 " demand submission, 27.  
 " require sympathy, 28.  
 " have opposite effects, 28.  
 " cause despondency, 28.  
 " come unexpectedly, 29.  
 " often exaggerated, 29.  
 " how overcome, 29.  
 Age and experience, 29.  
 Agency of animals, 30.  
 " human, 30.  
 " secondary, 30.  
 " divine, 31.  
 Agitation, 34.  
 Agrarianism, 35.  
 Agriculture, 35.  
 Ambition, worldly, 35.  
 Amiability, 210.  
 Amusement, vain, 333.  
 Analogy, 36.  
 Ancestry, 36.  
 Anger, 36.  
 Anonymous writers, 38.  
 Anticipation, 38.  
 Antiquity, 38.  
 Appetite, 38.  
 " pampered, 39.  
 Apologies, 39.  
 Applause, 39.  
 Application, 40.  
 Arminianism, 40.  
 Arrogance, 40.  
 Art, 40.  
 Association, 41.  
 Astronomy, 41.  
 Atheists, 41.  
 Atonement, 42.  
 " necessary, 43.  
 Attention, 43.  
 " to business, 44.  
 " divine, 44.  
 Avarice, 44.  
 Axioms, 45.  
 Backbiters, 46.  
 Bad company, 39.  
 Bankruptcy, 269.  
 Bargains, 46.  
 Barking, 46.  
 Bashfulness, 47.  
 Beauty, 47.  
 Begging, 47.  
 Believers, 48.  
 Beneficence, divine, 48.  
 Benevolence, disinterested, 49.  
 Bible, 50.  
 " English version, 53.  
 " plain and simple, 53.  
 " sublime, comprehensive, 54.  
 " divinely inspired, 54.  
 " resisted and perverted, 55.  
 " study of, 55.

- Bible neglected, 55.  
 Bigotry, 56.  
 Biographical sketches, 56.  
 Blessings, 61.  
 Boasting, 62.  
 Boldness, 62, 110.  
 Bombast, 63.  
 Bon mots, 63.  
 Books, 63.  
 Boreas, 65.  
 Borrowing, 65.  
 Brevity, 65.  
 Bribery, 66.  
 Brotherhood, 66.  
 Bubbles, 66.  
 Business, 44, 67, 165.  
 Busybodies, 67.  
 Calamities, 67.  
 Calumny, 67.  
 Candor, 68.  
 Cares, 68.  
   " personal, 69.  
 Carelessness, 69, 242.  
 Casualties, 69.  
 Cause and effect, 69.  
 Caution, forecast, 70.  
 Censoriousness, 71.  
 Ceremony, 72.  
 Certain knowledge, 72.  
 Certainty, or moral necessity, 73.  
 Chance, hap-hazard, 73.  
 Changes and revolutions, 73.  
   " designed for good, 74.  
 Changing plans, 75, 193.  
 Character, 75.  
 Charity, 75.  
 Chastisement, 76.  
 Chastity, 76.  
 Cheerfulness, 76.  
 Childhood, children, 78.  
 Chirography, 79.  
 Christ Jesus, 79.  
 Christ's divinity, 81.  
   " loveliness, 81.  
   " lowliness, 82.  
   " preaching, 82.  
   " Christ's death, 125.  
 Christianity, 82.  
   " its own defence, 83.  
 Church, 83.  
   " and state, 84.  
 Circumstances, 84.  
 Civil government, 86, 223.  
 Civility, Civilization, 86.  
 Cleanliness, 86.  
 Clownishness, 86.  
 Coffee, 87.  
 Cold, Colds, 87.  
 Combinations, etc., 87.  
 Comets, 88.  
 Commerce, 88.  
 Common sense, 89.  
 Common-place maxims, 89.  
 Company, Companions, 89.  
 Compassion, 90.  
 Competence, 91.  
 Complacency, 91.  
 Complaints, Complaining, 92.  
 Compliments, 92.  
 Composing, 92.  
 Concealment, cloaks, etc., 93.  
 Concord, harmony, unity, 94.  
   " spurious, 94.  
 Condition, 95.  
 Confession, 95.  
 Confidence, Confiding, 95.  
 Confusion, 95.  
 Congruity, 96.  
 Conquest, 96.  
 Conscience, 96.  
   " demands obedience, 97.  
   " liable to imposition, 97.  
   " pursues the guilty, 98.  
   " aids the just, 99.  
 Consideration, 99.  
 Consistency, 100.  
 Contagion, Contamination, 100.  
 Contemplation, 101.  
 Contempt, 101, 471.  
 Contentment, 102.  
 Contracts, 104.  
 Contrasts, 104.

- Contrasts among men, 105.
- Controversy, 106.
- " religious, 106.
- " sometimes unprofitable, 107.
- Conversation, 107.
- Conversion, 108.
- Conviction, 108.
- Copiousness, 109.
- Countenance, 109.
- Counteraction, 110.
- Counterfeits, Counterfeiting, 110.
- Courage, 110.
- Courtesy, 111.
- Covenant of grace, 112.
- Covetousness, 112.
- Cowardice, 113, 191.
- Credit, 113.
- Credulity, 114.
- Crises, 114.
- Critics, Criticism, 114.
- Critical, 115.
- Cruelty, 115.
- Cruelty to insects, 116.
- Cunning, 117.
- Cupid, 117.
- Custom, 118.
- Customs, sinful, 118.
- Dancing, 119.
- Danger, 119.
- Darkness, 120.
- " moral, 121.
- Deafness, 121.
- Death, 121.
- " approaching, 122.
- " end of earth, 123.
- " of saints, 124.
- " of the wicked, 124.
- " of Christ, 125.
- " spiritual, 126.
- Debts, 126.
- Deceit, guile, hypocrisy, 127.
- Decision, 130.
- Declension hastens, 130.
- " religious, 130.
- " resists exposure, 132.
- Definition, 152.
- Deism, 132.
- Deliberation, 133.
- Delusion, 133.
- Denominations, religious, 134.
- Denunciation, 71.
- Dependence, 134.
- Depravity, 135.
- " universal, 135.
- " of heart, 136.
- " obstinate, 136.
- Desires, 137.
- Desperation, 138.
- Despondency, 138.
- " under afflictions, 28.
- Detraction, 139.
- Devil, devils, 139.
- Dictatorial, magisterial, 140.
- Diet, dieting, 140.
- Differences, 140.
- Difficulties, 141.
- Diffidence, 142.
- Digression, 142.
- Dignity, eminence, 142.
- " of man, 143.
- Diligence, 145.
- Disappointment, 145.
- Discipline, 145.
- Discontent, 146.
- Discretion, 146.
- Discrimination, distinguishing, 146.
- Discussion, examination, 147.
- Disease, diseases, 148.
- Disgrace, 148.
- Disinterestedness, 49, 149.
- Dispatch, 149.
- Dissimulation, 149.
- Dissipation, 149.
- Distinctions, 150.
- Distinction, momentous, 150.
- Distrust, 150.
- Divinity, 150.
- " of Christ, 81.
- Divisions, separations, 151.
- Docility, 151.
- Doctors of Divinity, 151.
- Dogmatism, 151.

- Dolts, dulness, 152.  
 Domestic, 152.  
   " economy, 152.  
   " happiness, 153.  
   " strife and misery, 153.  
 Domination, ecclesiastical, 154.  
 Doubting, 261.  
 Dreams, 460.  
 Dress, 154.  
 Drowning, 155.  
 Duels, duelling, 155.  
 Dunces, 152.  
 Duty, duties, 155.  
 Early impressions, 155.  
 Early rising, 156.  
 Earnestness, 156.  
 Earth, 157.  
 Eating, 157.  
 Economy, 157.  
 Education, 158.  
 Education, invaluable, 158.  
   " how obtained, 159.  
   " juvenile, 159.  
   " of daughters, 161.  
 Egotism, 162.  
 Elevation, 163.  
 Elocution, 163.  
 Eloquence, 163.  
   " indescribable, 164.  
 Eminence, 142.  
 Employment, 165.  
 Emulation, 165.  
 Endorsing, 509.  
 End, ends, 165.  
 Enemies, 166.  
 Energy, 166.  
 Enough, 167.  
 Enjoyment, benevolent, 167.  
 Enterprise, 168.  
 Entreaty, 168.  
 Envy, 169.  
 Ephemera, ephemeral, 169.  
 Equality, 169.  
 Error, 169.  
 Errors, incipient, 171.  
 Esteem, respect, 171.  
 Eternity, 172.  
 Etiquette, 111, 401.  
 Eulogies, 173.  
 Eventful, momentous, 173.  
 Everything-arians, 173.  
 Evil, evils, 174.  
   " designed for good, 174.  
 Exaggeration, 175.  
 Examination, 147, 175.  
 Example, 175.  
   " good, 176.  
   " bad, 176.  
   " power of, 176.  
   " followed, 176.  
   " parental, 177.  
 Excuses, 178.  
 Exercise, 178.  
 Expediency, genuine, 178.  
 Expenditures, 179.  
 Experience, experimental, 180.  
 Expository, exegetical, 180.  
 Extempore performances, 181.  
 Extravagance, 181.  
 Extremes, 182.  
 Exuberance, prolixity, 182.  
 Eyes, 182.  
 Facts, 183.  
 Faith, 183.  
   " efficacious, 184.  
   " in revelation, 184.  
   " obligatory, 184.  
   " necessary, 185.  
   " outlives time, 185.  
 Fall of man, 186.  
 Fame, 186.  
   " posthumous, 187.  
 Familiarity, 187.  
 Fanaticism, false zeal, 188.  
 Fashion, 188.  
 Faults, frailties, 189.  
 Fear, cowardice, 191.  
   " of death, 191.  
   " of man, 192.  
   " imaginary, 192.  
   " of God, 192.  
 Feasting, 193.

172.  
 e, 111, 401.  
 173.  
 momentous, 173.  
 ng-arians, 173.  
 s, 174.  
 ned for good, 174.  
 ation, 175.  
 tion, 147, 175.  
 175.  
 176.  
 176.  
 of, 176.  
 ed, 176.  
 tal, 177.  
 178.  
 178.  
 y, genuine, 173.  
 res, 179.  
 e, experimental, 180.  
 , exegetical, 180.  
 e performances, 181  
 nce, 181.  
 182.  
 e, prolixity, 182.  
 ous, 184.  
 ation, 184.  
 ry, 184.  
 ry, 185.  
 time, 185.  
 186.  
 ous, 187.  
 187.  
 false zeal, 183.  
 ,  
 ies, 189.  
 dice, 191.  
 , 191.  
 192.  
 y, 192.  
 192.  
 .  
 Feelings, sympathies, 193.  
 Fellowship of heaven, 241.  
 Females, feminine, 193, 545.  
 Fickleness, changeableness, 193.  
 Filial duties, 194.  
 Finery, foppery, 194.  
 Fire, 194.  
 Firmness, 195.  
 First truths, 186.  
 Fishing, 196.  
 Flattery, 196.  
 " national, 198.  
 Food, 198.  
 Fools, folly, 199.  
 Foppery, 194.  
 Forbearance, forgiveness, 199.  
 Force, force of arms, 201.  
 Forecast, 70.  
 Forgetfulness, 201.  
 Forgiveness, 199.  
 " divine, 202.  
 Forms, formality, 202.  
 Fortitude, 203.  
 Fortune, fortunes, 203.  
 " tellers, 203.  
 Fragments, 203.  
 Frailties, 189.  
 Fraud, frauds, 203, 522.  
 Freedom, 203.  
 Fretfulness, 204.  
 Friends, friendship, 205.  
 " how made, 207.  
 Friendship, invaluable, 206.  
 " genuine, 207.  
 " spurious, 207.  
 Friendship's maxims, 205.  
 " tests, 208.  
 Frugality, 208.  
 Futurity, 208.  
 Games, gaming, 209.  
 Generosity, 209.  
 Genius, 209.  
 Gentleness, amiableness, 210.  
 " matrimonial, 211.  
 Gifts and graces, 211.  
 Gluttons, gluttony, 212.  
 God, as revealed, 212.  
 " supremely evident, 212.  
 God's appellations, 214.  
 " perfections and glory, 214.  
 " plan, perfect, 217.  
 " prerogatives, 218.  
 " chief end, 219.  
 God invisible, 219.  
 " hated by the world, 220.  
 " desirable above all, 220.  
 Goodness, good nature, 221.  
 " divine, 221.  
 Good-will, 222.  
 Gospel of Christ, 222.  
 " divine in its origin, 222.  
 Gold, 223.  
 Government, civil, 86, 223.  
 " upheld by religion, 225.  
 " domestic, 225.  
 Grace, 225.  
 " manifested, 226.  
 " means of, 226.  
 " means of, important, 227.  
 Graces, 211.  
 Gratitude, thankfulness, 227.  
 Grave, 228.  
 Greatness, 228.  
 Grief, sorrow, 229.  
 Guilt, 229.  
 " measure of, 230.  
 Habit, 230.  
 Habitual piety, 231.  
 Happiness, 231.  
 " earthly, 232.  
 Harmony, 94.  
 Haste, hurry, 233.  
 Hatred, aversion, 233.  
 Health, 234.  
 " rules for, 235.  
 Heart, 236.  
 Heaven, 238.  
 Heavenly fellowship, 241.  
 " satisfaction, 241.  
 Heedlessness, 69, 242.  
 Heroism, 242.  
 History, 243.

- Historical items, 243.  
 Hoarding, 354.  
 Holiness, supremely excellent, 244  
 Home, 245.  
 Honesty, 246.  
 Honor, 246.  
 Hope, 247.  
 Hospitality, 249.  
 Human frailty, 255.  
 Humanity, 249.  
 Human nature, 370.  
 Humility, 249.  
 Humor, 250.  
 Hypocrites, hypocrisy, 127, 250.  
 Idleness, indolence, 251.  
 Idols, idolatry, 252.  
 Ignorance, 252.  
 Imagination, imaginary, 253.  
 Imitation, 254.  
 Immodesty, 254.  
 Immortality, 254.  
 Impartiality, 255.  
 Imperfection, 255.  
   " of saints, 255.  
 Impossible, 257.  
 Impressions, 257.  
 Improvements, 258.  
 Impudence, insult, 258.  
 Impurity, 258.  
 Inability, moral, 259.  
 Inattention, absent-minded, 259.  
 Incivility, 466.  
 Incomprehensibles, 259.  
 Incongruities, inconsistencies, 260  
 Inconsideration, 260.  
 Inconsistencies, 260.  
 Incurables, 260.  
 Indecision, suspense, 261.  
 Independence, 261.  
 Independents, 436.  
 Indolence, 251.  
 Indulgences, 262.  
 Industry, 262.  
 Inefficiency, 263.  
 Infant moral agency, 263, 260.  
 Infatuation, 264.  
 Infidelity, skepticism, 264.  
   " increasing, 266.  
 Infinity, 267.  
 Infirmities, 267.  
 Influence, 267.  
 Ingratitude, 267.  
 Injuries, abuses, 268.  
 Insanity, 269.  
 Insensibility, apathy, 269.  
 Insinuations, implications, 269.  
 Insolency, Bankruptcy, 269.  
 Inspiration of Bible, 54.  
 Instability, 271.  
 Instinct, 271.  
 Institutions, religious, 272.  
 Instruction, 273.  
   " before impression, 273.  
 Insubordination, juvenile, 274.  
 Integrity, 275.  
 Intellect, talent, 275.  
 Intemperance, 275.  
 Intentions, 277.  
 Interpretation of Scripture, 277.  
 Intolerance, 278.  
 Intuition, 278.  
   " prior to reasoning, 279.  
   " in early infancy, 280.  
 Jealousy, 281.  
 Jest, 510.  
 Jews, 281.  
 Joking, 281.  
 Joys, Jollity, 281.  
 Judges, 282.  
 Judgment, penetration, 282.  
 Judgments, 282.  
 Judgment day, 282.  
   " why appointed, 283.  
   " an era of light, 284.  
   " incomparably solemn, 285.  
   " certain, 285.  
   " worthy of regard, 286.  
 Jumping at conclusions, 286.  
 Jurisprudence, 286.  
 Justice, 286.  
   " vindictive, 287.  
 Kindness, 288.

- lity, skepticism, 264.  
 creasing, 266.  
 y, 267.  
 ities, 267.  
 ce, 267.  
 tude, 267.  
 s, abuses, 268.  
 y, 269.  
 bility, apathy, 269.  
 tions, implications, 269.  
 cy, Bankruptcy, 269.  
 ion of Bible, 54.  
 ty, 271.  
 271.  
 ns, religious, 273.  
 on, 273.  
 e impression, 273.  
 nation, juvenile, 274.  
 275.  
 talent, 275.  
 nce, 275.  
 , 277.  
 tion of Scripture, 277.  
 e, 278.  
 278.  
 reasoning, 279.  
 r infancy, 280.  
 81.  
 0.  
 , 281.  
 enetration, 282.  
 282.  
 y, 282.  
 inted, 283.  
 light, 284.  
 bly solemn, 285.  
 85.  
 regard, 286.  
 nclusions, 286.  
 286.  
 287.  
 Kingdom, kingdoms, 288.  
 Knavery, 289.  
 Knockings, spiritual, 289.  
 Knowledge, 289.  
 " of God, 292.  
 Labor, toil, etc., 293.  
 " divine, 293.  
 Language, 294.  
 Largeness of heart, 295.  
 Laughter, lightness, 295.  
 Law of God, 295.  
 Laws contrary to God, 297.  
 Law, Jurisprudence, 297.  
 Law of paradise, 298.  
 Laws of nature, 299.  
 Leaders and guides, 301.  
 Learning, 301.  
 Legacies, patrimonies, etc., 302.  
 Leisure, 302.  
 Letters, the alphabet, 302.  
 Levity, 303.  
 Lewdness, licentiousness, 303.  
 Liberality, beneficence, 304.  
 " a duty, 305.  
 " advantageous, 307.  
 Liberty, 308.  
 " religious, 310.  
 Licensure, ordination, 311.  
 Life, human, 311.  
 Light, lighten, 311.  
 " of nature, 312.  
 " of the Lord, 312.  
 Likeness, resemblance, 313.  
 Literature, Science, 313.  
 Litigation, 314.  
 Littleness, 329.  
 Little things, 315.  
 Logic, 316.  
 " spurious, 316.  
 Love, 316.  
 " falling in, 117.  
 " disinterested, 317.  
 " selfish, 317.  
 " of God, 318.  
 " to God, 318.  
 Loveliness, 318.  
 Loveliness of Christ, 81.  
 Lowliness, 318.  
 " of Christ, 82.  
 Luther, 57.  
 Luxury, 319.  
 " exemplified, 320.  
 Lying, 321.  
 Magisterial, 140.  
 Magnanimity, 322.  
 Malevolence, Malice, 322.  
 Man, Mankind, 323.  
 Manner, manners, 324.  
 Manufactures, 326.  
 Marriage, Matrimony, 326.  
 Martyrs, 328.  
 Marvels, marvellous, 328.  
 Maternal, 328.  
 Mathematical devotion, 328.  
 Meanness, littleness, 329.  
 Means of grace, 329.  
 Mechanism, mechanical power 329  
 Meddlers, Meddling, 330.  
 Medical, 330.  
 Mediocrity, golden mean, 330.  
 Meditation, 331.  
 Meekness, Mildness, 331.  
 Memory, 331.  
 Mental efforts, 332.  
 Merriment, vain amusement, 333.  
 Merit, 334.  
 Metaphysics, 334.  
 Method, 335.  
 Millennium, 335.  
 " its design, 338.  
 " how introduced, 339.  
 Mind, Minds, 341.  
 Ministry of the word, 341.  
 Ministerial office, 343.  
 Ministry, its object, 344.  
 " demands labor, 345.  
 " demands watchfulness, 346.  
 " descriptive preaching, 346.  
 " successful, 347.  
 " important to the State, 348.  
 " often unfaithful, 349.  
 Ministerial popularity, 350.



- Minuteness, 351.  
 Miracles, 352.  
 Miscellaneous maxims, 352.  
 Mischief, 354.  
 Misers, 354.  
 Misery, 355.  
   " mental, 355.  
   " eternal, 356.  
 Misfortune, 357.  
 Misrepresentation, 357.  
 Missing the mark, 358.  
 Mistakes, 358.  
 Mobs, 358.  
 Moderation, 358.  
 Modesty, 358.  
 Money, 359.  
 Monopoly of land, 360.  
 Moral agency of infants, 263, 280.  
 Morals, Morality, 360.  
 Moral inability, 259.  
 Moral law, 361.  
 Moral obligation, 361.  
   " necessity, 73.  
   " rectitude of God, 361.  
   " virtue, rectitude, etc., 362.  
 Mortality, 362.  
 Mothers, 362.  
 Motives, 363.  
   " religious, 363.  
 Mourning, 363.  
 Murder, 364.  
 Music, 364.  
 Mysteries, 365.  
 Names, 366.  
 Natural ability, 366.  
 Natural law, 367.  
 Nature and her lessons, 367.  
 Nature, human, 370.  
 Nature, moral, 370.  
 Necessity, want, 371.  
   " necessity, moral, 73.  
 Negation, fictitious, 371.  
 Neglect, negligence, 371.  
 Neighbors, neighborly, 372.  
 Neology, 372.  
 Neutrality, religious, 372.  
 New England, 374.  
 Newspapers, 375.  
 Night, 120.  
 Nonconformity, 375.  
 Northern lights, 65.  
 Nothing, 376.  
 Nothingarian Lecturers, 377.  
 Novels, 378.  
 Novelty, 378.  
 Now or never, 378.  
 Oaths, 378.  
 Obedience, 379.  
 Obedience to God, 379.  
 Objects, magnificent, 379.  
 Obligation to God, 379.  
 Oblivion, 380.  
 Observation, scrutiny, 380.  
 Obscurity, ambiguity, 380.  
 Obstinacy, stubbornness, 381.  
 Occupation, 381.  
 Ocean, 382.  
 Omission, sins of, 382.  
 Opinion, opinions, 382.  
 Opportunity, opportunities, 383.  
 Oppression, 383.  
 Oratory, public speaking, 384.  
 Order, gradation, 384.  
 Originals, originality, 385.  
 Original sin, 385.  
 Ostentation, 386.  
 Overcoming, 387.  
 Overdoing, 387.  
 Pagans, Idolaters, 387.  
 Paradise of Mohammed, 388.  
   " of God, 388.  
 Paradoxes, paradoxical, 388.  
 Parental, training children, 389.  
 Parleying, tampering, 390.  
 Partiality, 414.  
 Party, party politics, 390.  
 Passion, passions, 390.  
 Patience, 391.  
 Patriotism, 391.  
 Paul, 57.  
 Payment of debts, 392.  
 Pecuniary obligations, 392.

gland, 374.  
 bers, 375.  
 20.  
 ormity, 375.  
 lights, 65.  
 376.  
 rian Lecturers, 377.  
 78.  
 378.  
 ver, 378.  
 8.  
 e, 379.  
 to God, 379.  
 agnificent, 379.  
 to God, 379.  
 80.  
 3, scrutiny, 380.  
 ambiguity, 380.  
 stubbornness, 381.  
 381.  
 ns of, 382.  
 inions, 382.  
 , opportunities, 383.  
 383.  
 ublic speaking, 384.  
 tion, 384.  
 ginality, 385.  
 385.  
 386.  
 387.  
 37.  
 ers, 387.  
 ohammed, 388.  
 8.  
 paradoxical, 388.  
 ing children, 389.  
 pering, 390.  
 litics, 390.  
 ns, 390.  
 ts, 392.  
 ations, 392.

Pedantry, 392.  
 Pedigree, 393.  
 Penalties, 393.  
 Penetration, 282.  
 Perfection, perfectionism, 393.  
 Performance, accomplishment, 394  
 Permanence, 394.  
 Permanent funds, 394.  
 Persecution, 395.  
 Perseverance, 456.  
 " of saints, 395.  
 Personalities, 395.  
 Perspicuity, 396.  
 Philosophical, 396.  
 Philosophy, moral and mental, 396  
 " falsely so called, 397.  
 Pictures, 397.  
 Piety, habitual, 231.  
 Pilgrims to New England, 398.  
 Plagiarism, 399.  
 Pleasures, sensual, 399.  
 " intellectual, 400.  
 Plenty, 400.  
 Plots, plotting, 400  
 Poets, poetry, 400.  
 Policy, 401.  
 Politeness, etiquette, 401.  
 Political maxims, 402.  
 " integrity, 403.  
 " restraint resisted, 403.  
 " favorites, 404.  
 " wisdom, 404.  
 Popery, Romanism, 404.  
 Popery's confessional, 405.  
 " maxims, 405.  
 " persecutions, 406.  
 Popular favor, 407.  
 " opinion, 407.  
 Positiveness, 408.  
 Possession, 408.  
 Posthumous, 187, 408.  
 Poverty, 408.  
 Power, 409.  
 Praise, 409.  
 Prayer, 409.  
 " nature of, 411.  
 Prayer, important, 411.  
 " not answered prematurely, 412  
 " answered unexpectedly, 412.  
 " in secret, 413.  
 " efficacious, 413.  
 Preaching of Christ, 82.  
 Predestination, 414.  
 Prejudice, partiality, 414.  
 Prerogatives of God, 218.  
 Presence of mind, 414.  
 Press, 418.  
 Presumption, 414.  
 Pretending, pretence, 415.  
 Pride, 415.  
 " exemplified, 416.  
 " an enemy to friendship, 416.  
 " an enemy to learning, 416.  
 " dangerous, 417.  
 " spiritual, 417.  
 Principles, 45, 196, 418.  
 Printing, the press, 418.  
 Probation, 419.  
 Problems, 420.  
 Procrastination, 420.  
 Prodigality, profusion, 421.  
 Profaneness, 510.  
 Professions, 422.  
 Profundity, 4 2.  
 Profuseness, 109.  
 Profusion, 421.  
 " divine, 422.  
 Progress, 422.  
 " geometrically increasing, 424.  
 " religious, 424.  
 " inverse, 424.  
 Prolixity, 182, 425.  
 Promises, promising, 426.  
 Promptitude, 426.  
 Propensities, 426.  
 Prophets, prophetic, 427.  
 Prosperity, 427.  
 Protection, divine, 428.  
 Providence, universal, 428.  
 " systematic, 429.  
 Providential control, 429.  
 Provision, divine, 430.

- Provision of the Gospel, 431.  
 Provocation, 431.  
 Prudence, prudential, 431.  
 Public sentiment, 433.  
   " worship, 433.  
 Pulpit, 433.  
 Punctuality, 434.  
 Punishment, 434.  
   " future, 435.  
 Purse, purses, 436.  
 Puritans, 436.  
 Purposes, divine, 437.  
 Quackery, 437.  
 Quarrels, quarrelling, 438.  
 Raillery, 438.  
 Rank, Rashness, 438.  
 Rationality, 438.  
 Reading, 439.  
 Reason, reasoning, 440.  
 Reason's province, 441.  
 Recipes, general, 442.  
 Reciprocal influences, 442.  
 Reckoning, 442.  
 Recreation, 443.  
 Redemption, 443.  
 Redundance, 182, 444.  
 Reflection, 444.  
 Reform, Reformers, 445.  
 Regeneration, 447.  
   " involves action, 447.  
   " through moral means, 448.  
 Relations, relatives, 449.  
 Religion, 449.  
   " from heaven, 450.  
   " our support, 450.  
   " the basis of prosperity, 451.  
 Remorse, 453.  
 Removing, Repentance, 453.  
 Reports, 454.  
 Repose, 457.  
 Representatives, representation,  
 Reproach, 454. [454.  
 Reproof, 455.  
 Reputation, 455.  
 Resemblance, 313.  
 Resolution, perseverance, 456.  
 Respectability, 457.  
 Responsibility, 457.  
 Rest, repose, 457.  
 Rest in God, 458.  
 Restitution, 458.  
 Restraint, restraints, 458.  
 Retaliation, revenge, 459.  
 Retributions of Providence, 460.  
 Revenge, 459.  
 Reveries, day-dreams, 460.  
 Revivals, 461.  
 Revolutions, 73, 74, 462.  
 Rewards, future, 462.  
 Rhetoric, 463.  
 Riches, 463, 541.  
 Ridicule, ridiculous, 463.  
 Rights of God, 464.  
   " of man, 464.  
 Righteousness, 465.  
 Rogues, 466.  
 Romanism, 404, 466.  
 Rudeness, incivility, 466.  
 Rules for conduct, 466.  
   " for study, 467.  
   " for students, theological, 467  
   " for health, 235.  
 Sabbath, 468.  
   " breakers, 469.  
 Sagacity, 469.  
 Saints, 48, 469.  
   " imperfect, 255.  
 Satire, 471.  
 Scoffers, scoffing, 471.  
 Scorn, contempt, 471.  
 Scriptures, 50.  
 Scurrility, 472.  
 Seasons, 472.  
 Sectarianism, 475.  
 Secrets, secrecy, 475.  
 Security, 475.  
 Self-conceit, 476.  
   " confidence, 476.  
   " conquest and government, 476  
   " deception, 477.  
   " denial, 477.  
   " defence, 477.

bility, 457.  
 bleness, 457.  
 ose, 457.  
 od, 458.  
 n, 458.  
 restraints, 458.  
 , revenge, 459.  
 us of Providence, 460.  
 459.  
 lay-dreams, 460.  
 461.  
 s, 73, 74, 462.  
 ature, 462.  
 63.  
 , 541.  
 ridiculous, 463.  
 od, 464.  
 464.  
 ss, 465.  
 .  
 04, 466.  
 civility, 466.  
 nduct, 466.  
 467.  
 ts, theological, 467  
 , 235.  
 469.  
 .  
 9.  
 255.  
 ng, 471.  
 pt, 471.  
 .  
 75.  
 y, 475.  
 .  
 476.  
 government, 476  
 77.  
 .

Self-examination, 478.  
 " ignorance, 478.  
 Selfishness, 112, 478.  
 " the essence of sin, 479.  
 Selfish religion, 479.  
 " morality, 479.  
 Self-knowledge, 480.  
 " love, 480.  
 " preferment, 481.  
 " preservation, 481.  
 " righteousness, 481.  
 Seminaries, theological, 481.  
 Sensations, 482.  
 Sensibility, 482.  
 Separations, 151.  
 Seriousness, 482.  
 Sermons, 482.  
 Serving God, 484.  
 Servants, public, 484.  
 Sexes, humanize each other, 484.  
 Shakspeare, 58.  
 Shame, 485.  
 Sharpness and severity, 485.  
 Sickness, indisposition, 485.  
 Sight, 486.  
 Signs of times, 480.  
 Silence, 487.  
 Simplicity, plainness, 487.  
 Sin, 487.  
 " blinds us, 488.  
 " exceeding sinful, 488.  
 " degrades, 488.  
 " overruled for good, 489.  
 Sinful customs, 118, 500.  
 Sincerity, Singularity, 492.  
 Slander, calumny, 492.  
 Slavery defined, 493.  
 " annihilates humanity, 494.  
 " is robbery and crime, 495.  
 " abominable, 496.  
 " extremely cruel, 497.  
 " repugnant to Christianity, 498  
 " degrading and corrupting, 498  
 " dangerous, 498.  
 " American, 499.  
 " to sinful customs, 500.  
 Sleep, 503.  
 Society, 503.  
 Solitude, 505.  
 Solomon, 58.  
 Sophistry, 505.  
 Sorrow, 229.  
 Soul of man, 505.  
 Speaking in public, 506.  
 Speculation, speculators, 506.  
 Spendthrifts, 506.  
 Spiritual, spirituality, 506.  
 " pride, 417.  
 Spring, 506.  
 Standards, 506.  
 Stealing, 507.  
 Stewards, 507.  
 Strength, Study, 507.  
 Study of Bible, 55.  
 Stupidity, 507.  
 Style, 507.  
 Sublimity of Bible, 54.  
 Submission, 509.  
 " under afflictions, 27.  
 Suggestions, 509.  
 Suing at the law, 314.  
 Superfluities, 509.  
 Surety, endorsing, 509.  
 Suspense, 261.  
 Suspicion, 510.  
 Swearing, profaneness, 510.  
 Sympathy, 193, 510.  
 " for the afflicted, 28.  
 System, plan, 511.  
 Tact, 511.  
 Talent, natural abilities, 511.  
 Talkers, 511.  
 Tardiness, 511.  
 Teachers, teaching, 511.  
 Teaching, divine, 512.  
 Tears, weeping, 512.  
 Temperance, 512.  
 Tempters, temptation, 513.  
 Tenacity, determination, 513.  
 Tenderness, 90.  
 Terror, 513.  
 Theology, 514.

- Theories, 514.  
 Thinkers, thinking, 514.  
 Thought, thoughts, 515.  
 Thriving, 21.  
 Tides, 516.  
 Time, 516.  
   " what is it ? 517.  
   " important, 519.  
 Timidity, Titles, 519.  
 Tobacco, 520.  
 Toleration, 520.  
 Tongue, 520.  
 Toothache, 522.  
 Traitors, 522.  
 Transparency, 522.  
 Treachery, treason, 522.  
 Trials, etc. 522.  
 Tribunals, etc., 523.  
 Trifles, trifling, 524.  
 Troubles, 524.  
 Truisms, 524.  
 Truth, 524.  
   " divine, 526.  
 Trust, 527.  
   " in God, 527.  
 Ultraists, ultraism, 527.  
 Umbrage, 528.  
 Unbelief, 528.  
 Understanding, 528.  
 Uniformity, 513.  
 Unity, 94.  
   " of purpose, 528.  
   " Christian, 529.  
 Unions, spurious, 87, 94.  
 Universalism, 530.  
 Unregenerate doings, 530.  
 Usefulness, 530.  
 Vacancy, vacuums, 530.  
 Valor, 531.  
 Vanity, vainglory, 531.  
   " of human life, 531.  
 Variety, 532.  
 Vice, 532.  
   " enslaves and ruins, 488, 500, 532  
 Victory, 534.  
 Virtue, 534.  
 Visitors, visiting, 534.  
 Vivacity, 534.  
 Vociferation, 535.  
 War, 535.  
   " impolitic, 535.  
   " lamentation, 536.  
   " unchristian, 537.  
   " contaminates, 537.  
   " horrible and desolating, 538.  
 Warfare, Christian, 539.  
 Warnings, divine, 540.  
   " national, 540.  
 Washington, 60.  
 Waste, Watchfulness, 540.  
 Weakness, weaknesses, 541.  
 Wealth, riches, 541.  
   " vain and transitory, 541.  
   " dangerous and corrupting, 541  
 Weeping, 512.  
 Wesley, 61.  
 Wife, wives, 542.  
 Wild beasts, 542.  
 Will, obstinacy, 542.  
 Wills, testaments, 543.  
 Wisdom, 543.  
 Wishes, wishing, 544.  
 Wit, 544.  
 Witty reparties, 63.  
 Witches, witchcraft, 545.  
 Women, 545.  
 Woman's piety, 546  
   " rights, 546.  
 Wonders, wonderful, 547.  
 Words, 547.  
 World, 548.  
 Worldly conformity, 549.  
 World unsatisfying, 549.  
 Worm., 550.  
 Worship of God, 550.  
 Wrath, divine, 550.  
 Writing, 550.  
 Yielding, 551.  
 Youth, 551.  
 Youthful advice, 551.  
 Zeal, 188, 552.  
   " of Christ, earnestness, 156.

visiting, 534.  
534.  
ion, 535.  
tic, 535.  
tation, 536.  
istian, 537.  
minates, 537.  
le and desolating, 538.  
Christian, 539.  
divine, 540.  
l, 540.  
n, 60.  
atchfulness, 540.  
weaknesses, 541.  
hes, 541.  
d transitory, 541.  
us and corrupting, 541  
12.  
542.  
542.  
ey, 542.  
ents, 543.  
ing, 544.  
es, 63.  
chcraft, 545.  
y, 546  
nderful, 547.  
rmity, 549.  
ying, 549.  
od, 550.  
550.  
e, 551.  
arnestness, 156.

## LACONIC MANUAL, ETC.

### APHORISMS INTRODUCTORY.

**SENSIBLE** men show their sense by saying much in few words. Noble actions are the substance of life; good sayings its ornament and guide.

*Seneca.* He that lays down precepts for the governing of our lives, and moderating our passions, obliges humanity not only in the present, but in all future generations.

*Johnson.* The excellence of aphorisms consists, not so much in the expression of some *rare* or *abstruse* sentiment, as in the comprehension of some useful truth in few words.

*Swift.* Abstracts, abridgments, summaries, etc., have the same use with burning-glasses, to collect the diffused rays of wit and learning in authors, and make them point with warmth and quickness upon the reader's imagination.

*Thacher.* Maxims should be axioms.

A good maxim is never out of *season*. *Ed.* Just as a bad one is never out of *mind*.

Precepts and maxims are of great weight, and a few useful ones *at hand*, do more toward a happy life, than whole volumes of cautions, that we know not where to find.

*Ed.* A proverb is said to be "much light concentrated in a flash." Many laconics, however, are only a *flash in the pan*.

*Ib.* Laconics, like poetry, have a license; but most authors carry this into licentiousness.

*Ib.* Aphorisms of prime excellence, carry the day with generous minds, against all the powers of sophism. "Great is the truth," etc.

## 2. ABSENCE.

The absent party is always in the wrong.

*Ed.* To be absent from home is inconvenient; to be absent from friends, painful; to be absent-minded is calamitous; but to be absent from good company, and places, is commonly a *crime* as well as a calamity.

## 3. ABSURDITY.

*Spring.* There is no absurdity more monstrous than that truth and moral rectitude are at war, each with the other.

A theoretical practitioner, having engaged to teach an Irishman the art of swimming, after several observations on the subject, directed him to go into the water. The facetious son of Erin responded, "I have no notion to go into the water, till you have *made me a good swimmer.*" *Ed.* This anecdote exemplifies the absurdity of grasping at an end, without using the means.

*Ed.* The essence of absurdity is sin. Errors are only the drapery, sin the substance of absurdity.

## 4. ACCURACY.

Accurate knowledge is the basis of correct opinions. The want of it makes most people's opinions of little value.

*Ed.* *Accuracy and Consistency*, rare pearls, of immense value, and more difficult to attain than to catch a weasel asleep.

*Id.* Accuracy is twin brother to honesty, and inaccuracy to dishonesty.

## 5. ACQUAINTANCE.

*Lavater.* Never say you know a man, till you have divided an inheritance with him.

*Williams, T.* An Irishman being asked why he was smiling, said, "I have seen my cousin from Cork, to-day." Well, what good news from home? The answer was, "I only saw him across the street, and when I ran up to him, I found *he was not the man I took him to be.*" *Ed.* The moral is: A closer inspection, and more intimate acquaintance, usually occasion disappointment.

## 6. ACCIDENTAL, FORTUITOUS.

Success and failures are often attributed to partial, transient

and accidental causes, when really owing to general and permanent ones.

*Accident*, a word not to be found in the Divine vocabulary.

*Ed.* The accidentals of earth, are Heaven's appointed discipline. [See 100.]

#### 7. ACCOMPLISHMENTS.

Knowledge may give weight, but accomplishments only give lustre.

*Ed.* Moral rectitude is the accomplishment for heaven; meaner things are the admiration of earth.

#### 8. ACCOUNTABILITY.

*Emmons.* *Moral conduct* includes everything in which men are active, and for which they are accountable. They are active in their desires, their affections, their designs, their intentions, and in everything they say and do of choice; and for all these things, they are accountable to God.

*Ed.* The complete accountableness of rational creatures to their Creator and Preserver, is one of the most fit and desirable things conceivable; and in holding them to a very strict and comprehensive accountability to him, God appears infinitely wise and good. [See 12, 30.]

#### 9. ACCUMULATING, THRIVING.

*Franklin.* He that by the plough would thrive,  
Himself must either hold or drive.

A good way to thrive, is to prune off needless wants.

*Ed.* Our Saviour pronounced a reward to the servants who doubled the talents intrusted to them, with a primary aim to advance the interests of their master. It is therefore lawful to use means to accumulate riches, with a view to attain the highest substantial influence and usefulness. [See 463.]

#### 10. ACTION, ACTIVITY.

Virtue is not rest, but action.

*Young.* By vigorous effort, and an honest aim,

At once he draws the sting of life and death.

Virtue, to become either vigorous or useful, must be habitually active.

*Everts, W. W.* The mental activity of the world is, to a



great extent, like surplus steam escaping from the blow-pipe in noisy, but useless energy.

*Ed.* The most active place in the universe is heaven. The spiritual bodies with which the souls of believers are to be united, will be subject to no weariness. Hence the rest of heaven will not consist in repose, but in constant, intense, and delightful action.

### 11. ACTIONS.

Actions speak louder than words.

Good intentions will not justify evil actions.

Men's actions discover their inclinations, and often reveal what they would fain conceal.

No monuments of art compare with virtuous actions.

*Ed.* The words and actions of the wicked, at the final tribunal, will constitute a complete condemnation. "Out of thine own mouth," etc.

### 12. ACTIVITY, UNDER DIVINE AGENCY.

God helps those who help themselves.

*Em.* Saints both act and are acted upon by a divine operation, in all their holy and virtuous exercises.

*Woods.* God works in us to will and to do. Here you have one part of divine truth, a part never to be overlooked. But while God causes his people to walk in his statutes, they themselves are required to walk, and do walk, in his statutes. If he turns them from their evil ways, they themselves turn. If he gives them a new heart and a new spirit, they make themselves a new heart. If he creates in them a clean heart, they cleanse their own hearts. He gives them faith, and they believe; repentance, and they repent. He works in them to will and to do, and they will and do. (2, p. 42.)

*Ab.* Those who hold the doctrine of divine agency in the high sense in which it is set forth in the Scriptures, still ascribe active powers and laws to matter and mind. — That God has a universal agency is a truth, but not all the truth. For other beings have an agency. (2, p. 43.)

*Tyler.* The agency of God does not destroy the agency of man. When God works in men to will and do, they will and

do. They act, and act voluntarily — as much as if they were entirely independent.

*Ed.* Mind is active in all its states and changes, or it would lose its essential attributes; and at the same time, as dependent as any thing conceivable, or we should be self-existent, and self-sufficient for all things. [See 30, 794.]

### 13. ADAM'S POSTERITY.

*Em.* The whole family of Adam will be immensely numerous. If the seed of Abraham will be as the stars of heaven for multitude, what will be the seed of Adam? Their numbers will be beyond human calculation, if not beyond human conception. This immense family are to have one universal and solemn meeting. For, “when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” We shall all be placed in this solemn attitude on that great day, to hear our own doom, the doom of the whole human race, and of the whole intelligent creation.

### 14. ADMONITION.

*Bowen.* All physical evils are so many beacon lights to warn us from vice.

*Ed.* Divine admonitions are very kind, however terrible. They will fulfil their appointed end, though men stupidly or studiously disregard them.

### 15. ADVERSITY.

Prosperity makes friends; adversity tries them.

*Colton.* He that hath never known adversity is but half acquainted with others, or with himself. Constant success shows us but one side of the world, for it surrounds us with friends who will tell us only our merits; and it also silences those enemies, from whom alone we can learn our defects.

Prosperity best discovers vice; adversity, virtue. *Ed.* Rather the changes from one to the other, best discover or manifest each.

*Sh.* Adversity is the true scale to weigh friends in.

*St.* True friends show themselves in adversity; false ones sneak.

In prosperity rejoice; in adversity consider.

Great minds are quiet in adversity.

He who swells in prosperity, will shrink in adversity.

In times of peace, the church builds in length and breadth along the earth: in times of trouble, in height toward heaven.

*Ed.* The support of the soul in adversity is the practice of moral duties.

*Ib.* Adversity is a very eminent and practical teacher. [See 19.]

## 16. ADVICE.

The best steed needs the bridle, and the most prudent man, his friend's advice.

It is idle to give advice to him who will not take warning.

*Johnson.* Advice is seldom welcome. Those who need it most, like it least.

*Colton.* Some persons who ask for advice, mean *approbation*. *Ed.* Others mean *attention*.

Advice is thrown away, when the case admits of no counsel.

Advice is a medicine that must be administered discreetly, otherwise it will disturb the patient, and be useless.

Receive good advice gratefully, asked or unasked.

Seek advice from those only, whom you deem competent to give it, and then you need not hesitate to follow it.

Write down the advice of him who loves you, though you dislike it at present.

*Disinterestedness* and *experience* are indispensable qualifications in an adviser.

## 17. AFFECTATION.

*Lavater.* All affectation is the vain and ridiculous attempt of poverty to be rich.

*Ib.* The more honesty a man has, the less he affects the air of a saint.

*Ib.* The affectation of honesty is a blotch on the face of piety.

Men make themselves ridiculous, not so much by the qualities they have, as by the affectation of those they have not.

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Affectation lights a candle to our defects, and though it may gratify ourselves, it disgusts all others.

## 18. AFFECTIONS.

*Em.* The inspired writers seize the boldest images in nature, to display the beauty, strength, and terror of the Divine affections. God loves and hates with all his heart, with all his mind, and with all his strength. There is something infinitely amiable and awful in the Divine affections.

*Ab.* No persons can determine whether they are truly religious by the strength, but only by the nature, of their religious affections. Selfishness may produce as high religious affections as disinterested benevolence. But high selfish affections are no better than low. Persons may love God ever so sensibly and warmly, merely because they hope or believe he loves them, and intends to make them forever happy; but this gives them no evidence that they are real Christians.

## 19. AFFLICTIONS, TRIALS, ETC.

*Sh.* O how full of briers is this working-day world.

*Ab.* When sorrows come, they come not single spies,  
But in battalions.

*Ab.* Every one can master a grief but he that has it.

*Burgh.* If you would not have affliction visit you twice,  
listen at once, and attentively, to what it teaches.

In affliction, the purest ore comes from the hottest furnace,  
and the brightest flashes from the darkest cloud.

*Dodd.* Afflictions are the good man's treasures.

We appreciate no pleasures nor privileges unless we are occasionally deprived of them.

We should always record our thoughts in affliction, and set up way-marks—that we may recur to them in health; for then we are in other circumstances, and can never recover our sick-bed views.

Afflictions *improved*, are better than afflictions *removed*.

Impatience under afflictions shows that we need them.

Severe trials fit us to profit by light ones.

*Em.* Afflictions are the good man's shining time.

*Ed.* Afflictions are means of grace, or temptations to sin, as improved, or misimproved. [See 15, 113, 949, 952.]

## 20. AFFLICTIONS NEEDFUL AND USEFUL.

Affliction is physic for the soul. It is comparable to a furnace; for, as gold is tried and purified therein, so men are purified from their dross, and fitted for use by the trials of life.

*Cecil.* Never was there a man of deep piety, who has not been brought into extremities — who has not been put into fire — who has not been taught to say, *Though he slay me, yet will I trust in him.*

*Caryl.* Even when we cannot interpret providences, we may rely on their result. Job was reputed but as dross, and had much dross in him; and yet he came out of the trial as gold, losing nothing by being tried, only the dross and rubbish of his corruptions.

By disappointments and trials, our minds are formed to sobriety and reflection. Under the changes of life, we are called to experience and practise both the active and suffering virtues. Were the vanity of the world less, it could not so well answer the purpose of salutary discipline. Uncertain and unsatisfying as it is, its pleasures are still too apt to corrupt our hearts. If, with all our troubles, we are in danger of being ruined by it, how entirely would it have seduced our affections, if no troubles had been mingled with its pleasures.

We are threshed, that our husks may fly off.

*Dryden.* Endure and conquer; Jove will soon dispose  
To future good, our past and present woes.

*Rogers.* The good are better made by ill,  
As odors crushed are sweeter still.

The gem cannot be polished without friction, nor man perfected without adversity.

*Young.*

Smitten friends  
Are angels sent on errands full of love;  
For us they languish, and for us they die:  
And shall they languish, shall they die in vain?  
Ungrateful, shall we grieve their hovering shades  
Which wait the revolution in our hearts?

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*Ab.* Heaven gives us friends to bless the present scene ;  
Resumes them, to prepare us for the next.  
All evils natural are moral goods ;  
All discipline indulgence, on the whole.

Corals, agates, and crystals are found on many a stormy  
shore : so the Christian finds God's most precious gift in the  
rugged path of sorrow.

21. AFFLICTIONS DEMAND SUBMISSION.

*Em.* It is not beneath the afflicted, whether high or low, to  
stoop under God's chastising rod, and receive instruction in the  
way he sees fit to give it. And, when he gives it in the way  
most self-denying to himself, as well as to them, they are  
under peculiar obligation to receive it thankfully and submis-  
sively.

God of my life, how good, how wise  
Thy judgments on my soul have been !  
They were but mercies in disguise,  
The painful remedies of sin.  
How different now thy ways appear,  
Most merciful, when most severe.

Thou would'st not let the captive go,  
Or leave me to my carnal will ;  
Thy love forbade my rest below,  
Thy patient love pursued me still,  
And forced me from my sin to part,  
And tore the idol from my heart.

But can I now the loss lament,  
Or murmur at thy friendly blow ?  
Thy friendly blow my heart hath rent  
From every seeming good below ;  
Thrice happy loss which makes me see  
My happiness alone in Thee.

Patience is an excellent remedy for grief. *Ed.* Submission  
to the hand of God in sending it is a better one. [See 913.]

## 22. AFFLICTIONS REQUIRE SYMPATHY.

The sympathy of friends in affliction charms away half the woe.

*Ed.* "There is a tide in the affairs of men," and also times when sympathy and kindness have a mighty power to transform them. Then is the critical moment for the successful operations of Christian influence. [See 919.]

## 23. AFFLICTIONS HAVE OPPOSITE EFFECTS.

If some are refined, like gold, in the furnace of affliction, others, like chaff, are consumed in it.

*Moore.* The crucible that hardens clay,  
But liquifies the gold :

Thus contrite spirits melt away,  
When hardened ones grow bold.

*Wms. T.* God has made a furnace in which to try the hearts of religious professors. In this furnace he employs a great number of able and skilful refiners, who love the true gold, and hate the worthless dross. The fire in this furnace must burn, and burn, and burn, until every professor of religion is taken from it, formed into a vessel of mercy, prepared for glory ; or into a vessel of wrath, fitted to destruction.

## 24. AFFLICTIONS SOMETIMES CAUSE DESPONDENCY.

*Em.* Mankind are apt to overlook the hand and heart of God in their troubles, and to consider them as mere accidents or unavoidable evils. This view makes them absolute and positive evils, which admit of no remedy or relief. Whenever the afflicted view their trials and troubles aside from the design and agency of God in them, they cannot be comforted. They can receive no comfort from the afflictions themselves, nor from the cause or consequence of them. If they did not flow from any wise and benevolent cause, they can have no ground to hope that they ever will answer any wise and benevolent purpose. Accordingly, it is found by the experience of the afflicted, that they never do find comfort as long as they overlook the hand and heart of God in their troubles. There is nothing in the universe to comfort them, if their afflictions come without, or contrary to the design and agency of God. He cannot comfort

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the afflicted under afflictions which he never had any concern  
in sending. Such wounds are incurable. There is no balm in  
Gilead for them.

*B.* God himself forewarns the afflicted of their danger, and  
forbids them either to despise the chastening of the Lord, or to  
faint when they are rebuked of him. These are the two great  
errors into which they are extremely apt to run. Those whom  
God lightly afflicts are apt to despise his chastenings; and  
those whom he visits with sorrow upon sorrow, are apt to faint  
and sink into obstinate despondency. Afflictions can never  
injure the afflicted, if they will do themselves no harm by  
abusing them. [See 225].

25. AFFLICTIONS COME UNEXPECTEDLY.

*Em.* Our most trying afflictions come unexpectedly. We  
are unprepared for them, and the suddenness of the shock often  
prostrates us.

*Ed.* Sinners and backsliders are too self-righteous to expect  
sorrows, till they take them by surprise.

26. AFFLICTIONS OFTEN EXAGGERATED.

*Em.* There is a common propensity in the afflicted to exag-  
gerate all the gloomy and painful circumstances of their sor-  
rows and bereavements. They are naturally excited to do  
this, in order to move the pity and commiseration of others, to  
lighten the weight of their afflictions.

An evil, dwelt upon without true submission, is apt to become  
unduly magnified, and our efforts and sacrifices to get rid of it  
are liable to be ludicrously disproportionate to its importance.

27. AFFLICTIONS. HOW OVERCOME.

It lightens the stroke to draw near to Him who handles the  
rod.

*Ed.* The way to overcome afflictions, is to rejoice in a sin-  
nating, sin-punishing God. This is a complete triumph.

28. AGE AND EXPERIENCE.

They who would be young when old, must be old when  
young.

Old men for counsel, young men for action.



Young men think old men to be fools, but old men know young ones to be such.

*Ed.* Though "age cannot sanctify wrong," we must "re-buke not an elder, but entreat him as a father."

*B.* Infancy, for dependence; youth, for promise; autumn, for ripeness and usefulness.

One of the expenses of longevity is the loss of those who have been dear to us in our pilgrimage. [See 316.]

#### 29. AGENCY OF ANIMALS.

*Em.* Animals are free agents. They act freely and voluntarily in the view of motives. The ox, as well as the ass, knows his master and his master's crib, and remembers where he was fed, and freely and voluntarily goes to the place he remembers, to be fed again. He is, therefore, a free, voluntary agent. But he is not a moral agent; for his perception, memory, and volition cannot give him a capacity to know what is right and what is wrong.

#### 30. AGENCY, HUMAN.

*Em.* God has made man wiser than the beasts of the field and fowls of the air; and endued him not only with perception, reason, memory, and volition, but with a moral faculty to discern moral good and moral evil.

*B.* It is important that the actions of men should be ascribed to *themselves*. They are real and proper agents in all their voluntary exercises and exertions. Their actions are all their own, and as much their own as if they acted without any dependence upon God, or any other being in the universe. If a man loves God, his love is his own exercise, and a real virtue and beauty in his character. If a man hates God, his hatred is his own exercise, and a real sin and blemish in his character. [See 12, 794].

#### 31. AGENCY, SECONDARY.

*Em.* Our moral exercises are the productions of divine power. (4, p. 350.)

*Day.* Not that the agency of God in renewing the heart is identified with the agency of men; but the one is the *consequent* of the other. His giving them a new heart, is not the

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same as their making themselves a new heart; but is causing them to make themselves a new heart. (On Will, Sec. 12, p. 189.)

### 32. AGENCY, DIVINE.

An Indian having been urged to embrace the Christian religion, shook his head, and replied, "Your religion bring God too near."

After an excellent and powerful sermon, several persons collected, and spoke in terms of admiration of the preacher, when one of Brainerd's female Indian converts joined the group, and remarked, "What a good God that is, who made that man preach so."

*Cowper.* Some say that in the origin of things,  
When all creation started into birth,  
The infant elements received a law,  
From which they swerved not since. That under  
force

Of that controlling ordinance they move,  
And need not His immediate hand who first  
Prescribed their course, to regulate it now.  
But how should matter occupy a charge,  
Dull as it is, and satisfy a law  
So vast in its demands, unless impelled  
To ceaseless service by a ceaseless force,  
And under pressure of some conscious cause?  
The Lord of all, himself through all diffused,  
Sustains, and is the life of all that lives.  
Nature is but a name for an effect,  
Whose cause is God.

*B.* Happy the man who sees a God employed  
In all the good and ill that checker life!  
Resolving all events, with their effects,  
And manifold results, into the will,  
And arbitration wise of the Supreme.  
This truth, philosophy, though eagle-eyed  
In nature's tendencies, oft overlooks;  
And, having found his instrument, forgets,

Or disregards, or more presumptuous still,  
 Denies the power that wields it. Has not God  
 Still wrought by means since first he made the world?  
 And did he not of old employ his means  
 To drown it? What is his creation, less  
 Than a capacious reservoir of means,  
 Formed for his use, and ready at his will?  
 Go, dress thine eyes with eye-salve; ask of him,  
 Or ask of whomsoever he has taught;  
 And learn, though late, the genuine cause of all.

*Prof. Nichol.* It seems necessary, in order that the Universe be comprehensible, that we recognize Deity not merely as the Creator, but as the ever-present Preserver, Sustainer, and efficient Cause of all phenomena. In the rain and sunshine, in the soft zephyr, in the cloud, the torrent, and the thunder, in the bursting blossoms and the fading branch, in the revolving season and the rolling star, there is the Infinite Essence, and the mystic development of his *Will*.

*Chalmers.* God is as much master of the human heart and its determinations, as he is of the elements. He reigns in the mind of man, and can turn its purposes in any way that suits his purposes. He made Paul speak. He made the centurion listen and be impressed by it. He made the soldiers obey. He made the sailors exert themselves. — The whole of this process was as completely overruled by him as any other process in nature — and in virtue, too, of the very same power by which he can make the rain descend, the corn ripen, and all the blessings of plenty sit in profusion over a happy and favored land. Paul told them that their lives depended upon it. God put it into the heart of Paul to make use of this argument, and he gave it that influence over the hearts of those to whom it was addressed, that, by the instrumentality of men, his purpose, conceived from eternity, and revealed beforehand to the apostle, was carried forward to its accomplishment. — The will of man, active and spontaneous, and fluctuating as it appears to be, is an instrument in his hand — he turns it at his pleasure — he brings other instruments to act upon it — he

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plies it with all its excitements — he measures the force and proportion of each one of them — and every step of every individual receives as determinate a character from the hand of God, as every mile of a planet's orbit, or every gust of wind, or every wave of the sea, or every particle of flying dust. This power of God knows no exceptions. It is absolute and unlimited, and while it embraces the vast, it carries its resistless influence to all the minute and unnoticed diversities of existence. It reigns and operates through all the secrecies of the inner man. It gives birth to every purpose. It gives impulse to every desire. It gives shape and color to every conception. It wields an entire ascendancy over every attribute of the mind; and the will, the fancy, and the understanding, with all the countless variety of their hidden and fugitive operations are submitted to it. At no moment of time does it abandon us. — It is true, that no one gets to heaven but he who, by holiness, is meet for it. But the same power which carries us there, works in us the meetness.

*Woods.* God, in the exercise of his agency, not only *lets* us be free, moral agents, but *makes* us so. He not only *leaves* us, as some express it, to exercise the faculties of moral agents without hinderance, but *causes* us thus to exercise them. And as our agency is dependent upon God; so are all its properties and circumstances. Thus, in the most perfect sense, our free, moral agency, taken just as it is, has to Divine agency the relation of an effect to a cause.

*B.* The powers and laws of nature, though distinct from the power and agency of God, are not in any respect nor in any degree independent of God. He worketh all in all, especially in intelligent, free, moral beings. \* \* \* The agency of material things is manifestly related to the Divine agency, as an effect to a supreme cause. And if we ascribe an agency of a lower kind to a Divine cause, shall we not ascribe to the same Divine cause an agency of a more exalted kind, that is, the agency of intelligent beings? Do we honor God by representing all the operations in the natural world as resulting from his sovereign appointment and agency? And shall we not

honor him more by representing the higher and more wonderful operations of mind as resulting from the same? (2. p. 46, 47).

*Ed.* It is perfectly absurd and preposterous to suppose that God would have created his rational offspring with such a fearful power to do mischief, if he does not hold them completely in his hand. [See 101, 760.]

### 33. AGITATION.

*Congregationalist.* We believe in excitement, when the theme is great. We hold to a great deal of talk and agitation when huge evils are to be reformed. It is thus that a State or nation clears itself of great moral wrongs, and not by doing nothing. Still waters gather to themselves poisonous ingredients, and scatter epidemics and death all around. The noisy, tumbling brook, and the rolling and roaring ocean, are pure and healthful. The moral and political elements need the rockings and heavings of free discussion, for their own purification. The nation feels a healthier pulsation, and breathes a more invigorating atmosphere, than if pulpit, platform, and press, were all silent as the tomb, leaving oppression to play its infernal pranks unwatched and unscathed. If long cherished and idol sins are earnestly though *prudently* assailed, there *will* be raging passions and high words. Men do not part quietly with their gods. As of old devils were not cast out without tearing the possessed, so demon evils in the State are not exercised without rending the body politic. Both the one and the other are sure to exclaim in a fit of fright and frenzy, "Let us alone. Art thou come to torment us before the time;" and to the "let alone" doctrine would they subscribe in great joy and hope.

They who mistake the excitement of a reform for the source of danger, must, we should think, have overlooked all history.

*Jesus Christ.* Think not that I am come to send peace on earth; I came not to send peace, but a sword. I am come to send fire on the earth, and what will I, if it be already kindled?

*Ed.* Agitation, under pretence of reform, with a view to overturn revealed truth, and order, is the worst kind of mis-

chief. On the contrary, conservatism, under pretence of prudence and peace, which prevents the action and measures and triumph of real reforms, is stereotyped opposition to Christ and his kingdom, and confirmed misanthropy. [See 792.]

#### 34. AGRARIANISM.

*Edwards, (Tryon.)* Some insist that all the property of the community ought to be equally divided among all its members. But if so divided to-day, industry on the one hand, and idleness on the other, would make it *unequal* to-morrow. It has well been said, There is no Agrarianism in the Providence of God.

*Johnson.* Combinations of wickedness would overwhelm the world, by the advantage which licentious principles afford, did not those who have long practised perfidy grow faithless to each other.

*Ed.* Ostensibly, to put down kings and priests, but secretly, hoping to attain their advantages, communists unite their interests, and combine their influence; but soon learn that a *community of kings* is a practical absurdity. They pretend that human depravity is the child of circumstances, and associate to correct "the evils that flesh is heir to," with unbounded confidence in human nature. But circumstances *domestic* soon teach them that their confidence is delusive, and that merely entering communities cannot cast out the adversary, nor prevent him from leading men captive at his will.

#### 35. AGRICULTURE.

Agriculture, the original employment of man, if we except the clerical profession, is, perhaps, the best adapted to preserve the morals, train the feelings, and raise the heart to the great First Cause.

*D. Webster.* The farmers are the founders of civilization.

*Ed.* Agriculture is most favorable to independence.

#### 36. AMBITION, WORLDLY.

*Young.* Eager ambition's fiery chase I see;  
I see the circling hunt of noisy men  
Burst law's enclosure, leap the mounds of right.  
Pursuing and pursued, each other's prey.

As wolves for rapine; as the fox, for wiles;  
Till death, that mighty hunter, earths them all.

The cradle is large enough for the child, but the world cannot satisfy the man.

Ambition sacrifices the present to the future, but pleasure sacrifices the future to the present.

*Ed.* Worldly idolatry and ambition are very stubborn enemies to godliness, as appears from the warnings of Christ.

Nothing humbler than ambition, when about to climb.

### 37. ANALOGY, ANALOGIES.

Reasoning from analogy is often most plausible and most deceptive.

Analogies, like two balls, often touch in but one place. *Ed.* Some hardly in one.

*Ed.* Those who reason forever by analogies, reason never by logic, and are slaves to imagination.

### 38. ANCESTRY, ANCESTORS.

Title and ancestry render a good man more illustrious, a bad one more contemptible. *Ed.* It is a great misfortune to have no father nor mother, to speak of.

### 39. ANGER.

*Sh.* Why, what's the matter,  
That you have such a February face  
So full of frost, and storm, and cloudiness?

*Lavater.* Who can subdue his own anger is more than strong: who can allay another's is more than wise: hold fast on him who can do both.

*Ib.* He submits to be seen through a microscope, who is caught in a fit of passion.

An angry man, when he returns to his reason, is angry with himself.

*Swift.* Our passions are like convulsion fits, which make us stronger for the time, but leave us weaker forever after.

*Seneca.* Malice drinks half its own poison.

*Steele.* We should employ our passions in the service of life, not spend life in the service of our passions.

*Dilwyn.* Hasty words rankle the wound that injury gives:

soft words assuage it ; forgiveness cures it ; forgetfulness takes away even the scar.

*Henry.* When passion is on the throne, reason is out of doors.

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

One fretful and perverse disposition disturbs the peace of a whole family, as one jarring instrument will spoil the harmony of a concert.

Of all hateful characteristics, there is none so odious and ridiculous as a selfish and angry temper, in a worthless man.

If religion has done nothing for your temper, it has done nothing for your soul.

*Bp. Hall.* The proud man hath no God ; the envious man hath no neighbor ; the angry man hath not himself. What can he have that wants himself ? What is he better that has himself, and wants all others ? What is he better, that has himself and others, and yet wants God ? What good is there, then, in being a man, if he be wrathful, proud, or envious ?

*Secker.* He that would be angry and sin not, must be angry at nothing but sin.

*Is.* How many are there, who check passion with passion ; and are very angry in reproving anger : Such a reproof of vice, is a vice to be reproofed.

*Johnson.* The round of a passionate man's life is in contracting debts in his passion, which his virtue obliges him to pay. He spends his time in outrage and acknowledgment, injury and reparation.

*Cumberland.* The passions may be humored till they become our master, as a horse may be pampered till he gets the better of his rider ; but early discipline will prevent mutiny, and keep the helm in the hands of reason.

*Plutarch.* When I had twice or thrice made a resolute resistance to anger, the like befel me that did the Thebans ; who, having once foiled the Laedemonians, never after lost so much as one battle which they fought against them.

He who shows his passion, tells his enemy where to hit him. Angry men have good memories.



Passion is a fever, that leaves us weaker than it finds us.  
*Ed.* Especially the war-passion.

*Weeks.* God's being angry with the wicked is not any selfish or malevolent displeasure, but holy displeasure, hating sin, and disapproving of the sinner for it.

The greatest commotions often originate in the smallest matters, for these most readily interest little minds.

*Ed.* The slave of selfish and sensual passions is miserable, even in the age of active life; as this passes, peevishness will make him more miserable, till he is forsaken of all his friends, and declines and dies in solitude and contempt.

#### 40. ANONYMOUS WRITERS.

He who writes with insolence and abuse, when anonymous, adds cowardice to his baseness.

*Ed.* If we have a free press, there should be no anonymous writers.

*Th.* Anonymous communications belong to the "works of darkness," with which honest and upright men should "have no fellowship."

*Th.* All slanderous and disreputable writers love to be anonymous.

#### 41. ANTICIPATION.

Coming events cast their shadows before they transpire.

*Em.* To make *anticipation* greater than *participation*, is to make the effect greater than its cause.

#### 42. ANTIQUITY.

Aside from the Bible, it is as impossible to find antiquity without 'able, as an old face without a wrinkle.

*Sanchoniathon* is the oldest historian among profane authors, and only a few fragments of his writings are extant. But he wrote since Moses; so that the Old Testament is the oldest book in the world.

*Ed.* At the day of judgment, antiquity will lose its romance and fictions, and become luminous history.

#### 43. APPETITE.

*Ed.* Moderate your appetite, and restrict your meals, and you fight a battle that will prolong your days.

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*B.* To keep the appetite good, avoid overloading the chest, and either overworking, or underworking the body or mind. Temperance, cheerfulness, industry, are all good friends to appetite.

*B.* To prevent a voracious appetite, "take no thought what ye shall eat, or what ye shall drink."

#### 44. APPETITE PAMPERED.

*Ed.* I once attended an association clerical, and at dinner we had roast beef, boiled ham, and boiled pork, with a great variety of summer vegetables, gravies, pudding, and other condiments. At the other meals, we had three kinds of pie offered at once — custards, cakes, preserves, tea, and coffee, besides the substantial.

*B.* A lady reported to me a funeral dinner as follows: Roast beef, boiled ham, sausage, white and brown bread, doughnuts, two kinds of cake, three kinds of pie, two kinds of preserves, cheese, sauces, etc. Such pampering, tempting, and clogging of body and mind, while souls are perishing for lack of knowledge, is highly censurable. Whatever it may be called, there is no Christian self-denial or simplicity in such profusion of eatables. Why will not our kind mothers and daughters have mercy on themselves and us? [See 315, 319, 556, 745.]

#### 45. APOLOGIES.

Petty irritations are often aggravated, prolonged, or renewed, by ill-judged apologies. Turbid waters settle best when left quiet.

Persons, good for apologies, are commonly good for nothing else.

*Ed.* Apologies are often self-eulogies.

#### 46. APPLAUSE.

*Couper.* O Popular Applause! what heart of man

Is proof against thy sweet seducing charms?

The wisest and the best feel urgent need

Of all their caution in thy gentlest gales;

But swelled into a gust — who, then, alas!

With all his canvas set, and inexperienced,

And therefore heedless, can withstand thy power?

Those whose ruling motive is popular applause, are the followers of the multitude. The multitude know this, and despise them accordingly.

Applause is the spur of noble minds, and the aim of weak ones.

*Ed.* There is a large class of sycophants,

“Whose praise defames, as if a fool should mean  
By spitting in your face, to make it clean.”

#### 47. APPLICATION.

Application invigorates the mind; exercise, the body. Both are benefitted by the requisite toil.

Application in youth enriches old age.

*Ed.* Application to useful study is a powerful guard, and a crown of glory to youth.

*Woods.* Be not afraid of injuring your faculties by close application. The strength of the mind is constantly augmented by exertion. Every hour of vigorous and well directed study, not only makes an accession to the present stock of knowledge, but enlarges the capacity for future acquisitions.

#### 48. ARMINIANISM.

*Hill, R.* Arminians represent the universe as the governess of God, instead of representing God as the governor of the universe.

*Em.* Arminianism, the quintessence of all heresy. Its first principle is, that mankind, in their voluntary exercises and exertions, are independent of Divine agency.

*Ed.* Arminianism is the religion of *nature*, which accounts for its being uncommonly *prolific*.

#### 49. ARROGANCE.

They most assume, who know the least.

*Dion.* Arrogance is the obstruction of wisdom.

*Ed.* The most forward to assume, have the least merits.

*Ab.* Mankind commonly carry a greater load of arrogance, than pressure of atmosphere, and are more 'nsensible of the former than of the latter.

#### 50. ART.

*Willis.* The highest triumph of art, is the truest presentation of nature.

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*Quintilian.* The perfection of art, is to conceal art.  
Those who would excel in art, must excel in industry.  
No art can be acquired without rules.

What is well done, is twice done.

#### 51. ASSOCIATION, CONTACT.

The law of association operates in the formation of all our habits. How important, then, that all our mental associations should be virtuous !

Man's daily habits of association are his education for eternity.

*Ed.* Association of thoughts — the "perpetual motion" of moral philosophy.

Birds of a feather flock together.

While the faults of others do not touch us, we mildly view them in the abstract ; but when they come in contact with our personal feelings and interests, they appear to become so large as to demand our strongest condemnation.

#### 52. ASTRONOMY.

*Young.* Devotion, daughter of astronomy

*B.* An undevout astronomer is mad.

*Ed.* Astronomy makes Atheism "beneath contempt."

#### 53. ATHEISTS — ATHEISM.

*Em.* It requires much learned labor in any of mankind to become atheists in speculation. They must stifle the plain dictates of reason, and the common feelings of humanity by deep and subtle sophistry, before they can renounce the idea of the necessary connection of cause and effect.

*Young.* Religion ! Providence ! an after state !

Here is firm footing : here is solid rock !

This can support us : all is sea beside ;

Sinks under us ; bestorms, and then devours.

*Colton.* The three great apostles of practical atheism, that make converts without preaching, are wealth, health, and power.

He who turns his back to the sun must see shadows.

*Ed.* Atheists are much more skeptical than "the devils" who "believe and tremble."

*B.* God has an important end to answer by Atheists, which their annihilation would not accomplish.

*Ed.* The "eternal sleep" of Atheists, according to the faithful and true Witness, will prove eternal weeping, and wailing, with no rest day nor night. [See 467.]

#### 54. ATONEMENT.

*Young.* Draw the dire steel — Ah no ! the dreadful blessing  
 What heart or can sustain, or dares forego ?  
 There hangs all human hope ; that nail supports  
 The falling universe : that gone, we drop ;  
 Horror receives us, and the dismal wish  
 Creation had been smothered in her birth.

*Ed.* Christ made atonement, neither by obeying the law of God, nor by suffering its penalty. He surely did not suffer the penalty threatened transgressors at all, for this was not temporal sufferings, but the second death. His brief sufferings were no penalty, for they were a voluntary offering, and a substitute for the penalty of the law. These sufferings, by reason of the mysterious union of Divinity with humanity in the person of Christ, did indeed make an equal, or a greater and more impressive manifestation of God's displeasure at sin, and regard for the honor of his law, than would have been made, had the whole human race been doomed to suffer the penalty of the law. Accordingly, they were proffered and accepted as a substitute for the second death, as far as mankind shall comply with the terms of salvation. They magnified the law of God, and made it honorable. Still, the law of God will be farther magnified and vindicated, and the Gospel will also be vindicated, by the infliction of the second death upon all who despise and reject the proffered and costly grace of God, and die impenitent. Nor is it difficult to see, with this view of the nature of the atonement, why Christ is called, "The Lord our righteousness." It is because his atonement is accepted in behalf of saints, whose righteousness is lacking. In point of justification, or acceptance with God, Christ's atonement answers the same end as the complete and perpetual righteousness or obedience of believers, which they failed to render. "The Lord our righteousness," therefore, is a very pertinent, beautiful, and impressive figure of speech, to denote this fact.

There is another sense in which Christ's essential righteousness, or obedience to God's laws, lies at the foundation of our justification. It was an absolutely necessary qualification for his making an acceptable atonement. In this view, it is an indirect cause of our pardon and acceptance, and gives additional force and pertinence to the expression, "The Lord our righteousness."

55. ATONEMENT, NECESSARY.

*Em.* The necessity of Christ's atonement, in case God determined to save sinners, originated entirely in his immutable justice. The great difficulty in the way of man's salvation, was, to reconcile God's disposition to punish, with his disposition to forgive; or in other words, to reconcile his justice with his mercy. This was a difficulty in the Divine character, and a still greater difficulty in the Divine government. The fallen angels had been doomed to hopeless ruin, for their first offence. But how could pardoning grace be displayed consistently with justice? This question God alone was able to solve. He knew that he could be just to himself, if his justice were displayed by the sufferings of a proper substitute in the room of sinners. And as he saw that such a substitute was necessary, he appointed Christ to take the place of sinners, and to suffer and die the just for the unjust. Christ was the only substitute to be found in the universe, who was competent to the great work of making a complete atonement for sin. Him, therefore, the Father set forth to be a propitiation, to declare his righteousness for the remission of sins. By inflicting such sufferings upon Christ, when he took the place of a substitute in the room of sinners, God as clearly displayed his hatred of sin and his inflexible disposition to punish it, as if he had made all mankind personally miserable forever. By subjecting Christ to sufferings and death upon the cross, God has done justice to himself, and made a complete atonement for sin.

56. ATTENTION.

In order to learn, we must attend.

If we would mend, we must attend.

*Deac. Handy.* Attention is the first word of command.

*Newton.* If I have made any improvement in the sciences, it is owing more to patient attention than to anything beside.

*Reid.* If there be anything that can be called *genius*, it consists chiefly in ability to give that attention to a subject which keeps it steadily in the mind, till we have surveyed it accurately on all sides.

Attention, steady and continuous, is the corner-stone of the intellectual temple.

*En.* Hearers will give speakers their attention, if speakers will give hearers something to attend to. [See 653.]

#### 57 ATTENTION TO BUSINESS.

*Franklin.* Keep thy shop, and thy shop will keep thee.

*lb.* The eye of the master will do more work than both his hands.

*lb.* If you would have your business done, go; if not, send.  
*Ed.* If done promptly, send *by express*.

*lb.* Not to oversee workmen, is to leave them your purse open.

*lb.* Want of care does more damage than want of knowledge.

#### 58. ATTENTION, DIVINE.

*Ed.* In working all in all, God gives a constant, intense, critical attention to every object in existence, without weariness. He pondereth all our goings, and not a sparrow or insect falls to the ground without His notice. An omnipresent being can simultaneously attend to all things. And he who inhabits eternity can see every creature, during every period of his past or future existence, in his all-comprehensive view. This fact, though painful to the wicked, is delightful to the righteous.

#### 59. AVARICE.

Often do we see persons "providing," as they say, "for the infirmities of old age," long after those infirmities have come upon them; and "laboring to acquire a competence," up to the very day when a competence for them means *only the expenses of a funeral!*

Avarice is insatiable, and Agur might have added this to his 'Four things which never say, It is enough.'

He who makes an idol of his interest, makes a martyr of his integrity.

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Some, who make an idol of gold and silver, buy little or  
 nothing with their money, only future and worthless repentance.

*S.* How quickly nature falls into revolt,  
 When gold becomes her object!  
 For this, the foolish, over-careful fathers  
 Have broke their sleep with thoughts, their brains with  
 care,

Their bones with industry:  
 When, like the bee, tolling from every flower,  
 Our thighs pack'd with wax, our mouths with honey,  
 We bring it to the hive; and, like the bees,  
 Are murdered for our pains.

*B.* The aged man, that coffers up his gold,  
 Is plagu'd with cramps, and gout, and painful fits;  
 And scarce hath eyes his treasure to behold:  
 But still like pining Tantalus he sits,  
 And useless bans the harvest of his wits,  
 Having no other pleasure of his gain,  
 But torment, that it cannot cure his pain.

So then he hath it, when he cannot use it,  
 And leaves it to be mastered by his young,  
 Who in their pride do presently abuse it:  
 Their father was too weak, and they too strong,  
 To hold their cursed blessed fortune long.  
 The sweets we wish for, turn to loathed sour,  
 E'en in the moment that we call them ours.

[See 182, 612, 854.]

60. AXIOMS, SELECT.

We ought to submit to the greatest inconvenience, rather  
 than commit the least sin.

Let justice be done, though the heavens fall.

*Newton* Nothing moves, without a mover.

Honesty is the best policy.

The more self-denial, the more happiness.

Christian liberality tends to prosperity.

*Quincy.* The great comprehensive truths, written on every  
 page of our history, are these: Human happiness has no per-



fect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom nor virtue has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.

*Chevalier Ramsay.* Never reason from what you do not know.

Wit is folly, unless a wise man has the keeping of it.

*How, (Rev. N.)* The first law of nature is to give unto the Lord the glory due unto his name.

*Em.* God is a moral agent.

*Ib.* God governs every particle of matter, every motion of every living creature, and every action of every moral agent, in subserviency to one supreme and ultimate object, which is his own glory.

*Ed.* We obtain our knowledge of the First Cause by intuition, by reason, and by revelation. [See 350, 353.]

#### 61. BACKBITERS.

Turn a deaf ear to backbiters.

A backbiter carries sunshine in his face, and tempest in his heart.

*Ed.* Backbiters are commonly great cowards, and sneak when faced.

#### 62. BARGAINS.

Make the best of a bad bargain. *Ed.* Especially if a matrimonial one.

*Ed.* The following rank among good bargains:

1. Parting with error and delusions for truth and light.
2. Exchanging bullion for Charity's bank-notes.
3. Bartering indolence for industry.
4. Parting with coin for literature and science.
5. Exchanging present popular favor for future reputation.
6. Selling over-doing for moderation.
7. Bartering *personal* property, for valuable *public* interests.
8. And engaging our remaining time and energies to the service of God, without condition. [See 166.]

#### 63. BARKING.

Great barkers are no biters.

Barking dogs seldom bite.

*Ed.* When warriors of the army bark, expect a retreat.

*B.* When warriors, controversial, bark, it's the echo of defeat.

64. BASHFULNESS.

He who knows the world will not be too bashful; he who knows himself will not be impudent.

*Ed.* The bashfulness of timidity is constitutional; the bashfulness of credulity is pitiable; the bashfulness of ignorance is disreputable; but the bashfulness of modesty is a charm.

65. BEAUTY.

*Sh.* Beauty is but a vain and doubtful good,  
A shining gloss that fadeth suddenly;  
A flower that dies when first it 'gins to bud;  
A brittle glass, that's broken presently:  
A doubtful good, a gloss, a glass, a flower,  
Lost, faded, broken, dead within an hour.

Outward beauty fades; internal beauty endureth forever.

External beauty may captivate; internal will secure.

*Ed.* All the beauty of the created universe is deformity, and dross, and vanity of vanities, when compared with "the beauty of the Lord."

*B.* Christ personifies the most exquisite created and uncreated beauty, and is the only personage who has received the appellation "altogether lovely." He will be the admiration of heaven forever and ever.

Beauty, when unadorned, is adorned the most.

An enemy to beauty is a foe to nature.

*Lamartine.* To be beautiful is to be powerful. E. g. Absalom

66. BEGGING.

They who *receive*, best know how the thing should be *given*.

Beggars should not be choosers.

*Ed.* Those who are too proud to beg for mercies, and to receive absolute favors, are too self-righteous to be vessels of mercy and heirs of grace.

*B.* The most profitable and acceptable begging is to beg at the Fountain of good. Here, all should beg habitually, and must beg or perish. "Ask, and ye shall receive."

*Ed.* A peculiar faculty and disposition to beg favors and gifts of others, especially when associated with a sacred calling, or important profession, has often been perverted to purposes of extensive oppression, and unrighteousness.

## 67. BELIEVERS, CHRISTIANS.

*Erskine, R.* My life's a pleasure and a pain,  
A real loss, a real gain;  
I daily joy, and daily mourn,  
Yet daily doth my bliss return;  
While sorrow deep my spirit cheers,  
I'm joyful in a flood of tears.  
Good reason have I to be sad,  
Good reason also to be glad.  
My joys with sorrows always meet,  
And still my tears are bitter-sweet.  
All things against me are combined,  
Yet working for my good, I find;  
I'm rich in midst of poverties,  
And happy in my miseries.  
Christ cuts me down to make me up,  
And empties me to fill me up.

*Burder.* In religion, the Atheist acts the part of the madman; the merely nominal Christian that of the fool; while the *real Christian*, though often called both fool and madman, is the only character on earth to whom neither of these names will apply. [See 837.]

## 68. BENEFICENCE, DIVINE.

How many expressions of Divine beneficence appear around us! What a profusion of beauty and ornament is poured forth on the face of nature! What a magnificent spectacle presented to the view of man! What supply contrived for his wants! What a variety of objects set before him, to gratify his senses, to employ his understanding, to entertain his imagination, to cheer and gladden his heart!

*Couper.* But O thou bounteous giver of all good,  
Thou art, of all thy gifts, thyself the crown:

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Give what thou wilt, without thee we are poor,  
And with thee rich, take what thou wilt away.

*Ed.* A rational, progressive, and immortal existence, will be more and more valuable and valued, by those who prize and enjoy universal good for its own sake. Hence, Divine beneficence will magnify, as progression advances. [See 395, 763.]

# 69. BENEVOLENCE, DISINTERESTED.

Live, and let live.

*Wms., 71.* Disinterested benevolence, the alpha and omega of virtue and religion.

*Payson.* "Not for ourselves, but for others," is the grand law inscribed on every part of creation.

*Em.* The most ingenious advocates of selfishness have never been able to show that benevolence is wrong. This, however, must be true, if selfishness be right. And this would be to their purpose, and put the question concerning the nature of virtue to perpetual rest.

In order to behave well, we must remember we are not born to please ourselves.

*Thacher.* Our Saviour's golden rule furnishes the strongest curb for the passions, and the best bridle for the tongue.

*Ed.* A capacity for universal benevolence and enjoyment is the noblest feature of rationality, but the least appreciated, enjoyed, and acknowledged.

The eye, that sees all things, sees not itself. *Ed.* In this it resembles disinterested virtue, that loses sight of itself, in beholding the infinite.

The fear of hell, or aiming to be blessed,

Savors too much of private interest :

This moved not Moses, nor the zealous Paul,

Who for their friends abandoned soul and all.

*Channing.* The system of Dr. Hopkins, however fearful, was yet built on a generous foundation. Other Calvinists were willing that their neighbors should be predestinated to eternal misery for the glory of God. This noble minded man demanded a more generous and impartial virtue ; and maintained

that we should consent to our own perdition, should be willing ourselves to be condemned, if the greatest good of the universe, and the manifestation of the Divine perfections, should so require. True virtue, as he taught, was an entire surrender of personal interest to the benevolent purposes of God. Self-love he spared in none of its movements. He called us to seek our own happiness, as well as that of others, in a spirit of impartial benevolence; to do good to ourselves, not from self-preference, not from the impulse of personal desires, but in obedience to that sublime law which requires us to promote the welfare of each and all within our influence. I need not be ashamed to confess the deep impression which this system made on my youthful mind. I am grateful to this stern teacher for turning my thoughts and heart to the claims and majesty of impartial, universal benevolence.

Alas! how few there are among men who forget themselves for others.

*Nevins.* Genuine benevolence is not stationary, but *peripatetic*. It *goeth about* doing good.

#### 70. BIBLE.

*Dwight.* The Bible is a window in this prison-world, through which we may look into eternity.

*Park.* Nothing can satisfy a true divine but the Word of God.

*Henry. The Bible.* A mind rightly disposed will easily discover the image of God's wisdom in the depths of its mysteries; the image of his sovereignty in the commanding majesty of its style; the image of his unity in the wonderful harmony and symmetry of all its parts; the image of his holiness in the unspotted purity of its precepts; and the image of his goodness in the wonderful tendency of the whole to the welfare of mankind in both worlds.

*Spring.* The cheerless gloom which broods over the understandings of men had never been chased away, but for the beams of a supernatural revelation. Men may look with an unfriendly eye on that system of truth which reproves and condemns them; while they little know the loss the world would sustain by subverting its foundation. We have tried paganism; we have tried

Mohammedanism ; we have tried deism and philosophy ; and "we cannot look upon them even with respect." The Scriptures contain the only system of truth which is left us. If we give up these, we have no other to which we can repair. We must travel back under the faint and trembling lights of reason and nature, where "darkness covers the earth, and gross darkness the people."

*Gray, (Dr. J.)* What *axioms* are to the mathematician, and *facts* to the philosopher, the same should be a "*thus saith the Lord*" to the theologian.

*Ed. Old and New Testaments.* Those who reject the former, soon cast off the latter.

*Gregory.* The Sacred Scriptures are the Library of the Holy Ghost. The Bible is the standard of truth, the judge of controversy, and the pole-star to direct us to heaven.

The Bible is the good man's vocabulary.

The Bible goes forth among the nations, finding friends nowhere, but making them every where.

*Ed.* Other books bespeak their own age. The Bible was made for all ages. Uninspired authors speculate upon truths before made known, and often upon delusive imaginations. The Bible reveals truths before unknown, and otherwise unknowable. We cannot comprehend all the advantages which God has over all human authors, nor all the excellencies of the Bible over other books. But the following things are obvious :

1. The Bible is distinguished for its exact and universal truth. Time and criticism only illustrate and confirm its pages. Successive ages reveal nothing to modify the Bible representations of God ; nothing to correct the Bible representations of human nature. Passing events fulfil its prophecies, but fail to impeach its allegations. When God speaks, he speaks in view of all truths, past, present, and future ; which enables him to utter exact and universal truth. But all human authors are very limited in vision, and their feelings are warped by prejudice.

2. The Bible is distinguished by the moral purity of its precepts. All the divine precepts are "according to godliness," and adapted to make us "wise unto salvation." They bear with

equal weight against all errors and sins, and in favor of truth and goodness.

3. The Bible is distinguished for its spirituality. It reaches, it searches the heart, and points out all its errors and false hopes. In its own expressive language, it is "quick and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart."

4. The sacred writers are distinguished for their consistency. "It is fated to error to run crooked;" but a complete harmony runs through all the parts of the evangelical system.

5. The Bible is distinguished for its originality. It is the sun in the literary constellation, which has emitted much light, but borrowed none. The theology of the Bible is original — its laws are the basis of legal science — its ethical code formed the science of morals. Poets lighted their lamps from sacred song. The abounding and striking imagery of the Bible is its own. The sacred writers not only struck out new light in all the departments of theological and moral science, but still remain the master spirits of truth, of thought, and of beauty.

The Bible is also distinguished for its sublimity. Its pages abound with the most impressive truths, in the most artless and simple style. Said Dr. Dwight, "So comprehensive are the doctrines of the Gospel, that they involve all moral truth known by man; so extensive are its precepts, that they require every virtue, and forbid every sin. Nothing has been added to them by the labors of philosophy, or by the progress of human experience." For specimens of the master-sublime, see the Mosaic account of the creation, of the fall of man, the deluge, and the decalogue, together with Christ's sermon on the Mount, the Lord's prayer, and his account of the general judgment. It is not, however, so much the mode of expressing things, as the things and thoughts revealed, which constitute the sublimity of the Bible. God's natural attributes and moral perfections are incomprehensible. His chief end is the most sublime thought conceivable. The methods he has adopted in creation and redemption to secure it, are immeasurably sublime. The variety, uniformity, and extent of creation — its contrasts, changes, and

and in favor of truth

truthfulness. It reaches, errors and false hopes. It is strong and powerful, and it is a discerner of the

for their consistency. It is a complete harmony of the moral system.

Originality. It is the source of all light, and the Bible is original — its moral code formed the basis of all laws from sacred song. The Bible is its own. It sheds light in all the darkness, but still remain the same purity.

Sublimity. Its pages are the most artless and comprehensive are the moral truth known. They require every thing been added to them. The excess of human experience, we see the Mosaic deluge, and the Mount, the final judgment. It is the thing things, as the thing the sublimity of the moral perfections are the most sublime thought in creation and time. The variety, the contrasts, changes, and

progressive order — the amount of evils that exist as the occasion of good, and the ultimate amount of rapidly increasing good in the intelligent creation, that may yet make its evils appear as comparatively nothing and vanity — these, together with the ultimate glory and blessedness of God, are revealed objects which constitute an ocean of sublimity without a shore.

I will add, that the Bible is distinguished by the weight of its moral power. I mean its reproofs, its warnings, its invitations, exhortations and promises, and its threats and denunciations, all sanctioned by the infinite authority of God, and by eternal consequences.

These features of the Bible, so prominent and obvious in all its parts, render it infinitely more instructive, profitable, impressive, and important, than all other books. The productions of human genius are trash, mere trash, when compared with the oracles of God. A fraction of its internal evidence is enough to satisfy any intelligent and unprejudiced mind of its Divine origin. "O, earth! earth! earth! hear the word of the Lord," and "search the Scriptures."

#### 71. BIBLE, ENGLISH VERSION.

*Spring.* The English Bible is the purest specimen of English, or Anglo-Saxon, to be found in the world. Says a learned commentator, "Our translators have not only made a standard translation; but they have made their translation the standard of our language. The English tongue, in their day, was not equal to such a work. But God enabled them to stand as upon Mount Sinai, and *crane up* their country's language to the dignity of the originals; so that after the lapse of two hundred years, the English Bible, with very few exceptions, is the standard of the purity and excellence of the English tongue."

#### 72. BIBLE PLAIN AND SIMPLE.

*Whelpley.* The Bible abounds in plain truth, expressed in plain language: in this it surpasses all other books.

*Spring.* In the historical *compositions* of the Bible, we have the most simple, natural, affecting, and well-told narratives in the world. The characters walk and breathe. They are nature, and nothing but nature. By a single stroke of the pen-



cil you often have their portrait. You see them. You hear them. Every scene in which you behold them is a fit subject for the painter.

*McKnight.* It is remarkable, that through the whole of their histories, the Evangelists have not passed one encomium upon Jesus, or upon any of his friends: nor thrown out one reflection against his enemies; though much of both kinds might have been, and no doubt would have been done by them, had they been governed either by a spirit of imposition, or enthusiasm. Christ's life is not praised in the gospels; his death is not lamented; his friends are not commended; his enemies are not reproached, nor even blamed: but everything is told, naked and unadorned, just as it took place; and all who read are left to judge, and make reflections for themselves.

### 73. BIBLE SUBLIME AND COMPREHENSIVE.

Human wisdom has produced a multitude of books: Divine wisdom has compressed her counsels into one.

*Jones, (Sir Wm.)* I have carefully and regularly perused the Holy Scriptures, and am of opinion that the volume contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.

*Ames, (Fisher.)* No man ever did or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.

### 74. BIBLE DIVINELY INSPIRED.

*Madam De Stael.* I desire no other evidence of the truth of Christianity, than the Lord's Prayer.

*Dr. Channing,* in speaking of the Gospel as related by the four Evangelists, once remarked in his pulpit, as reported by a stenographer: "Its incongruity with the age of its birth; its freedom from earthly mixtures; its original, unborrowed, solitary greatness; the suddenness with which it broke forth amidst the general gloom; these, to me, are strong indications of its Divine descent: I cannot reconcile them with a human origin." [See 398.]

## 75. BIBLE RESISTED AND PERVERTED.

*Em.* Sinners of all classes find themselves described in the Bible, which makes them hate it. Could they read or hear the Gospel, without discovering their sinful and dangerous condition, they would take more pleasure in reading and hearing the Word of God, than any other book in the world, because it unfolds the most grand, beautiful, and instructive scenes and objects.

*lb.* There is nothing in the Bible which sinners so much hate, as the God of the Bible.

*Ed.* In always and everywhere opposing the Bible, the "Man of sin" answers to his name.

*Wms., T.* Commentaries, expositions, paraphrases, translations, versions, and notes have been multiplied and employed to blunt the point, and turn the edge of Divine truth. Systems of theology, volumes of sermons, magazines, newspapers, pamphlets, and tracts, are poured upon the world, like a flood, to afford a bathing place, that we may be relieved. Still, Moses and the Prophets, the Evangelists and the Apostles stand in the name and strength of God against man.

He that casts away his Bible because it shows him his sins, is like him that should break his looking-glass, because it shows him his deformity.

## 76. BIBLE, STUDY OF.

The careful study of the Bible is a very valuable intellectual, as well as moral discipline.

*Ed.* Properly searching the Scriptures spoils all other reading. The oldest book is always new.

*Dr. Ide.* A knowledge of the Bible gives interest and importance to every other kind of knowledge.

## 77. BIBLE NEGLECTED.

*Puritan Rec.* In days gone by, the Bible occupied that position which God, and our souls' destinies demanded: When at home—abroad—on the Sabbath—in the week, it stood foremost; when the hoary—the middle-aged—the child—reverenced its pages and treasured its precepts. But a change has come over us. Religious books, periodicals and papers,

cluster around; and the Bible has given place, and lies splendidly bound on the table, or dust-covered on the obscure shelf; as an ornament or incumbrance, alike unused.

It was formerly the practice of parents to have a Bible exercise with their children on the Sabbath at home. But where now is the family gathered for that purpose?

The Sabbath day reading, in times past, both for parents and children, was the Bible; the pure Bible, as God gave it. But now, could we look at the Christian firesides throughout the land, should we not see the religious newspaper, the interesting pamphlet, the Sabbath School book, taking the attention? [See 211, 468, 752, 875.]

#### 78. BIGOTRY.

*Holmes.* The mind of the bigot is like the pupil of the eye; the more light, the more it contracts.

*Ed.* Bigotry is not confined to the sects, but flourishes also among the latitudinarians, anti-sectarians, conservatives, and even nothingarians, who are becoming zealous for nothing. [See 730.]

#### 79. BIOGRAPHICAL SKETCHES.

*Bible.* There were giants in the earth in those days.

*Ed.* The following sketches were not contemplated until a short time before this work went to press, which is my apology for neglecting others, that were not at hand.

##### ABSALOM.

*Em.* Absalom was endued with beautiful and brilliant talents of the highest order, which he might have employed in the service of his father, of his country, and of his Maker; but his ambitious spirit prompted him to employ all his superior powers against his father, his country, and his God; and to ruin himself for time and eternity.

##### CALVIN.

*Zion's Herald.* While in Strasburg, he preached or lectured every day. In a letter to Farrel, dated from Strasburg, he says that one day he 'had revised twenty sheets of one of his works, lectured, preached, written four letters, reconciled several parties who were at variance, and answered more than ten

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persons who came to him for advice.' In Genoa, he was Pas-  
tor, Professor, and almost Magistrate — lectured every other  
day; on alternate weeks, preached daily; was overwhelmed  
with letters from all parts of Europe; and was the author of  
works, amounting to nine volumes folio.

EDWARDS.

*Harrowar, D.* President Edwards hewed out the timber  
for a system of theology, and Hopkins put up the frame.

*Weeks.* And Emmons covered, jointed, and finished the  
edifice.

EMMONS.

*Dr. Ware.* Emmons is one of the ablest, clearest, and most  
consistent writers that has appeared on the side of orthodoxy.

HOPKINS.

*Biographer.* Dr. Hopkins hated sin.

HOWARD.

Howard gave *himself* to the poor and wretched, with his  
fortune; sacrificed himself with his riches, and sympathized  
and wept with the sorrowful, while he exerted himself to re-  
lieve their woes. Burke said of him that he "visited all  
parts of Europe, and the East, to dive into the depth of dun-  
geons; to plunge into the infection of hospitals; to survey the  
mansions of sorrow and pain; to take the dimensions of mis-  
ery, depression, and contempt; to remember the forgotten; to  
attend to the neglected; to visit the forsaken; and to compare  
and collate the distresses of all men in all countries. His plan  
is original, and as full of genius as of humanity."

KNOX.

Here lies one who feared not the face of man.

LUTHER.

*Zion's Herald.* It is said he preached almost daily; lec-  
tured often as a Professor; was burdened like Paul with "the  
care of all the churches;" his correspondence, now extant,  
fills many volumes; he was perpetually harassed with contro-  
versies, and was one of the most voluminous writers of his day.

PAUL.

*Em.* Who carried the Gospel almost round the world? A

man who loved his Saviour and the souls of men so well, that he was willing to give up all his mortal and immortal interests for the glory of God and the salvation of sinners. Though Paul had basely abused his noble talents, and become a worthless wretch; yet as soon as the love of God was shed abroad in his heart, his first inquiry was, "Lord, what wilt thou have me to do?" When God told him what to do, he devoted himself entirely to his service, and obeyed his most self-denying commands. He put his life in his hand, preached the Gospel in the face of a frowning world, and became one of the most useful and most faithful servants that God ever had on earth.

## SHAKSPEARE.

*Coleridge.* The myriad-minded Shakspeare.

*Colton.* Shakspeare's want of erudition forced him back upon his own resources, which were exhaustless. His invention made borrowing unnecessary. He abounds with so many axioms, applicable to all the circumstances, situations, and varieties of life, that all can apply, but none dare appropriate them: like anchors, they are secure from thieves by reason of their weight.

Shakspeare had perceptions of every kind, and could think every way.

## SHERIDAN.

*Johnson.* Nature ne'er formed but one such man,  
And broke the die in moulding *Sheridan*.

## SOLOMON.

*Ed.* In some respects, Solomon holds the first rank in his race. He stands alone in common sense and observation. His intuitive perceptions were preëminent. His genius and intellectual talents have never been equalled; and his thirst for general knowledge, and his fond and profound attention and application to the objects of science were unrivalled. His royal father was a statesman, a musician, and a poet, of the first eminence, besides being possessed of immense wealth. Being ardent in his piety and domestic affections, we must naturally suppose King David would give his favorite son every advantage in his power, to qualify him for the throne of Israel, and for building a temple to be the wonder of the world. Solomon

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ascended the throne at the most favorable time. The nation of Israel was then in its glory. They were favored with peace, which continued till about the close of his reign. His people highly esteemed him, and his influence over them enabled him to command all the revenue he required, to fulfil the desires of his heart. In addition to his unrivalled genius and talents, God gave him the most extensive experimental knowledge of the world ever attained by man, to qualify him to speak from preëminent experience, observation, and judgment, upon its vanities. The sacred historian has given a brief sketch of his wisdom and knowledge, his wealth, magnificence, and earthly glory, with which nothing recorded in sacred or profane history can compare. Vide 1 Kings 4: 20-34. In the 10th chap. 14th verse, we have an account of his annual income of gold, (666 talents,) which amounted to the astonishing sum of over four and a half millions sterling, or about fifty-seven thousand eight hundred dollars a day, beside that he had of the merchant-men. [See verses 14, 15, 21-27.] He had seven hundred princesses, and three hundred concubines. On one occasion, he offered unto the Lord twenty-two thousand oxen, and one hundred and twenty-seven thousand sheep. Among his admiring and royal guests, drawn together from different parts of the world to hear his wisdom, and see his magnificence, was the Queen of Sheba, whose admiration is recorded, 1 Kings 10: 4-8. [See his own allusion to these matters in Eccl. 2: 4-10.]

The above very brief account of Solomon in the Bible, indicates preëminent wisdom, knowledge, and astonishing wealth, magnificence, and glory. In view of his request for divine wisdom and guidance; of his prayer at the dedication of the temple; and of his writings that have reached us, especially the Book of Ecclesiastes, there can be no doubt that he at some times had peculiar flights of piety. But he verified the adage, that great men have great faults. He sadly disregarded the divine precept to kings, "Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold." He violated another divine prohibition, in making affinity with heathen idolaters, and ac-

cordingly we read that "his wives turned away his heart." These, and other cardinal faults, led him into idolatry, luxury, and other vices, that brought a sad stain upon his character, and lasting evils upon his family and kingdom. But God had a very important end in raising Solomon to his peculiar worldly prosperity and glory, for it prepared him to speak with pre-eminent experience, observation, and wisdom, upon the vanity of the world, and the importance of piety. (Vide Emmons, vol. 2, ser. 2.) [See 557.]

## WASHINGTON.

*Ed.* If any writer or artist has produced a better miniature likeness of "the first in the hearts of his countrymen," than the following, I should be grateful to any correspondent who will forward it to me.

*Emmons.* For a number of years, Washington was the soul of America; and by his superior wisdom and weight of character, he absolutely governed thirteen professedly united, but actually disunited, States. In this momentous situation, while he carried in his hand the fate of more than three millions of people, he displayed the astonishing resources of his mighty mind. At one and the same time he attended to a multiplicity of great and interesting objects. While he directed the movements of all the American forces, stationed at very different and very distant posts, he kept a watchful eye over the motions of the British army, and all the manœuvres of their most skilful and famous generals. In the midst of all these weighty and seemingly overwhelming cares and concerns, he stood alone, giving advice to all, and receiving assistance from none. There was not a man in the world capable of looking farther, or directing better, than himself. And here let us reflect with admiration and astonishment, that he never failed, in a single instance, of executing his most complicated and important designs. He concerted the plan of dislodging the enemy from Boston, and he executed his purpose. He formed the scheme of surprising and capturing the Hessians at Trenton, and he actually took them by surprise. He conceived, concealed, and carried into execution, the complicated and deep design of conquering the whole

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British army at Yorktown. By such masterly strokes of generalship, he stands the rival of a Cyrus and a Hannibal, in those very qualities which have rendered their names immortal. Though there may have been men in America whose talents were equal to Washington's, yet they never had such an opportunity to display them. And though there may arise among us men hereafter, whose talents shall be equal to Washington's, yet they will never have such an opportunity to display them. Washington, therefore, must necessarily be the greatest man that this quarter of the globe ever did or ever will produce. It is the genius, and not the soil, of a country, that renders it illustrious. It is the agents in great revolutions, and not great revolutions in a nation, that render it famous. The mighty revolutions in Persia, in Greece, and in Rome, had long since been lost in oblivion, had they not been attached to the immortal names of Cyrus, of Alexander, and the Cæsars. So the virtues, the talents, and the mighty deeds of Washington, will do more to render the Americans famous in the annals of history, than all the fruits of his mighty exertions. If we mean to stand high among the nations of the earth, we must perpetuate the memory of the founder of our nation. [See 706.]

WESLEY.

*Zion's Herald.* He said of himself, "I am always in haste, but never in a hurry. Leisure and I long since took leave of each other." He travelled about five thousand miles a year—preached about three times a day, commencing at five o'clock in the morning; and his published works amounted to near two hundred volumes.

#### 80. BLESSINGS.

Oft from apparent ill our blessings rise.

It is a mercy to have that taken from us, which takes us from God.

Nothing raises the price of a blessing like its removal; whereas, it was its continuance that should have taught us its value.

*Young.* Like birds, whose beauties languish, half concealed,  
 Till, mounted on the wing, their glossy plumes



Expanded shine with azure, green, and gold :  
How blessings brighten, as they take their flight.

*Ed.* To bless is to make happy, and all the exercises of every species of happiness that are enjoyed in the created universe are blessings of Providence.

*ib.* Mankind are more desirous that God should bless them, than that he should sanctify them, because they know by experience the value of happiness, but few thus know the value of holiness, and these know but little about it. In heaven, holiness will be the desire of creatures.

*ib.* God blesses mankind for other and higher reasons than their own individual enjoyment. Hence his blessings will not be thrown away upon those who may wish they had never been born. On the contrary, these blessings will demand the most grateful acknowledgment from all the subjects of them forever and ever. Lost souls can never cast off their obligations of gratitude and praise to God, for all the blessings they have enjoyed, and would have enjoyed, had they not despised his gifts, and rejected his proffered grace.

*Hamilton, J.* The blessings by religion include all that is worth having in time and eternity.

#### 81. BOASTING.

*Sh.*

It will come to pass,

That every braggart shall be found an ass.

Sound not the trumpet of self-commendation. *Ed.* (Ironical.) Then the best sounding trumpet in the world must be laid aside. O dear, what will become of our praise!!!

Those who boast much, usually fail more.

*Ed.* Boasters adroitly steal a march upon fame, and herald their own praise. But fame, displeased, consigns them to everlasting infamy.

Who boast of having won many friends, have none. [See 278, 666, 735, 969.]

#### 82. BOLDNESS.

*Sh.* Virtue is bold, and goodness never fearful.

*Solomon.* The wicked flee when no man pursueth, but the righteous are as bold as a lion. *Ed.* Can ten righteous men be

found, in modern "cities of the plain," who answer to this description? [See 179.]

## 83. BOMBAST.

*Ed.* Bombast resembles the discharge of a gun loaded only with powder. It sounds well, but does no execution.

*Ab.* Many orators are like wind-instruments; their high-sounding words die upon the ear.

Grandiloquence results not so much from the knowledge of other languages, as from ignorance of our own.

## 84. BON-MOTS, OR WITTY REPORTEES.

A young clergyman once inquired of Dr. Emmons, "Why is it that we always feel so small, after visiting you?" In a twinkling, the Doctor replied, "*Because you always feel so big before you come.*"

Another young clergyman, having preached for Dr. Emmons, and seeming desirous to draw from him a compliment, at length said, "Do you think your people were wearied by the length of my discourse, to-day?" The Doctor replied, "No, I presume not — *nor with the depth of it, either!*"

A skeptic in religion, who was very fond of displaying his acumen before clergymen, and of perplexing them with atheistical inquiries, once called on Dr. Emmons, and said, "Doctor, can you tell me what I am to understand by the soul of man?" "No," replied Dr. E., "I can't tell a man that has none."

A licentiate once boastfully said to Dr. Strong, of Hartford, "I can write a sermon at any time in *half a day.*" The Doctor replied, "Yes, yes, and make *nothing* of it."

Dr. Bellamy, having been urged by a young preacher to make remarks upon his discourse, observed, "Your sermon was an excellent one, but there was not divinity enough in it to convert a rat."

A preacher, having advised a sleepy parishioner to take a pinch of snuff occasionally during service, the latter replied, "Suppose you put the snuff into the sermons, and let us see if the desired effect will not follow." [See 1000.]

## 85. BOOKS.

*Em.* Retail geniuses are worth nothing. Go to the wholesale dealers if you wish to procure knowledge.

*Em.* Be careful how you take up a book, especially if entertaining, with which you have no particular concern.

The proper choice, and right use of books, are two of the main hinges on which improvement turns.

An ill book is the worst of thieves.

*Ed.* It is a sin to read inferior and comparatively useless books, when far superior ones are at hand, imperatively claiming our present attention.

*Johnson.* There is no book so poor, that it would not be a prodigy, if wholly made by a single man.

Books alone can never teach the use of books.

*Davis, A. J.* Converse with the dead, falsely so called; or rather with *standard excellence* which has *stood the test of time and reason*, and slight the evanescent present.

*Witherspoon.* Never read a book through, merely because you have begun it.

*Edwards, (Tryon.)* We should be as careful of the *books* we read, as of the *company* we keep. The dead very often have more power than the living.

Learning has gained most by those books by which the printers have lost.

*Colton.* Those books are the most valuable, which set our thinking faculties in the fullest operation.

*Ed.* A *preface*, is often a *painted face*.

*lb.* It ought to be enacted, that books be sold by *weight*, and not by measure.

*lb.* The *books* and *lives* of some men, are like "two of a trade"—that "never agree."

*lb.* The leaves of many modern books, like false systems of religion, and philosophy, are often so badly put together, they will not bear one thorough opening and examination. Binders, however, say they are paid for superficial, not sterling work. If so, publishers need another "Maine law" to be enacted and executed upon their manufactures.

*lb.* Indifferent books ought neither to be purchased nor read, published nor sold. Superficial books, pamphlets, and papers, with their boasting pretensions, and novel, external

attractions, prey upon our precious time like the everlasting talkers of nonsense, and both should be treated with ceremonious neglect, if we value our time and our intellectual and moral existence. [See 782.]

## 86. BOREAS.

There is a tremendous hole  
That's centered near the northern pole,  
From whence these flambeaus take their rise,  
And spangle round the azure skies.

*Ed.* If the above lines do not satisfactorily account for this phenomenon in nature, we must wait patiently till the march of science gives us a better solution.

## 87. BORROWING.

*Ed.* Borrowing is of more than one kind. There is borrowing in the absence of the lender, which, in plain English, is taking without liberty, and may be called *villanous borrowing*. Then comes borrowing, without returning, which is *vexatious borrowing*. Next to this is the borrowing of razors, nice articles, and delicate machines, which is *impudent borrowing*. Finally, comes along the borrowing of provisions, hoes, shovels, scythes, school-books, soap, candles, and the like, which may be called *everlasting borrowing*.

## 88. BREVITY.

*Sh.* Brevity is the soul of wit,  
And tediousness the limbs and outward flourishes.  
Words, like the sybil's leaves, increase in value as they diminish in number.

A mist of words,

Like halos round the moon, though they enlarge  
The seeming size of thoughts, make the light less.

*Pope.* Words are like leaves, and where they most abound,  
Much fruit of sense beneath is rarely found.

The shortest answer is doing the thing.

Brief and terse discourses are a desideratum. Better to send away hearers longing than loathing.

*Ed.* If brevity is not positively virtuous, it is so necessary

and important, that neglecting to cultivate and practise it ought to be ranked among the vices.

*Ib.* Brevity is the golden rule of literature.

### 89. BRIBERY, BRIBES.

*Sh.* Though authority be a stubborn bear, yet he is oft led by the nose with gold.

No faith is to be expected from him who will take a bribe.

*Ed.* Bribery will account for many unaccountables, and is one of the standard vices in high places, as the Scriptures plainly teach.

A bribe in hand, betrays mischief at heart.

### 90. BROTHERHOOD.

*Cowper.* I was born of woman, and drew milk  
As sweet as charity from human breasts.  
I think, articulate — I laugh and weep,  
And exercise all functions of a man.  
How then should I and any man that lives  
Be strangers to each other? Pierce my vein,  
Take of the crimson stream meandering there,  
And catechize it well: apply thy glass,  
Search it, and prove now if it be not blood  
Congenial with thine own: and if it be,  
What edge of subtlety canst thou suppose  
Keen enough, wise and skilful as thou art,  
To cut the link of brotherhood, by which  
One common Maker bound me to the kind?

*Acts 17: 26.* And hath made of one blood all nations.

### 91. BUBBLES.

Soap-bubbles glitter most, just before they burst. So with our fond earthly schemes.

*Ed.* A bubble is a fit emblem of our earthly existence, which begins with insignificance, expands till it becomes swollen with pride, and decked with vanity, but is ever liable to break its golden cord, and drop into dust and oblivion, like the bursting of a bubble.

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## 92. BUSINESS.

*Ed.* Mind your own business, but first mind what business you make your own.

What is every body's business, is nobody's.

Business makes a man, as well as tries him. *Ed.* Must not Beelzebub, then, be well made and tried? Job 1: 7, and 1 Pet. 5: 8.

Activity and precision are the life and essence of business.

## 93. BUSY-BODIES.

*Ed.* Busy-bodies are those badly out of place, busy in doing mischief, and artful in selecting irresponsible, out-law business.

1 Tim. 5: 13. They learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. [See 572.]

## 94. CALAMITIES.

It were no virtue to bear calamities if we did not feel them. Calamity is man's true touchstone.

*Henry.* Those that follow God fully in times of general apostasy, he will own and honor in times of general calamity.

*Ed.* Calamities bring strange things to light, and disclose the hidden corruptions of the heart to those who are properly exercised under them.

*Ib.* Great calamities break down body and mind, but they break up mountains of vice, break in pieces the oppressor, and make mankind know that God is the Lord in the midst of the earth.

*Ib.* Calamities — the climax of moral medicines, resorted to by Providence, when milder remedies fail. [See 605.]

## 95. CALUMNY.

If a good life does not silence, it will disarm calumny.

*Lavater.* His calumny is not only the greatest benefit a rogue can confer on us, but the only service he will perform for nothing.

*Ed.* The best way to overcome calumny, is, always to have so much important business that requires previous attention, as to be obliged to treat it with neglect.

*Ed.* A blacksmith, having been asked why he did not sue his grievous calumniator for damages, pertinently replied, "I can hammer out a better character than the lawyers would give me." [See 804, 806, 885.]

## 96. CANDOR.

*Lavater.* Never judge another till you have calmly observed him, heard him out, and put him to test.

A man who will not practise candor, cannot expect to receive it.

*Arabian Pr.* Examine what is said, not him who speaks.

*Edwards.* I make it my rule, to lay hold of light, and embrace it, wherever I see it, though held forth by a child or an enemy.

*Lavater.* Kiss the hand of him who can renounce what he has publicly taught, when convicted of his error; and who, with heartfelt joy, embraces the truth, though with the sacrifice of favorite opinions.

*Dr. Comstock.* Great minds can afford to be candid.

*Pope.* Trust not yourself: but, your defects to know,  
Make use of every friend and every foe.

*Em.* In reasoning upon mathematical, philosophical, and metaphysical subjects, we have no occasion for candor; but in reasoning upon moral subjects, we have great occasion for candor, in order to compare circumstances, and weigh arguments, with impartiality.

## 97. CARES.

Light cares cry aloud; great ones are dumb.

*Ed.* Every condition has its cares. There are cares of State, moral and religious cares, literary cares, professional cares, educational cares, family and domestic cares, and personal cares. There is no escaping cares; and if we endeavor to cast them all off, and become perfectly and universally careless; we make ourselves ridiculous and criminal. We are made for them, and they are designed for us.

*Ib.* Christ, and his apostles, together with the faithful prophets, and other preachers of righteousness, cared enough for the souls of men not to suffer fatal errors and sins upon them. This

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earing for mankind, though liable to present curses, is the most important care we can assume for each other, and will receive the greatest reward.

## 98. CARES, PERSONAL.

Never trouble others to do what you can better do yourself.

*Ed.* Cares personal should be considered as our own cares. It is unmanly to cast off peculiar personal cares upon our neighbor, which ought to be borne ourselves. An indolent, lordly habit of being waited upon in all respects, and served in all little personal things, is the germ of tyranny, and is in character for the "man of sin," who "exalteth himself above all that is called God" or man. A pressure of public or professional business, or illness, may justify us in casting off personal cares; but professional and public men, as well as others, need exercise, and a cheerful and proper attention personal is our wisdom, and honor, and happiness.

## 99. CARELESSNESS.

*Ed.* A person notorious for carelessness may be set down as minus in both morals and religion.

*Id.* There are many kinds of carelessness. Carelessness of person and appearance is *clownish carelessness*. Carelessness of health, or morals, is *suicidal carelessness*. Carelessness of our own things, is *slovenly carelessness*. Carelessness in penmanship, is *vexatious carelessness*. Carelessness of manners, is *impudent carelessness*. Carelessness of our minds, is *brutish carelessness*. Carelessness, domestic, is *heathenish carelessness*. But carelessness of spirit, requires all bad names united in one, for a suitable appellation. [See 425.]

## 100. CASUALTIES.

There's many a slip between the cup and the lip.

Man appoints, God disappoints.

*Ed.* Casualties — Divine lessons on Providence. Though men are slow to believe that God gives, they cannot so easily avoid the conviction that he takes away. [See 6.]

## 101. CAUSE AND EFFECT.

*Harris.* Had there ever been a period when nothing was,



nothing would still have been. Hence the Creator of all things is himself uncreated, self-existent, and eternal.

*Em.* Our idea of cause and effect is as clear and distinct as our idea of heat and cold, and is as truly correspondent to an original impression.

*Bay.* The axiom, that every change implies an adequate cause, is a primary element of human thought. It has all the characteristics of a fundamental truth. It is *intuitive*, requiring no course of reasoning to prove it. It is *irresistible*; no power of argument can overthrow it. It is universal, compelling the belief of all classes, in all ages of the world. (Will, p. 28.)

All minds are influenced every moment, and all events are connected in a complicated system of influences, causes, and effects. There must therefore be a providence in every thought, feeling, action, and event, if the best conceivable system of events is taking place.

*Ed.* Many second causes are invisible, that are very powerful. So God is working his mighty wonders where his hand is unseen.

By every duty neglected, every duty is affected. [See 32, 760.]  
102. CAUTION, FORECAST.

*Franklin.* Fast bind, fast find.

*Varle.* Deal with every one as if you were dealing with a rogue.

Suspect every one, and keep your suspicions to yourself.

He that forecasts what may happen, shall never be surprised.

For everything you buy or sell, let or hire, make an exact bargain at first; and be not put off to an hereafter by one who says to you, "we sha'n't disagree about trifles."

Let reason go before every enterprise, and counsel before action.

*Sh.* Trust not him that hath once broken faith.

Believe me, he who has betrayed thee once, will betray thee again.

*Lavater.* Say not you know another, until you have divided an inheritance with him.

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Negotiate for yourself, and trust no agent, where practicable, if you would avoid difficulty.

Wisdom prepares for the worst, but folly leaves the worst for the day when it comes.

Prevention is better than cure.

Prepare for sickness in health, for old age in youth, and above all, for eternity, in time.

*Buckingham.* The world is made up, for the most part, of fools, or knaves. *Ed.* Then honest men ought to be constantly on their guard against the contamination of fools, and the trickery of knaves.

*Ed.* Look out for your debtor, if his promises either *abound*, or are *wanting*. He means to bite.

*Ab.* If you once fairly discover the cloven foot upon a person, make a memorandum with indelible ink.

### 103. CENSORIOUSNESS, DENUNCIATION.

*Swift.* Censure is the tax a man pays to the public for being eminent.

*Addison.* It is a folly for an eminent man to think of escaping censure, and a weakness to be affected with it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. There is no defence against reproach, but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.

Who begins with severity in judging of another, commonly ends with falsehood.

He that cannot see well, should avoid censure, denunciation, and confident assertions.

*Secker.* Censorious persons take magnifying glasses, to look at others' imperfections, and diminishing glasses, to look at their own.

Those the most given to censure are commonly the most deserving it.

Charity, like the sun, brightens every object on which it shines: a censorious disposition casts every character into the darkest shade it will bear.

*Demosthenes.* The best way to stop censure is to correct self.

*Ed.* Censure seldom seeks or endures the presence of its object.

*Ib.* It is not enough to justify us in censuring and denouncing others, that we have evidence of their faults, which amounts to probability. The *evidence* should be *conclusive and irresistible*. We should also have a clear conviction, from mature reflection, that the reproachful truths *ought to be uttered*—that their proclamation is adapted to accomplish some definite and important end, before we proclaim them from the house-tops. We must also first cast out the beam out of our own eye, or censure, like the spirits cast out by Sceva's sons, will turn and rend us. When a brother trespasses against us, we are bound first to tell him his fault in private, and faithfully to seek his acknowledgment and reformation. If this fails, the publication of his fault should be no wider than the public good requires. [See 808.]

#### 104. CEREMONY, CEREMONIES.

Ceremonies are the smoke of friendship.

*Ed.* Ceremony is indispensable in those who have nothing better to recommend them.

#### 105. CERTAIN KNOWLEDGE.

*Spring.* Men who love the Bible, *know* that it is true. Its truths accord with their own experience. They perceive their excellence and beauty. They have felt them; they have handled them; they have tasted and enjoyed them; and those wants of the soul which have so long been mocked, deluded, and unrelieved, have found in them that satisfaction and peace which have elsewhere been sought in vain. The Scriptures fix the certainty of religious truth. Few principles are of higher importance than that truth, so far as it is attained, can be known with certainty. Where can be imagined a more dreadful state of mind than one of uncertainty as to the most important and vital moral subjects? Is there such a being as God? Is there a future state of immortal existence? Is there pardon for the guilty? At what rate shall we estimate the

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*Ed.* Some of our knowledge is intuitive, the gift of our Creator, and the original and main ground of certain knowledge. A person had better doubt his doubts, or even his faculty of doubting, than to doubt his intuitive knowledge. [See 953.]

#### 106. CERTAINTY, OR MORAL NECESSITY.

*Ed.* A world of complaint and unbelief has been manifested in all ages, in reference to the idea of a moral necessity, or absolute certainty of our so acting, as to fulfil the eternal, universal, and infinitely wise and benevolent purposes of Heaven. But there is no avoiding the complete and overwhelming evidence of this fact. Let any one try to stop the current of his thoughts, volitions, sensations, and feelings, and thus wind up and stop his moral agency for one hour, and he will find more than a match for his feeble powers, which will convince him, if he is convincible, that he exists and acts by a cause from without, which involves the idea of moral necessity.

#### 107. CHANCE, HAP-HAZARD, ETC.

He seldom lives frugally, who lives by chance.

*Ed.* Of all hap-hazard adventures, matrimonial ones are the most unwise for this life -- trusting in dreams, visions, and spiritual knockings, for the life to come. [See 377.]

#### 108. CHANGES AND REVOLUTIONS.

We often speak of being settled in life; we might as well think of casting anchor in the midst of the ocean, or talk of the permanent situation of a stone that is rolling down hill.

The greatest changes in the face of nature, and in the condition of mankind, often take place the most imperceptibly and quietly.

*Young.* A new world rises, and new manners reign.

*It.*

Each night we die,

Each morn are born anew: each day, a life!

How solid all, where change shall be no more.

*Em.* God subjects mankind to greater, more numerous and more surprising changes, than he does any other of his intelli-

gent creatures. The rich become poor, and the poor become rich. The low are exalted, and the exalted abased. One day they are joyful, and another sorrowful. One day they lead, and another they are led. One day they are in health, and another they are in pain, sickness and distress. One day they are rejoicing with their friends around them, and another they are bereaved and drowned in tears. Such are the changes constantly passing over individuals; but still greater changes and revolutions are frequently passing over whole nations and kingdoms. So that this whole world is a constant scene of changes and revolutions in the state and circumstances of mankind.

*Ab.* All things are in motion. The material, animal, and moral world are perpetually changing. There has been a constant succession of rising and falling empires from Nimrod. The political world is still in convulsions. One nation is falling into the hands of another. Large kingdoms are crumbling to pieces. Societies, civil, religious, and literary, are subject to continual changes. Families are changing from generation to generation. Individuals are still more liable to perpetual changes of body and of mind. Men are perpetually changing circumstances, rank, characters, customs and manners, opinions and pursuits. The fashion of the world passeth away. [See 820.]

#### 109. CHANGES DESIGNED FOR GOOD.

*Em.* Why has God caused so many changes and revolutions to pass over the world? One reason is to make the world know that he governs it. More than fifty times God gives this reason for great revolutions and changes: "that ye may know that I am the Lord." Another is, to display his perfections. Great changes display great power, wisdom, goodness, justice, and sovereignty. Another is, to draw forth the talent and abilities of men. Great changes make great men. When great things are to be done, great men are raised up to do them. A thousand distinguished characters would have lived and died in obscurity, had not the changes of the world called for their great exertions. Another is, to discover the corrup-

tions of the human heart. Great changes are great trials, and these always tend to lay open the great depravity of human nature. God causes great changes, to restrain the corruptions, and refine the graces of men. It is the character of fallen man to be given to indolence and vice. They eat and sleep. China has never been torn by external revolutions, and the Chinese have made little progress. Great and frequent changes are necessary to rouse the attention, and draw forth the latent powers and abilities of men in the pursuit of knowledge, virtue, and happiness.

## 110. CHANGING PLANS, ETC.

*Thompson, (O.)* It will do to change for the better.

He who never changes any of his opinions, never corrects any of his errors.

*Bible.* Meddle not with them who are given to change.  
[See 345.]

## 111. CHARACTER.

It is by little and little that every man's character is formed.

*Ed.* Character — what we love to *see*, better than to *seek*.

*B.* Character is formed by a course of actions, and not actions by character. A person can have no character before he has had actions.

Most of our thoughts and actions may be minute, and unnoticed by ourselves and others, and yet their result is, *character for eternity*.

The noblest contribution for the benefit of posterity is a good character, formed by good conduct.

Every one is the former of his own character, which determines individual destiny.

Character is what a man truly is, and what his reputation soon will be.

## 112. CHARITY.

Charity loses its graces when heralded.

Charity "thinketh no evil;" envy, no good; malice, all harm.

Charity begins at home: *Ed.* And spreads itself abroad; but covetousness begins with self, and ends with self.

*Ed.* The charity of the chief apostle, which "suffereth long,

vaunteth not itself, is not puffed up, seeketh not her own, rejoiceth in the truth, and beareth all things," has perhaps been more mutilated and shorn than any of the graces or virtues of Christianity. Her name is nearly all that is left of the original.

He gives twice who gives in a trice.

*South.* Let those who do not proportion their charities to their estates, tremble lest God proportion their estates to their charities. [See 533.]

#### 113. CHASTISEMENT.

Let punishments be few, and certain, though delayed to give time for offenders to reflect, and for evil passions to cool.

He who discreetly chastiseth one, amendeth many.

*Ed.* God chastises his children for their benefit, and requires parents to spare not the rod, when needful to secure the obedience and subordination of theirs. It is an unscriptural, puerile, and visionary discovery, that all chastisements are needless and injurious. [See 19.]

#### 114. CHASTITY.

*Varle.* Chastity consists in a fixed abhorrence of all forbidden sensual indulgences; a recollection of past impurities with shame and sorrow; a resolute guard over the thoughts, passions, and actions; and a firm abstinence from the most distant approaches of lust and indecency.

*Addison.* Nothing makes a woman more esteemed by the opposite sex, than chastity.

*Roscommon.* Immodest words admit of no defence;

The want of decency is want of sense.

*Ed.* Chastity in words is excellent; in actions, super-excellent; in thought and affection, preëminent; and in private as well as public, a rare jewel that is incomparable.

#### 115. CHEERFULNESS.

Cheerfulness, temperance, and tranquillity are nature's best nurses.

Cheer up; God is wiser and what he was.

*Addison.* Cheerfulness is the best promoter of health. Repinings and murmurings of the heart give imperceptible strokes to those delicate fibres of which the vital parts are composed,

and wear out the machine. Cheerfulness is as friendly to the mind as to the body. It banishes all anxious care and discontent; soothes and composes the passions, and keeps the soul in a perpetual calm.

*Lb.* The cheerful man is not only easy in his thoughts, but is master of his powers and passions. He relishes whatever is good; partakes of whatever pleasures nature has provided for him; and does not feel the full weight of the evils which befall him.

*Lb.* A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.

A cheerful spirit in a time of misfortune, is meat and drink. It is strength to the arm, digestion to the stomach, courage to the heart, activity and happiness to the life. A prosperous man can afford to be melancholy; but if the poor and miserable are so, they are 'of all men most miserable.'

Cheerful looks make every dish a feast.

*Sadney.* Youth will never live to age, unless they keep themselves in breath with exercise, and in heart with joyfulness.

*Sh.* Lay aside life-harming heaviness,  
And entertain a cheerful disposition.

*Lb.* A merry heart goes all the day;  
Your sad, tires in a mile-a.

*Lb.* Wise men ne'er sit and wail their loss,  
But cheerly seek how to redress their harms.

*Rush.* One reason why the Germans seldom die with consumption is, because they are always singing.

To act with energy, we must be cheerful. The only way to escape the evils of life is to rise above them.

*Prof. Park.* It is difficult to say how much of the usefulness of Dr. Emmons had been lost, if he had harbored that anile bigotry which would banish from our spiritual mechanism the lubricating oil of joy, without which the wheels drag, and the machine wears out. A man who could say, when nearly a



century old, "I never took an hour's exercise for the sake of exercise, in my life;" who had studied on an average ten hours a day for more than half a century; such a man would have become a morbid hypochondriac, or an obtuse plodder, unless his mind had received relaxation and tone, and elastic versatile energy, from the use of that gift which distinguishes men from brutes, and sane men from idiots. Indeed, there must have been some such recreation, in order to perpetuate his life through so many eventful periods, amid so many perplexing and fatiguing studies.

A happy temper, like the Æolian harp, sings to every breeze.

The cheerfulness of man prolongeth his days.

Cheerfulness and good nature are the ornaments of virtue.

*Encyclopædia.* A cheerful man will do more business, and do it better, than a melancholy one; besides diffusing happiness every where he goes.

*Montaigne.* The most manifest sign of wisdom is continued cheerfulness; her estate is like that of things in the regions above the moon, always clear and serene.

*Ed.* A cheerful person lives upon hope; a desponding one, upon fear; the one enjoys, the other suffers all things: the life of the one is a scene of vigor and accomplishment; that of the other, of feebleness and defeat; the one makes all around him happy; the other, miserable; while the one pleases God, and honors religion and humanity, the other offends all, injures all, and will at length be cast off by all.

*Ib.* Cheerfulness has its origin and foundation in benevolence. Who would enjoy all beings and things, must first make them good his own.

*Ib.* Cheerfulness is the offspring of piety, the handmaid of health, and the companion of usefulness and accomplishment.

*Ib.* Be cheerful and joyful, always having something in mind sufficiently elevated to make you so.

*Solomon.* A merry heart doeth good like a medicine; but a broken spirit drieth the bones. [See 415.]

#### 116. CHILDHOOD, CHILDREN.

Childhood is like a mirror, catching and reflecting images from all around it.

*Solomon.* Childhood and youth are vanity. *Ed.* Vanity of thought and comprehension; vanity of physical, intellectual, and moral strength; vanity of attainment in experience, observation, wisdom and knowledge; vanity of purpose; vanity of pursuit and employment; — all, all vanity. Happy are those who put off childish things as they advance in years.

*A Child* — God's problem, waiting man's solution.

The child is the mirror of the adult. Men may learn their own nature, by observing the developments of children.

*Thompson, (O.)* Children make a world of care and trouble, and pay for it all as they pass along.

*Ed.* The God above forms children philosophers; but the god beneath afterwards transforms them into skeptics.

*Ib.* Very naughty children become teachers of their parents, somewhat as Gideon taught the men of Succoth. *Jud. 8: 16.*

#### 117. CHIROGRAPHY.

*Burritt.* To correspondents we wish that elevated attainment of moral honesty, a disposition, not a capacity, to write a fair, open, honest hand. An unintelligible, slovenly chirography would seem to be the original sin of genius, not the mark of it, as some seem to suppose. We would duly appreciate every premonitory symptom of genius, but for the life of us we can see no finger-prints of Divine inspiration in a bush-fence of hieroglyphics as illegible as snail-tracks on the sea-beach.

Unintelligible language and chirography are lanterns without a light.

#### 118. CHRIST JESUS.

*A Description of the Person of Jesus Christ, said to have been found in the ancient manuscript sent by Publius Lentilus, President of Judea, to the Senate of Rome.*

There lives at this time in Judea a man of singular character, whose name is Jesus Christ. The barbarians esteem him a Prophet; but his followers adore him as the immediate offspring of the Immortal God. He is endowed with such unparalleled virtue, as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall

and elegantly shaped; his aspect amiable and reverend; his hair flows in those beautiful shades which no united colors can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head. His dress is of the sect of the Nazarites. His forehead is smooth and large; his cheek without either spot save that of lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick, and suitable to the color of his head, reaching a little below his chin, and parting in the middle like a fork; his eyes are bright, clear, and serene; he rebukes with mildness, and invites with the most tender and persuasive language; his whole address, whether word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently; and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is very modest, temperate, and wise. In short, whatever this phenomenon may turn out in the end, he seems at present to be a man of excellent beauty, and Divine perfections, every way surpassing the children of men.

*Ed.* Whether the above description was ever sent to the Senate of Rome or not, it has some very striking resemblances to the original.

*Ed.* Christ had the proper works assigned him to develop his perfections. He was appointed to set an example for the world, and to reflect the pure image of the heavenly. He was born to bear witness to divine truth, and to announce her principles in contrast with all opposing errors. He was sent to lay a foundation for that kingdom of grace and glory, to subserve which, "earth rose from chaos, man from earth."

But his special work upon earth was to make propitiation for sin. He was appointed to give his life a ransom for many, that whosoever believeth on him should not perish, but have eternal life. To redeem men from the curse of the law, he must needs be made a curse for us. His appointment to expose the errors and rebuke the sins and hypocrisy of mankind, raised up the instruments to persecute him unto death. And since he became

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obedient to death, even the death of the cross, his Father raised him from the grasp of death, and hath highly exalted him, and hath given him a name which is above every name; and hath put all things under his feet, and gave him to be head over all things to the church. His titles, of Advocate, High Priest, Captain of our Salvation, Redeemer, Saviour, Head of the Church, Heir of all things, King of Zion, Prince of Peace, Sun of Righteousness, and Alpha and Omega, will eclipse all other honors.

#### 119. CHRIST'S DIVINITY.

*Bonaparte.* The divinity of Christ is an article of mere faith, and upon it depend all the other articles of the Christian system. *This* doctrine once admitted, and Christianity appears with the precision and clearness of algebra; it has the connection and unity of a science. This doctrine, resting on the Bible, best explains the traditions prevalent in the world. It throws light upon them; and all the other doctrines of Christianity are strictly connected with it, as links of the same chain. The nature of Christ's existence is mysterious, I admit; but this mystery meets the wants of man. Reject it, and the world is an inexplicable riddle; believe it, and the history of our race is satisfactorily explained. *Ed.* These were among Bonaparte's last sayings.

*Em.* Christ was hated, opposed, and crucified, not for his humanity, but for his divinity.

*Ed.* Christ claimed divinity, manifested divinity, received Divine worship, fulfilled many Divine prophecies respecting a Divine Messiah, received attestations from heaven of his divinity, and has set up a kingdom that has the strongest marks of divinity. If these sources of evidence, with their signal amplitude and clearness, do not satisfy men of his true and proper divinity, there must be some heart-obliquity.

#### 120. CHRIST'S LOVELINESS.

*Em.* Christ is more amiable than any other person in the universe. There are more amiable qualities uniting in him than in any other person. All human and Divine excellences unite in him. Besides, all his amiable qualities have been more

clearly exhibited than those of any other person. He had been placed in a situation in which no other ever was, or ever will be placed. And situation is necessary to display amiable qualities. He is "the chiefest among ten thousand," "altogether lovely," and his loveliness will ever be unfolding.

#### 121. CHRIST'S LOWLINESS.

*Spring.* Christ was raised from an obscure family in Israel, and was from the humbler walks of life. All his sympathies were with the common people. He knew the heart of the suffering and oppressed, and was touched with the feeling of their infirmities. Of the same character were his apostles, and the principal teachers of his religion.

*Young.* Darkness his curtain, and his bed the dust,  
When stars and sun are dust beneath his throne.

*Ed.* The lowliness of Christ appears in his becoming incarnate, in the self-denial he practised, the companions he chose, the services he rendered, the reproaches he bore, and the persecutions and evils he meekly endured.

#### 122. CHRIST'S PREACHING.

*Em.* Christ aimed directly at the hearts of his hearers. He knew the heart, and was able to speak to the heart of each individual. This gave his preaching irresistible force and energy. He was also a moving preacher, and able to convey his own views and feelings to the minds of his hearers. All his affections were pure and clear as the crystal stream. His heart was a flame of love. His soul was all sensibility. His life was immaculate innocence; and more of heaven sat on his countenance, and sparkled in his eye, than ever shone in the face of Moses, or the face of Stephen. With such views, such feelings, and such heavenly appearance, could he fail to speak with astonishing solemnity and pathos? "Never man spake like this man."

#### 123. CHRISTIANITY.

*Em.* There is not a single spot between Christianity and atheism, upon which a man can firmly fix his foot.

*Ib.* The Gospel bears a Divine signature, which it is not in the power or art of man to counterfeit.

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*Young.* A Christian is the highest style of man.

#### 124. CHRISTIANITY, ITS OWN DEFENCE.

*Em.* The best way to defend the Gospel against its adversaries, is to exhibit its essential and peculiar doctrines in the plainest and fullest manner. This is, indeed, contrary to the practice of many, who labor to prune it of its peculiar doctrines and duties as much as possible, and to bring them down as near as they can to the level of mere natural religion. Locke, Barrow, Clarke, Price, Priestley, and all the liberal and lax divines in Europe and America, who have employed their superior learning and ingenuity in defending Christianity against Infidelity, have generally passed over the internal evidence of the Gospel, and principally insisted upon its external evidence, drawn from miracles, prophecies, and profane history. But this external evidence is not well adapted to carry conviction to common people, who are incompetent to see its weight. Though this kind of evidence is well suited to stop the mouths, and refute the objections of learned gainsayers; yet the internal evidence of the divinity of the Gospel, drawn from its own peculiar doctrines and duties, is far more plain and convincing to people in general. Wherever these holy and sublime doctrines and duties have been clearly and fully preached, they have convinced thousands of their truth and divinity, and transformed them into cordial believers and zealous defenders of the Gospel. Paul says, that he and the other apostles, by the manifestation of the great truths of the Gospel, commended themselves to every man's conscience in the sight of God. The plainer the Gospel is preached, the more evident it appears to be of Divine original. Those who are the least learned, and of the lowest capacity, are competent to judge of the internal evidence of Christianity; and perhaps nine-tenths of those who have cordially embraced the Gospel, have embraced it upon its internal evidence. (Ms. Ser. Gal. 1: 11.) [See 398.]

#### 125. CHURCH.

*Cowper.* When nations are to perish in their sins,

'Tis in the church the leprosy begins.

*Em.* If any church in the world ought to be called the

*Mother Church*, the church at Antioch ought to bear that name, where the disciples of Christ were first called Christians.

*Ed.* The Church of Christ is destined to shine forth as the sun in its splendor in the life to come, but it will rise out of a very dark cloud. It is marvellous that such perfection should so suddenly spring from such imperfection. Verily it will be said, "What hath God wrought."

*Id.* The nominal church of Christ is a splendid imposition. It is a great swelling vanity, with moral perfection only in pretence. When this ecclesiastical bubble shall burst, the amazing imposition will vanish away. But the true Church of Christ will then arise from the dust of its moral imperfections, and the obscurity of its relative condition, and fulfil its wonderful mission on earth, preparatory to still more astonishing glory in heaven. Then will it appear that God created all things, "To the intent that now unto the principalities and powers in heavenly places might be known *by the Church* the manifold wisdom of God."

#### 126. CHURCH AND STATE.

*Prof. Park.* The pride of the world is superficial, when compared with that of a priesthood flattered with the temptation of wielding the strong arm of civil government, in the enforcement of their own creed. The human soul is too weak to bear a union of the temporal with the spiritual authority.

*Ed.* Wherever the nominal church has assumed civil jurisdiction upon earth, it has always been extremely uncivil and oppressive. Ecclesiastical tyranny has filled a large portion of the world with persecution, lamentation, and woe, from time immemorial.

#### 127. CIRCUMSTANCES, CIRCUMSTANTIAL.

Man is the child of circumstances.

Circumstances alter cases.

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

*Em.* Men may possess great talents, and yet never find a proper opportunity of displaying them to the best advantage. There must be an extraordinary concurrence of circumstances,

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in order to give great men a proper sphere of action. It is only now and then that a scene opens to draw forth the latent energies of a great mind. In the history of the world, we find a few such scenes. There was a time, when God gave one man an opportunity of saving not only his family, but his race. This was the time of the Flood, when Noah was made the father and saviour of the world. There was a time, when whole nations were to be destroyed, to pave the way for the deliverance and prosperity of the church. That was the time of Moses, and that was the opportunity which God gave him to display all his greatness. God appointed a time to destroy the enemies of his chosen people, and strike an awe upon surrounding kingdoms. That was the time of David's glory and triumph. There was a time, when a single man had meditated, and well-nigh accomplished, a design of destroying the whole body of the Jews. That was the time to display the power and virtue of Mordecai. To add no more, there was a time, when a small nation of about a hundred and twenty thousand men, were to gain the empire of the world. This amazing scene was reserved for Cyrus, and gave him an opportunity of displaying all his virtues and talents, and of transmitting the fame of both to the latest posterity. The hand of God is always concerned, not only in giving great men their talents, but also in giving them proper opportunities of exerting them in the service of their Maker and of their fellow-men.

*Ed.* Nature confers genius, education furnishes minds; but circumstances, Divinely controlled, make distinguished men develop their genius, manifest their surprising powers, and invest their deeds with fame. God himself has formed earth's mighty men, to fulfil his own counsels, though they have commonly overlooked his hand and designs.

A remark often strikes, not from its merit, but because it is opportune. Repeated without the circumstances, it loses its power to interest. Aware of this, a clergyman, being requested to publish a discourse upon the day of judgment, delivered in a thunder-storm, assented, on condition they would *print the thunder-storm with it.*



*Ed.* The province of wit lies chiefly in the circumstantial. Description is sublimity, reasoning emits light, but a peculiar and striking combination of circumstances makes amusement.

#### 128. CIVIL GOVERNMENT.

*Em.* Civil government is extremely complicated and extensive. It embraces all the objects in this world, and all the interests and concerns of men in this life. No species of human knowledge is foreign to the business of a statesman, who needs to be universally acquainted with men and things. [See 400.]

#### 129. CIVILITY, CIVILIZATION.

Civility is a kind of universal charm.

The wish of each sex to please each other, seems to have given the first impulse to polished manners, and elegant arts, and thus to lie at the foundation of civilization.

Urbanity and civility are a debt we owe to all men.

#### 130. CLEANLINESS.

Socrates, though primarily attentive to the culture of his mind, was not negligent of his external appearance. His cleanliness resulted from those ideas of order and decency, which governed his actions. The care he took of his health resulted from his desire to preserve his mind free, tranquil, and vigorous.

Cleanliness is next to godliness.

Pollute not your mouth with filthy talk; your nose, with filthy snuff; your lips, with filthy tobacco; your breath, with filthy alcohol; your body, with filthy lusts; nor your manners and morals, with filthy companions.

*Ed.* Cleanliness — the moderate and reasonable tax which society imposes for her favors. When not paid, it should be collected by legal force.

#### 131. CLOWNISHNESS.

*Butler.* A clown is a centaur, man and beast; a crab engrafted on an apple. He was neither made by art nor nature, but in spite of both, by evil custom. He is like Nebuchadnezzar after he had been a month at grass; but will never return to be a man again as he did, for he despises all manner of lives but his own.

*Ed.* Elevated female influence is a capital preventive of

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juvenile clownishness, a fact which all parents ought to know.  
[See 257.]

## 132. COFFEE.

*N. Y. Ev.* It is estimated that forty-five thousand tons of coffee were consumed in the United States in 1840.

*Ed.* Strong coffee and strong tea are "strong drink," and if not "*raging*," they are highly *corroding*. The inventors of these mischievous beverages would have a fearful account to render, should they be held responsible for all the natural evils they have brought upon the human race. The sooner these, with tobacco, opium, and other narcotics, go out of common use, the better. Heaven speed the annihilation of these terrible enemies to man.

## 133. COLD, COLDS.

*Ed.* Whether cold is the absence of all heat, or heat the absence of all cold, or whether both are positives, they are the instruments of immense positive evils.

*lb.* Cold weather — when the mercury is below zero; the wind, cutting; the snow, on its wings; and the human constitution nearly worn out.

*lb.* The best way to cure a cold is, not to catch another.

*lb.* "Starve a fever, and cram a cold," — *i. e.* with *fasting*, because a cold is a fever.

*lb.* Zealously nurse a cold with warm weather, and light and scanty food, till well cured, or *repentance will be upon you*.

*David.* Who can stand before his cold?

## 134. COMBINATIONS, FALSE UNIONS, ETC.

*Ed.* A union of temporal interests often unhappily commingles opposite moral sentiments.

*Em.* Among the various denominations of Christians, there are not a few who are afraid to avow their religious sentiments, and wish to conceal them; and all these are very much disposed to unite together, though they are ignorant how much they differ from each other in opinion. There has been a great deal said and something done lately, in respect to forming a great and general union among those who are known to entertain different opinions concerning the peculiar doctrines of the Gospel. Many

are willing to say, that this is proper, and would have a happy tendency to promote the cause of true religion. But are there not other reasons, which imperceptibly warp their judgment? Do they not doubt the truth of their own religious sentiments? Do they not wish to be countenanced and supported in concealing their doubtful sentiments? Do they not desire to form a strong combination against those who are so presumptuous, as to avow and preach the peculiar doctrines of the Gospel, by which they implicitly condemn their wavering opinions? If this union could be formed, would it not be a union in error, in opposition to truth? Would it not tend to strengthen and increase all the religious errors which now exist, and prepare the way for the spread of infidelity and skepticism? Would it not be a violation of all the precepts of the Gospel, which require Christians to be united in the truth?

*Ed.* False unions have a solemn and explicit rebuke in the Mosaic prudential maxim relative to the corrupt nations of Canaan. [See 148, 963.]

## 135. COMETS.

In different ages, there have arisen persons too great or too good for the times in which they lived; persons like Israel's Prophets, of whom "the world was not worthy." These have been the comets of our moral world.

*Young.* Hast thou ne'er seen the comet's flaming flight?  
Th' illustrious stranger passing, terror sheds  
On gazing nations, from his fiery train  
Of length enormous; takes his ample round  
Through depths of ether; coasts unnumbered worlds,  
Of more than solar glory; doubles wide  
Heaven's mighty cape; and then revisits earth,  
From the long travel of a thousand years!  
Thus, at the destined period, shall return  
He, once on earth, who bids the comet blaze.

## 136. COMMERCE.

Commerce gains credit by carrying civilization and Christianity; but loses by carrying vice, or oppression.

*Ed.* Commerce, when morally contraband, is a nuisance,

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and sooner or later will impoverish. The present gain from such commerce is a stupendous humbug, which has duped millions to their undoing.

## 137. COMMON SENSE.

Fine sense, and exalted sense, are not half so useful as common sense. There are many persons of wit, where there is one man of common sense.

*White.* Common sense is the fundamental rule by which to interpret Scripture.

*Beattie.* Common sense is nature's gift,

But reason is an art.

*Em.* Common sense is not that sense which mankind commonly exercise; but that sense which they all possess, and would always exercise, were it not for the depravity of their hearts.

*Colton.* Common sense punishes all departures from her, by forcing those who rebel into a desperate war with all facts and experience, and into a still more terrible civil war, with each other and with themselves; for we retain both our bodies and our souls, in spite of the skeptics, and find,

"That parts destroy'd diminish not the whole,

Though Berkley take the body, Hume the soul."

*Ed.* Common sense is nature's defence against unjust reasoning.

*Bible.* Why, even of yourselves, judge ye not what is right? [See 490.]

## 138. COMMONPLACE MAXIMS.

A place for everything, and everything in its place. *Wife.* I wish all my family had a place in their *practice* for this maxim.

It is a good rule to have a rule.

*Ed.* God is the only being who has a place for everything, and everything in its place. "His work is perfect."

## 139. COMPANY, COMPANIONS.

Company, like climate, alters complexions.

A man is known by the company he keeps.

*Ed.* Companions imperceptibly convey their spirit and principles to us, in proportion to their intimacy and agreeableness.

He is likely to be in the right road, who is studiously forsaken by all bad company.

*Fr. Pr.* Tell me your company, and I'll tell you what you are. Tell me with whom you go, and I will tell you what you do.

He that lies down with dogs must rise up with fleas.

*Lavater.* You may depend upon it, that he is a good man whose intimate friends are all good, and whose enemies are characters decidedly bad.

*Encyclopedia.* The most agreeable companion is a simple, frank person, without any pretensions to greatness; one who loves life, and understands the use of it; alike obliging at all hours; above all, of a golden temper, and stedfast in friendship. For such a one, we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

*Em.* The inordinate love of company is the thief of time. Those who indulge this disposition lose many precious opportunities of performing the duties of life. If this habit be early formed, it seldom fails of ruining the person through life.

*Fuller.* It is best to be with those in time, that we hope to be with in eternity.

*Henry.* Evil company is the adversary's ground; and they who venture upon it seldom come off without being tempted and snared, as Peter was, or buffeted and abused, as his Master was.

He that sinks into familiarity with persons much below his own level, will be constantly weighed down by his base connections; and though he may easily sink lower, he will find it hard to rise again.

Good company and good conversation are the sinews of virtue.

*Solomon.* He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

*Paul.* Evil communications corrupt good manners. [See 162.]

#### 140. COMPASSION, TENDERNESS.

God's compassion to us should make us compassionate one to another.

Compassionate persons cannot be extortioners.

*Ed.* Compassion is a moral luxury, enjoyed by all good beings, in proportion to their benevolence.

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*Pr.* 12 : 10. "The tender mercies of the wicked are cruel."

*Ed.* They withhold and withstand needful corrections, to the destruction of souls. "Great are thy tender mercies, O Lord." "The Lord is good to all, and his tender mercies are over all his works." *Ed.* Such expressions indicate the infinitude and immutability of that Divine tenderness or compassion, which is so perfect as to be moved by every painful sensation in angel, man, animal, and insect, throughout the whole universe. The tenderness of the kindest mother that ever soothed a child is coldness and roughness, when compared with the tender mercies of our heavenly Father, Saviour, and Sanctifier. Why, then, will not the hearts of sinners melt in godly sorrow, for sins committed against such a God?

*Ed.* Compassion, when holy, is a benevolent, kind, tender sympathy with all sufferers who have a rational or sensitive being, wherever they exist. When only a mere animal affection, and destitute of benevolence, its operations confer more or less inferior happiness. But where connected with true benevolence, it becomes a source of delectable enjoyment. It is, without doubt, one of the cardinal sources of Divine felicity.

#### 141. COMPETENCE.

A competence is all we can enjoy !

O, be content, where Heaven can give no more.

The definition of "enough"

Most persons find a problem tough ;

Perhaps the best one given yet,

Is "something more than one can get."

Competence can be attained only by attention to frugality.

*Young.* Man wants but little here below,

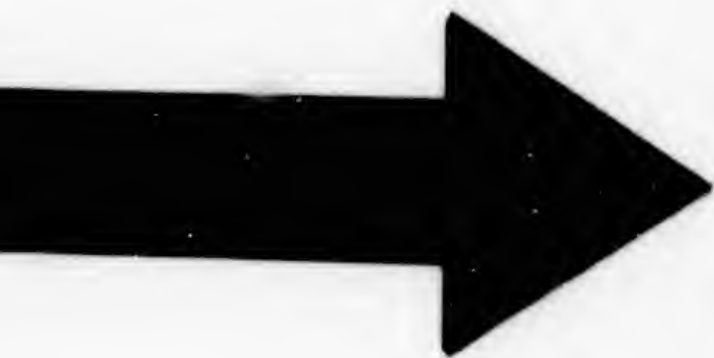
Nor wants that little long.

#### 142. COMPLACENCY.

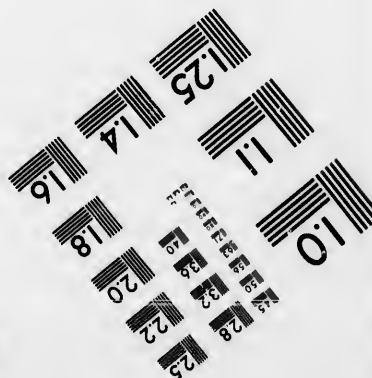
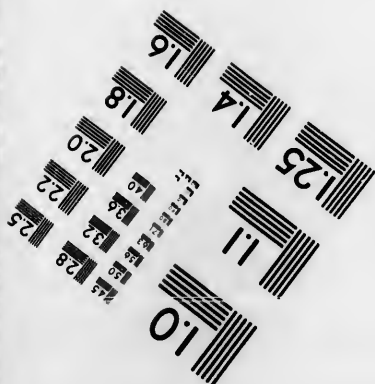
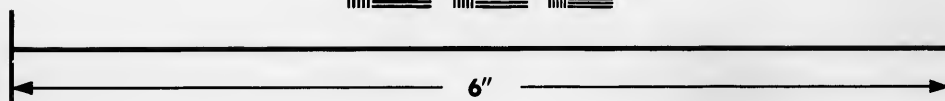
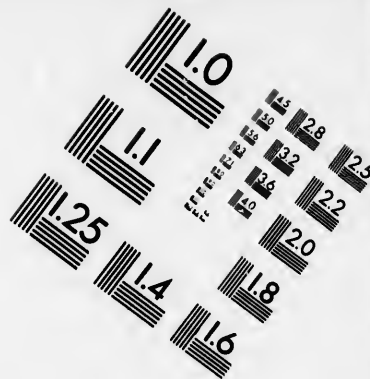
*Ed.* The heedless, improper, and flattering expressions of complacency towards those who merit no Christian fellowship, but rather reproof, have destroyed more souls than Alexander, Cæsar, and Napoleon ever did human bodies. Many professed Christians control their complacency badly.

*Id.* The complacency between the spiritual bridegroom









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and the bride, will answer to the loveliness of Christ, who is "the chief among ten thousand, and altogether lovely," and the ultimate loveliness of the bride, whom Christ intends shall be "without spot, or wrinkle, or any such thing," and inexpressibly glorious.

#### 143. COMPLAINTS, COMPLAINING.

The time spent in complaining would often suffice to remedy the evils complained of.

He that always complains, is never pitied.

*Dr. Campbell.* No man was ever an efficient public servant — a benefactor of nations and of mankind, — against whom there was not more or less of an outcry on the score of violence and severity. When error is confuted, when vice is reproved, when hypocrisy is exposed, the established course is, complaint and an outcry of uncourteousness, uncharitableness, unchristian spirit, and so forth !

*Ed.* More complaints and murmurs have been made against God, than against all his creatures. Genuine gratitude, thanksgiving and praise to him, therefore, must be as pleasing as they are rare in his sight.

*Ib.* The more perfectly a man performs all his duties, the more certain to hear loud and bitter complaints ; and the more persevering he is in the performance of his duties, the more sure to receive calumny and reproach. Our Saviour's life and precepts unite to show that this evil world is an enemy to grace.

*Ib.* To complain and murmur during this life, and curse and blaspheme during the life to come, must constitute very *unlovely*, as well as unholy and unhappy creatures. "Why will ye die, O house of Israel." [See 688, 792.]

#### 144. COMPLIMENTS.

Insincere compliments are either flattery or hypocrisy.

*Ed.* Compliments are prone to craze. Few persons can bear them, and the truly compassionate, therefore, will avoid inflicting them.

#### 145. COMPOSING.

Many persons write worse than they would, by straining to write better than they can.

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A clergyman, after having preached, acknowledged to Judge Niles that some how or other, he failed to get into his subject, while writing the discourse. The Judge replied, That is not the difficulty, the subject *never got into you*.

*Chalmers.* There is much wisdom in the following reply of Dr. Johnson to the question, whether, ere one begin to compose, he should wait for the afflatus, which is deemed by many the whole peculiarity of genius. "No, sir, he should sit down doggedly," was the answer of that great moralist. Whether it be composition, or any other exercise of scholarship, I would have you all sit down doggedly, lest the afflatus never come. *Ed.* One sense of doggedly is "*obstinate resolution*," which trait of the dog it will do to cherish, if we are careful so to avoid others as to become neither *doggyish*, nor *doggerel* writers.

A foolish sentence, put upon paper, sets folly on a hill, and is a monument of perpetual infamy.

*Ed.* The two following are good rules in composing.

1. Have something to write.
2. Write something. [See 1013.]

#### 146. CONCEALMENT, CLOAKS, ETC.

Vice lives and thrives by concealment.

*Dr. Bellamy*, when partially deranged, was once asked to confide some business to a person named, which the Doctor promptly declined, adding, "He is a mysterious character, and a mysterious character is always a dangerous one." Judge Reeve, of Litchfield, remarked upon this saying, that "It was the sanest he ever heard uttered by an insane person."

*Ed.* Selfishness and malevolence seek the drapery of benevolence and beneficence, to hide their nakedness and deformities — thus doing homage to moral virtue.

*Is.* Have a steady eye to openness and concealment, if you would discern between the true and the false in religion, morals; and friendship.

*Is.* Providence and Time are the greatest temporal enemies of concealment. These enemies are perpetually rending and annihilating cloaks of iniquity.

*Is.* Either time or hastening eternity will soon reveal all

the secrets of unrighteousness. The more present concealment, the more future and eternal publicity. Hence nothing but the sin, equals the folly and shame of concealing crimes and faults. 'Confess and forsake,' is the true honor, happiness and glory of transgressors. [See 208, 438.]

#### 147. CONCORD, HARMONY, UNITY.

Unity is the bond of strength.

*Ed.* The strength of the Christian system lies in the complete harmony that runs through all the doctrines, duties, promises, threats, predictions, and statements of revealed religion. "Great is the truth, and must prevail."

*Ib.* The union between Christ and his redeemed bride, will be more intimate and blessed than any of the other unions between God and his creatures.

*Ib.* Nothing in the creation can compare with the unity of the Godhead. The Father, Son, and Spirit have been, from eternity, associated in the most extensive, complicated, wise, benevolent, and glorious design of creation and redemption that is conceivable. Infinite, natural, and moral perfection, and protracted, inviolable coöperation and friendship, unite to constitute the perfection of the Divine unity. There is import in the phrase, "*God is one.*"

#### 148. CONCORD, SPURIOUS.

*Spring.* The Pharisees were formalists: the Sadducees were infidels; the Essenes were enthusiasts and mystics, deeply imbued with the Philosophy of the Platonic school, and regarding even their own law as a mere allegorical system of mysterious truths. But like Herod and Pilate, all these mutual sects forgot their mutual and minor alienations, in their absorbing enmity to the Gospel of Christ.

Devil with devil damn'd firm concord hold:

Men only disagree, of creatures rational.

*Ed.* So the Muse. But many seem confidently to imagine, that these disagreements among men, and all mundane wars, will soon be overcome, by virtue of the grand discovery or invention to "*agree to disagree*" in morals, and especially in religion. And when all professedly evangelical, and semi-evan-

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gical denominations, "firm concord hold," with each other, on the plan to *agree to disagree*, many seem confident that the United Church will be "terrible as an army with banners," and at once make conquest of the world. But if the policy to agree to disagree in religion should prove to be of the same nature as the concord of fallen spirits, the world may witness one more *base and formidable ecclesiastical combination*, before the millennium. [See 134, 963.]

## 149. CONDITION.

External condition is a poor index of happiness.

*Pope.* Honor and fame from no condition rise ;

Act well your part — there all the honor lies.

*Ed.* Present condition is nothing — moral character everything.

## 150. CONFESSION.

*N. Howe.* Next to being always in the right, is to confess the wrong.

*Ed.* *Confessional* — A corruption of the word *confession*, and especially of the *thing*.

*Ib.* Who ingenuously confesses his fault to the offended, either mitigates or takes away the offence.

## 151. CONFIDENCE, CONFIDING.

Confidence is the companion of success.

Every Christian should have strong and abiding confidence in God, that what ought to be done can be done, and *help with all his might to do it*.

Confide not in him who has once deceived you.

Confide your faults and follies to but few, lest your confidence prey upon your credit.

*Ed.* Trust in man as far as you must, but give your confidence to Him who cannot lie.

## 152. CONFUSION.

*Ed.* Many persons, whose hearts are confused with unbelief, are prone to charge confusion upon the preachers of truth, and even upon the Scriptures of truth, like the Welsh preacher, who, while expounding Scripture, came to a difficult passage, and remarked, "St. Paul appears very *confused* here, my brethren."

Everything, when blended together, turns to a wild of nothing.  
*Ed.* Many discourses resemble such a wilderness.

*Job*, 10 : 15. "I am full of confusion." *Ed.* This is bad ; to be filled with distraction, is worse ; but to be full of *mischief*, is the superlative.

Unbidden guests know not where to sit down, and soon find themselves in deep confusion.

*Ed.* "What is the order of the day in Rhode Island?" said one to Rev. Thomas Williams, who replied, "For everybody to *give orders*, and nobody to *obey*."

*Ed.* The confusion of the worst times on earth is order, compared with the confusion of hell. Weeping, wailing, gnashing of teeth, cursing, reviling, blaspheming, and the like, will constitute a reign of terror. Those who sow to the wind here, will reap the whirlwind hereafter.

#### 153. CONGRUITY.

Every man should act conformably with his character and station. *Ed.* What if his character is bad, and his station a nuisance?

*Ed.* God's universal plan takes in all the incongruities in the universe, and turns them into shades to adorn the picture. "Nothing can be put to it, nor anything taken from it." [See 161.]

#### 154. CONQUEST.

*Ed.* The most valorous conquest is to overcome the world, the flesh, and the devil.

*Ib.* If a victory is to be measured by the power and stratagem of the enemy, he is the great Victor who made the devil flee.

*Ib.* The conquest of Canaan, by Moses, Joshua and others, was by Divine command, which was their excuse for inflicting dire and heart-rending calamities upon those corrupt nations, who had forfeited their lives and privileges. But few conquerors have such an apology for the use of the sword.

#### 155. CONSCIENCE.

Conscience is the universal court of equity.

Conscience is the inner chamber of justice.

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Your conscience and looking-glass will tell you what none of your friends will.

*Varle.* Conscience is the best of friends or worst of enemies in creation.

He that loses his conscience has nothing that is left worth keeping.

The jewel of a good man is a good conscience.

It is desirable to satisfy others; much more so to satisfy ourselves.

Nothing can pacify an offended conscience, but that which satisfies an offended God.

Take care to keep a good conscience, and leave to others the care of keeping your good name.

A clear conscience fears no accusation.

Conscience is not the executor of Divine justice, but the guilty soul's accuser.

*Dickens.* There is a Sunday conscience, as well as a Sunday coat; and those who make religion a secondary concern, put the coat and conscience carefully by, to put on only once a week.

*Ed.* Conscience is a counsellor that should never be dismissed.

#### 156. CONSCIENCE DEMANDS OBEDIENCE.

*Bowen.* The requisitions of conscience are unlimited, perfection being the only standard placed before us.

*Varle.* The greatest deference, and precise obedience, are due the commands of conscience.

*J. Q. Adams to his Son.* Your conscience is the minister plenipotentiary in your breast. See to it, that this minister never negotiates in vain. Attend to him in opposition to all the courts in the world.

*Paul.* Herein do I exercise myself to have always a conscience void of offence.

#### 157. CONSCIENCE, LIABLE TO IMPOSITION.

*Spring.* Conscience may be so blinded, as to lead a man sincerely to do what is abomination in the sight of God. He may act from prejudice, selfishness, and malevolence; and the



time may come, when, notwithstanding all the convictions of his conscience, like Saul of Tarsus, he may bewail the madness of his spirit, and see that he was altogether without excuse.

*Pascal.* We never do evil so effectually as when we are led to do it by a false principle of conscience.

*Napoleon.* There is no class of men so difficult to be managed in a State, as those whose intentions are honest, but whose consciences are bewitched.

#### 158. CONSCIENCE PURSUES THE GUILTY.

*D. Webster.* There is no evil which we cannot face or fly from, but the consciousness of duty disregarded.

*Ib.* A sense of duty pursues us ever. If we take to ourselves the wings of the morning, and dwell in the utmost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light, our obligations are yet with us. We cannot escape their power, nor fly from their presence. They are with us in this life, will be with us at its close; and in that scene of inconceivable solemnity, which lies yet farther onward, we shall still find ourselves surrounded by the consciousness of duty, to pain us wherever it has been violated, and to console us so far as God may have given us grace to perform it.

*Ed.* There is no emancipation from a guilty conscience, but deliverance from sin.

*Landon.* Deep in the heart is an avenging power,  
Conscious of right and wrong. There is no shape  
Reproach can take, one half so terrible,  
As when that shape is given by ourselves. •  
There is no wretchedness like self-reproach.

*Sh.* Who would bear the whips and scorns of time,  
The oppressor's wrong, the proud man's contumely,  
The pangs of love despised, the law's delay,  
The insolence of office, and the spurns  
That patient merit of the unworthy takes,  
(When he himself might his own exit make,  
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To grunt and sweat under a weary life ;  
 But that the dread of something after death, —  
 The undiscovered country, from whose bourn  
 No traveller returns, — puzzles the will ;  
 And makes us rather bear those ills we have,  
 Than fly to others that we know not of ?  
 Thus conscience does make cowards of us all.

*Ib.* Conscience is a thousand swords.

*Varle.* Conscience has a thousand witnesses, and is next to God in judgment.

#### 159. CONSCIENCE AIDS THE JUST.

*Varle.* A good conscience is to the soul what health is to the body. It preserves a constant serenity within us, and more than countervails all the calamities and afflictions that can befall us.

As health is the paradise of the body, so a good conscience is the paradise of the soul.

*Paul.* Our rejoicing is this, the testimony of our conscience.

*Ed.* Conscience rewards her obedient subjects and servants better than any other earthly master, external or internal. The righteous have a perennial source of exquisite internal joy which the world can neither give nor take away.

#### 160. CONSIDERATION.

*Ed.* Proper consideration will do that for vice, which patent medicines *promise* for disease.

*Ib.* Human consideration, like a jumping horse, is almost always to be found out of the right place. God requires us to "consider that the Lord he is God," and to "consider his wondrous works," and their own ways. He laments that they will not "consider their latter end." And he complains of them that "they consider not in their hearts that he remembers all their wickedness." These most important objects are the last ones that mankind are disposed to consider. But "God has made his wonderful works to be remembered ;" and if men *will* not attend to them here, they *shall* attend to them hereafter, when consideration will be *painful beyond all present anticipation or conception*. [See 791.]

## 161. CONSISTENCY.

Consistency, thou art a jewel.

*Em.* Somewhere there must be a system of Divine truth that is consistent with itself, with facts, with common sense, conscience, and the Bible.

*Ib.* Consistency is the beauty and ornament, if not the essence of good preaching. This arises from considering the relation which one truth bears to another, and which each bears to the whole counsel of God.

*Henry.* In all God's providences, it is good to compare his word and his works together; for we shall find a beautiful harmony between them, and that they mutually illustrate each other.

God's universe has a perfect symmetry. Sin has covered, but not annihilated, the harmony that fills heaven, and will yet fill the earth with ecstasy.

*Ed.* Consistency is a kind of Century-plant, whose blossoms are far between; or a bird of paradise, that seldom is seen alighted upon the earth.

*Ib.* Truth maintains a constant warfare, offensive and defensive, against all error, but knows no civil war. No self-evident principle is clearer, than that truth is, and ever must be, harmonious in all its parts. Facts always confirm each other. Mathematical truths have no power to subvert moral truths. [See 153.]

## 162. CONTAGION, CONTAMINATION.

One scabbed sheep infects the whole flock.

*Ed.* Men are thrown into a panic by physical contagion; but run into moral contamination, inconceivably more loathsome, abominable, and dangerous, without fear or hesitation. In this respect, they are as wise as doves, who are devoid of wisdom, and as harmless as those serpents, who are sure to bite and poison.

*Ib.* There is a single source of contamination in the United States, which most of our leaders strangely and obstinately overlook, that has already spoiled the beauty, and tarnished the glory, and jeopardized the vital interests of the nation. Some

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of us call it the "corner-stone of American liberty and happiness," but all the rest of the world know it to be like a millstone around one's neck in the midst of the sea. American slavery will soon sink all who uphold it, in infamy deep and dire. [See 139.]

## 163. CONTEMPLATION.

*Coeper.* Therefore in contemplation is his bliss,  
Whose power is such, that whom she lifts from earth  
She makes familiar with a heaven unseen,  
And shows him glories yet to be revealed.

*Ed.* Contemplation, Consideration, and Meditation on things heavenly and divine, three duties and privileges strangely neglected by mankind. They are the essence of rationality, the imperative demand of wisdom, and, to the virtuous, they give most exquisite enjoyment. Why has God taken so much pains to reveal the general resurrection and judgment, the glories of heaven and miseries of hell — the prospective view of redemption and eternal progression, and other marvellous objects of faith, but to invite and encourage contemplation?

## 164. CONTEMPT.

Sneers are the blasts that precede quarrels.  
None but the contemptible fear contempt.

Contempt is the best return for scurrility. *Ed.* Our Saviour taught and practised another and better way, — that of silence, and overcoming the evil with good.

*Franklin.* Christianity commands us to pass by injuries; policy, to let them pass by us.

Hate injures not others: it is contempt that does the mischief.

Since nothing is so intolerable as contempt, beware how you inflict it.

Contempt is the sharpest reproof, seldom the most salutary.

*Ed.* Be not indifferent to contempt, even from very ordinary people, but rather look well to the cause of it.

*Ab.* Some contempt is "beneath contempt," like the kicking in the following anecdote. Mr. A., a large man of great strength and self possession, well versed in law, and quite influential, while bearing down upon his opponents in town meet-

ing on an exciting question, received a violent kick from Mr. B., a very small and passionate man, of the opposite party. Mr. A. received the somewhat painful insult with all the self-possession of a Talleyrand, and took no notice of it, but finished his speech. On reflection during the night, Mr. B. was led to fear that the mildness of Mr. A. was only a calm before a storm; and early next morning, fearing a legal summons, hastened to the house of Mr. A. and said to him, "I am very sorry about that affair yesterday; I was a good deal excited, and I thought I would come down this morning and settle it." "What do you refer to?" said Mr. A. "Why I kicked you, you know, yesterday, in town meeting." "Did you?" said Mr. A., "I didn't know any thing about it."

*B.* Some professed Christians cherish contemptuous feelings towards persons belonging to rival professions, rival denominations, and those possessing disagreeable manners. Among these, they commonly include their personal enemies. With such feelings, they are very prone to form a habit of backbiting. Their contemptuous denunciations place them on a level with those they reproach. This practice ruins their influence to do good, and makes them unworthy of Christian fellowship themselves. One such sinner destroyeth much good, and brings immense reproach upon the cause of truth which he professes to advocate. It is impossible to measure the evils which one influential person may do in a neighborhood and society, who falls into this mischievous error. [See 840.]

## 165. CONTENTMENT.

A contented mind is a continual feast.

Contentment is perpetual riches and honor.

*Addison.* Contentment produces, in some measure, all those effects which the alchymist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing by banishing the desire of them. If it cannot remove the disquietudes arising from a man's mind, body, or fortune, it makes him easy under them.

*Swain.* That lovely bird of paradise, *Christian Contentment*, can sit and sing in a cage of affliction and confinement, or

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fly at liberty through the vast expanse, with almost equal satisfaction ; while "Even so Father, for so it seemeth" good in thy sight," is the chief note in its celestial song.

*Socrates.* Contentment is natural wealth ; luxury, artificial poverty.

Content is the philosopher's stone, that turns everything it touches into gold.

It is a great blessing to possess what one wishes. An ancient philosopher replied, It is a greater, not to desire what one does not possess.

He is not poor that hath not much, but he that wants more. Want lies in wishing. He lacks most that desires most. He is richest who does not covet, and desires least. The most contented are the most happy.

*Seeker.* A contented heart is an even sea, in the midst of all storms.

*Sh.* Poor and content is rich, and rich enough ;  
But riches, endless, is as poor as winter,  
To him that always fears he shall be poor.

*Ed.* The way to be contented is to have and properly execute a firm purpose to get and do the greatest possible good. Nothing short of this can fill the heart of a moral agent with content.

He who is contented, and master of himself, in a homely retreat, with a little, enjoys the wealth and curiosities of the world, better than the rich and powerful who possess them.

The happiest are those, who, in the things of this life are content with food and raiment ; — not luxuries, but food ; not ornament, but raiment.

The ambition of acquitting yourself well in your present station, is more noble than the greatest efforts to rise above it.

The way to have all you want, is to want only what you can have.

*Wilbye.* There is a jewel which no Indian mine can buy,  
No chemic art can counterfeit ;  
It makes men rich in greatest poverty,  
Makes water wine, turns wooden cups to gold ;

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Seldom it comes, to few from heaven sent,  
That much in little — all in nought — *Content*.

*H. K. White.* Content can soothe, where e'er by fortune placed,  
Can rear a garden in a desert waste :  
This is the charm by sages often told,  
Converting all it touches into gold.

*Lady Manners.* Contentment, rosy dimpled fair,  
Thou brightest daughter of the sky ;  
Why dost thou to the hut repair,  
And from the gilded palace fly ?  
I've traced thee to the shepherd's cheek,  
I've marked thee in the milk-maid's smile ;  
I've heard thee loudly laugh and speak,  
Amid the sons of want and toil.

But in the circles of the great,  
Where fortune's gifts are all combined,  
I've sought thee early, sought thee late,  
Yet ne'er thy lofty form could find.

Since then from wealth and pomp ye flee,  
I ask but competence and thee. [See 424, 574.]

## 166. CONTRACTS.

Whenever you buy or sell, let or hire, make a definite bargain, and never trust to the flattering lie, "*We shan't disagree about trifles.*"

The best contracts are covenants to do good, depending upon God. [See 62.]

## 167. CONTRASTS.

*Ecclesiasticus.* All things are double, one against another. Good is set against evil, and life against death ; so is the godly against the sinner, and the sinner against the godly. Look upon all the works of the Most High, and there are two and two, one against another.

*Pythagoras.* If there be light, then there is darkness ; if cold, then heat ; if height, depth also ; if solid, then fluid ; hardness and softness ; roughness and smoothness ; calm and tempest ; prosperity and adversity ; life and death.

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*Harris.* The periods of nature and of human affairs, are maintained by a reciprocal succession of contraries.

*Prof. Park.* As in the human body there are antagonist muscles, so in the spirit hope finds its opposite in despair; joy, in sorrow; confidence, in fear; in short, every emotion has its correlate; and one cannot be fully understood apart from its connection with the other.

*Ed.* There is nothing like contrasts to impress natural and moral truths and beauties. We best see the beauties of holiness, by viewing them in contrast with the deformities of sin. The moral excellence of righteousness is impressed by the turpitude of unrighteousness. Contrasts are not mere *reflectors*; they are *magnifiers*. Solomon, the wisest man, and David, one of the most distinguished statesmen and poets of antiquity, made more use of contrasts, in illustrating truth, than of any if not all things beside. In nothing does the wisdom of God appear more glorious and impressive, than in devising the manifold and astonishing contrasts that appear in the plan of creation and redemption. These contrasts have been used for the most valuable purposes in this life, and will be forever used for still more valuable and important purposes in the life to come. To sweep away these natural, moral, and manifold contrasts, as the ignoble wicked desire, would be to annihilate the most essential means of progress, and remove the substantial productions of Divine wisdom.

#### 168. CONTRAST AMONG MEN.

*Secker.* Now, the world judges the godly; *hereafter*, the godly shall judge the world.

*Ed.* In the life that now is, the righteous are the downtrodden, the crushed, the persecuted, the afflicted, the hated, for Christ's sake; and the wicked are the possessors of the power, wealth, honors, and popular influence of the world. In the life to come, the wicked (however gigantic in intellect) will be the poor, the miserable, the abject, the inheritors of "shame and everlasting contempt;" while the righteous will be "the bride, the Lamb's wife," the possessors of the treasures of the universe, the "kings," the "priests," the nobility of creation.



## 169. CONTROVERSY.

When Greek meets Greek, then comes the tug of war.

*Em.* Just definitions, like just descriptions, either prevent or put an end to disputes.

*Beecher.* The opinion, that controversy is of no use, because disputants seldom convince each other, is derived from a very limited view of the subject. It is nearer the truth to say, that no great advance has ever been made in science, religion, or politics, without controversy. And certain it is, that no era of powerful theological discussion has ever passed away, without an abiding effect in favor of truth. The discussions of Augustine, of Luther, and of Calvin, are felt to this day; and the controversial writings of Edwards have been to error, what the mounds and dykes of Holland have been to the sea.

Religious contention is Satan's harvest. *Ed.* Not always. When Paul and Stephen contended with errorists, (Ac. 6: 9, 10, and 9: 29, and 19: 8-10,) religious controversy was Satan's *blast*, instead of *harvest*. Persons of a perverse heart, however, are prone to lose their reason when they engage in controversy.

A man is always in a hurry to defend his weak side.

*Ed.* Defend truth, by the truth, and truth will embrace you as an ally.

*Ib.* Persons opposed to all religious controversy, are the ones whose religion will not bear the examination of thorough, searching controversy. A controversialist who stings his adversary, adds to his energy and venom.

To confute an opponent is not always to convince him, even if he be fair-minded. He may have convictions deeper than his arguments, and the latter not duly investigated.

*Scott.* Those who will have the last words in dispute, seldom have truth on their side.

Controversy with a man without principles, is like pulling hair with a man who is bald. [See 242, 305.]

## 170. CONTROVERSY, RELIGIOUS.

*Em.* Religious disputes may be of great service to the cause of truth. Our Saviour, who declined all other controversies, frequently disputed upon religious subjects. Paul encountered

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the Athenian philosophers, and refuted their subtle objections against Christianity, by fair reasoning. And it appears from the history of the Church, that the pen of controversy has been successfully employed, from age to age, in defending and propagating the pure doctrines of the Gospel.

*D'Alembert*, the celebrated infidel, speaking of the Protestant Reformation, says: The new doctrines of the reformers, defended on one side and attacked on the other with that ardor which the cause of God, well or ill understood, is alone able to inspire, equally obliged their defenders and their opponents to acquire instruction. Emulation, animated by this powerful motive, increased all kinds of knowledge; and light, raised from amidst error and dissension, was cast upon all objects, even such as appeared most foreign to those in dispute.

*Ed.* Private piques, hatred, envy, etc., the hinge of many theological controversies, which excite wonder only because this fact is unseen.

#### 171. CONTROVERSIES SOMETIMES UNPROFITABLE.

Foolish controversies are among Satan's devices, to prevent practical godliness, by making us puzzle our *heads*, when we should be inspecting our *hearts*.

To shoot at crows is powder thrown away.

*Em.* You can never throw a man down who stands upon nothing.

*Ed.* It is in vain to contend with persons minus in first principles.

*Ib.* Those controversies are always contemptible, and commonly unprofitable, though vastly the most common, where both parties claim the truth, and truth disclaims both.

#### 172. CONVERSATION.

*Lavater.* The freer you feel yourself in the presence of another, the more free is he. Who is free, makes free.

*Ed.* As a servant is the most active when laboring for himself, so conversation is usually the most brisk when the subject is *autobiography*.

Common conversation is the best mirror of the heart.

Conversation makes a man what he is.

He who converses with nobody, knows nothing.

*Lord Bacon.* Reading makes a full man; conversation, a ready man; and writing, an exact man.

*Clarendon.* Counsel and conversation is a second education, that improves all the virtue and corrects all the vice of the former, and of nature itself.

*Temple.* The first ingredient in conversation is truth; the next, good sense; the third, good humor; and the fourth, wit.

By reading, we enrich the mind; by conversation, polish it.

Evil communications corrupt good manners.

Nature's gifts begin a man, education enlarges, conversation finishes him.

Conversation is of great moment; manners, humors, nay opinions are hereby insensibly communicated.

*Em.* Words are the medium of all that social intercourse which unites the interests and promotes the happiness of all the human race. But in order to derive any real benefit from common conversation, men must honestly speak the truth one to another.

#### 173. CONVERSION.

Giving the heart and life to God is the hardest, easiest thing in the world. It is like a secret in arithmetic, exceedingly hard till discovered; and then so easy, that we are amazed that we did not understand it before.

*Secker.* It is a greater favor to be converted, than to be created; yea, it were better for us to have *no* being, than not to have a *new* being.

*Ed.* *Conversion* — A duty, indispensable, to be performed; an event of Providence, to be prayed for; and a change to be effected by believers with the use of means; but what makes it the *enigma of revealed religion*, is the *nature* of the change. [See 793.]

#### 174. CONVICTION.

*Em.* It is one of the last things of which sinners are convinced, that all the struggles and strivings of the carnal mind are utterly in vain, and that while in the flesh they cannot

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please God, and appease his wrath. But of this the Spirit of God convinces them before he changes their hearts.

No man ever truly believed, who was not first made sensible of unbelief.

*Ed.* Conviction used to be a conviction of deserving the second death, accompanied by the death of all false grounds of hope. So Paul died, being slain by the law. So the Pentecost converts were pricked in the heart, and died. But conviction now extensively means a conviction that we wish to escape future punishment, accompanied by a hope that we are in the way to heaven.

## 175. COPIOUSNESS.

A young clergyman having preached for Dr. Emmons, solicited remarks. The Doctor asked him if he ever expected to preach again; and on being answered in the affirmative, the Doctor added, "I wonder where you'll go to find a subject, for you have preached about everything to-day."

*Ed.* The best theme for copiousness is *autobiography*, if we may judge from late popular speakers.

## 176. COUNTENANCE.

*Milton.* Your thoughts close, and your countenance loose, you will go safely over the world.

*Chesterfield.* A cheerful, easy, open countenance will make fools think you a good-natured man, and make designing men think you an undesigning one.

*Isaiah.* The show of their countenance doth witness against them.

*Sh.*

There's no art

To find the mind's construction in the face.

*Ed.* *Countenance* — Nature's mirror of the mind within, which reveals more of our secrets to critical observers than we are apt to believe.

*Ib.* The flushing of the blood in the face, is a Divinely established method of daguerreotyping passion and guilt.

*Ib.* *The Daguerreotype Artist.* He catches a perfect glimpse of our present countenance, and stereotypes it for posterity, in

spite of the changes which time is annually producing, or the spoliation which death may at any time effect in the original.

## 177. COUNTERACTION.

*Ed.* That is a kind and wonder-working Providence which sometimes counteracts the tendency of vice, and makes it punish and cure itself.

*Ib.* Over-action frequently occasions counteraction; as Haman's cruelty; and excessive eating, drinking, and labor.

*Ib.* Men and devils act, but God counteracts, and makes both the actions and counteractions fulfil his purposes.

## 178. COUNTERFEITS, COUNTERFEITING.

There are no counterfeits of what is worthless.

*Ed.* Counterfeit money is a bad thing, counterfeit character is worse; but counterfeit religion is of all things the most abominable and dangerous.

## 179. COURAGE.

When Chrysostom had offended the Empress Eudoxia, and received from her a threatening message, he answered, Go tell her I fear nothing but sin.

What is the courage of a soldier? Brawny muscles, inflexible will. What is Christian courage? Trusting in God, in the midst of dangers.

*Macbeth.* I dare do all that may become a man;

Who dares do more, is none.

*Em.* It requires great courage and self-denial to stand up for God, and speak on his behalf, in maintaining the great and precious truths which he has revealed in his Word, and which are every day and everywhere spoken against.

*R. M. T. Hunter, (M. C.)* It requires far more courage to resist the war-cry, than to yield before it. It requires more moral firmness, and greater qualities of mind, to withstand the first outbursts of popular fury, and calmly to appeal to the sober second thought of a reflecting people, than to be the hero of an hundred battle-fields.

*Ed.* Dare to do your whole duty. This makes the true hero.

It is a noble courage to know how to yield. [See 82, 809.]

## 180. COURTESY.

*William Wirt to his Daughter.* The way to make yourself pleasing to others, is to show that you care for them. Let every one see that you care for them, by showing them what Sterne so happily calls "the small, sweet courtesies of life"—those courtesies in which there is no parade; and which manifest themselves by tender and affectionate looks, and little kind acts of attention—giving others the preference in every little enjoyment at the table, in the field, walking, sitting, or standing. This is the spirit that gives to your time of life, and to your sex, its sweetest charms. It constitutes the sum total of all the witchcraft of woman. The seeds of love can never grow but under the warm and genial influence of kind feelings and affectionate manners. Vivacity goes a great way in young persons. It calls attention to her who displays it; and if it then be found associated with a generous sensibility, its execution is irresistible. On the contrary, if it be found in alliance with a cold, haughty, selfish heart, it produces no farther effect, except an adverse one.

Courtesy on one side only lasts not long.

Men in general are willing to be led, if they are led courteously.

Less of your courtesy, and more of your coin, would render many persons more acceptable.

Do not mislead yourself by expecting more attention, courtesy, and confidence than you show. *Ed.* Unless you are *doing something*.

*Ed.* Courtesy to a literary man, a Christian, or even a man of active business, consists in promptly appearing at their call in the attire that happens to be on, and in preparing them a meal in the least possible time; not in preparing the most kinds and best quality of food. When dandies call, deck; when sensualists, cook, if you would please.

*It.* Christian courtesy, founded in true benevolence, and guided by scriptural rules, is adapted greatly to promote the happiness of society, and prepare the way for revivals of pure and undefiled religion.

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*Ed.* It is impossible to maintain the domestic, religious, moral, literary, and political associations of life, and transact our necessary business, without intercourse with those who have great and numerous faults. Christ ate with Pharisees, publicans, and sinners; and Paul became all things to all men, in Christian courtesy and condescension, that by all means he might save some. Indeed, all the intercourse, attention, and civilities necessary to gain the eyes, the ears, and the consciences of sinners, are among the plain and indisputable duties. Many prejudices are to be allayed, much stupid crabbedness to be overcome, and a multitude of hateful things to be borne with, if we would convert all sorts of sinners from the error of their ways, and all sorts of hypocrites from their blindness and delusions. There is a wide field for Christian courtesy and kindness, that does not involve decisive manifestation of Christian fellowship; and the practice of these virtues is indispensable to Christian influence and usefulness.

## 181. COVENANT OF GRACE.

*Spring.* Such is the beauty, the generosity of God's love, that the covenant relation of every family to him and his church is decided by the believing, and not the unbelieving parent. This is a most wonderful and gracious arrangement, and so full of encouragement, that the believing parent cannot hope too much from God for his or her children. The irreligion that is in a family may throw obstacles not a few, to the religious culture of the rising generation; but because the religion that is there is of God's planting, his faithfulness is pledged to sustain and give it influence.

*Ed.* The covenant of grace is the medium of God's manifold spiritual mercies to our race. It involves infinite condescension, and faithfulness equally marvellous. Though it is a very serious matter to be in covenant with such a terrible rebuker of covenant sins, it is infinitely the most desirable relation conceivable in the world, for it is well ordered in all things, and sure.

## 182. COVETOUSNESS.

*Tillotson.* The covetous man heaps up riches, not to enjoy them, but to have them; and starves himself in the midst of

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plenty, and most unnaturally cheats and robs himself of that which is his own; and makes a hard shift to be as poor and miserable with a great estate, as any man can be without it.

A prodigal son succeeds a covetous father.

*Cowley.* The covetous man is a downright centaur, a draught-horse. He is an indigent, needy slave — will hardly allow himself clothes and board-wages.

Charity begins at home: *Ed.* The charity of the covetous, and maintains remarkable unity of purpose.

*Bacon.* The covetous man cannot so properly be said to possess wealth, as wealth to possess him.

*Spring.* The spirit of the world is grasping and covetous. It is inordinately desirous of wealth, and excessively eager to obtain and possess the treasures of time. It is gay or pensive, as secular prospects wax, or wane. It is stagnant and spiritless, only when it sees there is nothing to gain, or to lose, by enterprise. Be it disappointed or gratified, the more vehement are its desires; and never is it so satisfied as to say, It is enough. [See 59, 612, 854.]

### 183. COWARDICE.

*Giles.* I have studied in vain to find out what a coward is good for. *Ed.* Cowards serve to detect traitors in the army, and hypocrites in the church.

He who *dare* not avow his religious and moral principles, is the true coward; he who *will* not, is a knave.

To tyrannize where there is no resistance, is cowardly and base in the extreme.

The men most brave in speech, are generally most cowardly in action.

There is no reasoning cowards into courage.

### 184. CREDIT.

Credit is often a dangerous temptation, and the means of destroying itself. Like health, it is preserved only by prudence and moderation.

*Ed.* Credit is good or bad, as the means of its attainment are honest or deceitful. Wealth, gotten by deceit, and credit,



obtained by imposition, are dangerous investments, both to the possessor and others.

## 185. CREDULITY.

All trust in him who has been guilty of one act of positive, cool villany, against a virtuous and noble character, is credulity, imbecility, or insanity.

Who knows nothing, fears nothing.

*Sh.* He has a free and open nature,

Who thinks men honest, that but seem to be ;

And will be led as freely by the nose,

As horses are.

Who reckons without his host, must reckon again.

*Ed.* Who buys the cheapest ticket buys the wrong one, and has to buy another.

Quackery has no such friend as credulity.

*Ed.* Credulity is the genuine original sin of mankind, and about as hard to reform.

## 186. CRISES.

Crises develop character, as storms the pilot, peril the brave, and the seven green withes the strength of Samson.

*Sh.* There is a tide in the affairs of men.

## 187. CRITICS, CRITICISM.

*Swift.* The long dispute among the philosophers about a vacuum, may be determined in the affirmative; that it is to be found in a critic's head. They are at best but the drones of the learned world, who devour the honey, and will not work themselves; and a writer need no more regard them than the moon does the barking of a little senseless cur. For, in spite of their terrible roaring, you may, with half an eye, discover the ass under the lion's skin. *Ed.* Swift denounces the critics, like one who has been handled by them, and exemplifies the "roaring" he detests.

*Ed.* Who will not endure thorough searching, and pungent criticism, is unworthy of friendship or confidence, and worthy of serious suspicion.

*Ib.* Criticism — a most indispensable, parental, and friendly duty, that is sadly dispensed with.

*Id.* It is hazardous for superficial thinkers and readers to grapple in criticism with the profound. They resemble the archer, who fired a heavily loaded gun, and being told that the deer had escaped, uninjured, replied, it would have been otherwise, had he been at the other end of the gun.

## 188. CRITICAL, NICE, PRECISE.

*Lord, J. K.* It is one of the nicest mental operations, to distinguish between what is very difficult, and what is impossible. *Ed.* This is nothing in comparison with distinguishing between many professed Christians, and non-professors.

*Ed.* Critical work demands critical attention.

## 189. CRUELTY, VENOM.

*Montaigne.* The greatest vices derive their propensity from our most tender infancy, and our most important education depends on the nurse. Mothers are mightily pleased to see a child writh the neck of a chicken, or please itself with hurting a cat or dog; and such wise fathers there are in the world, who consider it as a notable mark of a martial spirit, when they hear their sons miscall, or see them domineer over a peasant or lacquey, that dares not reply or turn again; and a great sign of wit, when they see them cheat and overreach their play-fellows by some malicious trick of treachery and deceit: but these are the true seed and roots of cruelty, tyranny, and treason.

*Ed.* Some persons manifest *disinterested benevolence*, and know what it is to love and be loved. Others manifest *disinterested malice*, or a disposition to do mischief for its own sake.

*Cowper.* Thus harmony and family accord

Were driven from Paradise; and in that hour  
The seeds of cruelty, that since have swelled  
To such gigantic and enormous growth,  
Were sown in human nature's fruitful soil.  
Hence date the persecution and the pain  
That man inflicts on all inferior kinds,  
Regardless of their plaints. To make him sport,  
To gratify the frenzy of his wrath,  
Or his base gluttony, are causes good

And just in his account, why bird and beast  
Should suffer torture, and the streams be dyed  
With blood of their inhabitants impaled.

Earth groans beneath the burden of a war  
Waged with defenceless innocence, while he,  
Not satisfied to prey on all around,  
Adds tenfold bitterness of death by pangs  
Needless, and first torments ere he devours.

*Ib.* Ye, therefore, who love mercy, teach your sons  
To love it too. The spring time of our years  
Is soon dishonored and defiled in most  
By budding ills, that ask a prudent hand  
To check them. But, alas! none sooner shoots,  
If unrestrained, into luxuriant growth,  
Than cruelty, most dev'lish of them all.

*Ib.* Of temper as envenomed as an asp,  
Censorious, and her every word a wasp;  
In faithful memory she records the crimes,  
Or real, or fictitious, of the times;  
Laughs at the reputations she has torn,  
And holds them dangling at arm's length, in scorn.

Unkindness has no remedy at law. *Ed.* Then let public indignation arise in her majesty, and command unkindness and oppression to cease. [See 565, 661, 688.]

#### 190. CRUELTY TO INSECTS.

*Cowper.* 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.  
An inadvertent step may crush the snail  
That crawls at evening in the public path;  
But he that has humanity, forswears it  
Will tread aside, and let the reptile live.

*Ib.* Detested sport,  
That owes its pleasures to another's pain;  
That feeds upon the sobs and dying shrieks  
Of harmless nature, dumb, but yet endued

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With eloquence, that agonies inspire,  
Of silent tears and heart-distending sighs !

## 191. CUNNING.

*Johnson.* The whole power of cunning is privative: to say nothing, and to do nothing, is the utmost of its reach. Yet men thus narrow by nature, and mean by art, are sometimes able to rise by the miscarriages of bravery, and the openness of integrity, and watching failures, and snatching opportunities, obtain advantages which belong to higher characters.

*Em.* Of all animals, I most heartily detest the fox.  
The more cunning one shows, the more others distrust him, and, consequently, the less can his cunning prevail. *Ed.* This may apply to open cunning, but cunning is cunning 'for all that.'

## 192. CUPID, OR FALLING IN LOVE.

*Sh.* Tell this youth what 't is to love. —

It is to be all made of sighs and tears ;

It is to be all made of faith and service ; —

It is to be all made of fantasy,

All made of passion, and all made of wishes ;

All adoration, duty and observance,

All humbleness, all patience, and impatience,

All purity, all trial, all observance.

O, brawling love ! O, loving hate !

O anything, of nothing first create !

O heavy lightness ! serious vanity !

Misshapen chaos of well sleeping forms !

Feather of lead, bright smoke, cold fire, sick health !

Still-walking sleep, that is not what it is.

I leave myself, my friends, and all for love.

Thou hast metamorphosed me ;

Made me neglect my studies, lose my time,

War with good counsel, set the world at naught ;

Made wit with musing weak, heart sick with thought.

All true lovers are

Unstaid, and skittish in all motions else,

Save, in the constant image of the creature

That is beloved. \* \* \*

Rouse yourself; and the weak wanton Cupid  
 Shall from your neck unloose his amorous fold,  
 And, like a dew-drop from the lion's mane,  
 Be shook to air.

*Ed.* The above is worth admiring for its description, smiling at for its subject, and reflecting upon, as an exposure of a too common folly and weakness in youth.

## 193. CUSTOM.

Custom surpasses nature: therefore be careful what you accustom yourself to do.

Adopt a proper and useful course of conduct, and custom will soon make it the most agreeable.

Custom in childhood becomes nature in manhood. Custom is second nature. [See 413.]

## 194. CUSTOMS, SINFUL.

*Ed.* Who wages war with sinful customs, is making peace for the church and world.

*Em.* A thousand sinful actions are not so injurious to the public as one sinful custom. Sinful actions are transient, produce their effects, and immediately cease. But a sinful custom is permanent, and may continue its destructive influence for ages.

*Ib.* There is nothing which men are more afraid of, than opposing sinful customs. It requires no great strength, no great knowledge, no great expense to oppose sinful customs. But it does require great courage and fortitude of mind. Here lies the only difficulty. But this difficulty is generally insurmountable. Men, who can brave the perils of the wilderness, the perils of war, and the perils of the sea, shrink back from the dangers of opposing sinful customs. The bravest general, who has often led his army into the hottest battle, is afraid to reprimand his fellow officer, or to correct his fellow soldier, for a sinful custom.

*Ib.* God will excuse none from opposing sinful customs. Though he knows that all wish to be excused, yet their wishes will not move him to excuse them from a plain duty. He has expressly said to every person, "Thou shalt not follow a multi-

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tude to do evil." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." After God has laid such solemn injunctions on men to avoid and oppose sinful customs, they must be guilty of the greatest presumption, to imagine that the Lord will pardon or excuse them, if they neglect their duty in this thing.

*Ib.* Christ will not excuse any from opposing sinful customs. He came into the world to condemn sin in the flesh. And while he lived among sinful customs, he uniformly and strenuously opposed them. He began his ministry by preaching against what had been said and done by them of old time. He attacked without fear or favor the reigning sinful customs of the Jewish nation.

*Ib.* Sinful customs have destroyed their thousands and ten thousands. To prevent such dreadful evils, must be the duty of every person, so far as his power and influence extend. Nor will any one's conscience excuse him, if he neglects this plain and important duty. Though men desire to be excused; though they devise arguments of excuse; and though the arguments they devise in their own defence may lead others to excuse them; yet nothing will effectually excuse them before their own enlightened consciences. [See 895.]

## 195. DANCING.

Dancing makes many *graceless*, where it makes one *graceful*.

*N. Y. Evangelist.* Fanny Ellsler took passage for Europe in 1841 with one hundred thousand dollars in pocket as the fruit of dancing in the United States for a little over one year.

*Ed.* Fanny Ellsler, by dancing, made more vice than money, more discovery of the fools than of the face of the country, and carried home more of the coin than the thanks of the good people of the United States for her visit.

*Ed.* Dancing is a crazy excitement, a costly amusement, and a dissipating, irreligious custom, when arrayed by the side of the true dignity and duty of man.

## 196. DANGER.

*Prof. Park.* Where is there not peril on this earth, spread

all over with snares and pitfalls, as the signs and results of transgression? Peril! If we take the wings of the morning, and fly anywhere within the confines of probation, we shall find peril. He who made us meant to try us, and danger is our trial.

*Sh.* The path is smooth that leadeth unto danger.

The danger most despised, is the greatest, and commonly arrives the soonest.

Better face a danger once, than to be always in fear.

A sense of danger increases with years. *Ed.* In the virtuous. The vicious have no fear of God before their eyes.

*Ed.* All the dangers God has created are needed to restrain wickedness.

It is the presence of danger, that tests presence of mind.

#### 197. DARKNESS, NIGHT.

What is done in the night appears in the day.

*Young.* Night, sable goddess! from her ebon throne,

In rayless majesty now stretches forth

Her leaden sceptre o'er a slumbering world.

Silence, how dead! and darkness, how profound!

Nor eye, nor listening ear, an object finds:

Creation sleeps. 'Tis as the general pulse

Of life stood still, and nature made a pause;

An awful pause! prophetic of her end.

O majestic NIGHT!

Nature's great ancestor! Day's elder-born!

And fated to survive the transient sun!

By mortals and immortals seen with awe!

A starry crown thy raven brow adorns,

An azure zone thy waist; clouds, in heaven's loom

Wrought through varieties of shape and shade,

In ample folds of drapery divine,

Thy flowing mantle form; and, heaven throughout,

Voluminously pour thy pompous train.

*Th.* By night an atheist believes a God.

Night is fair virtue's immemorial friend:

*Th.* Night is the good man's friend and guardian too;

It no less rescues virtue than inspires.

*Sh.* Sable Night, mother of Dread and Fear,  
Upon the world dim darkness doth display,  
And in her vaulty prison stows the day.

*Ed.* "*Blackness of darkness forever.*" The sinner's final inheritance.

"*Outer darkness.*" The sinner's dismal landscape.

"*Dark mountains.*" That hide their sun forever.

"*Mist of darkness.*" That will drown them in perpetual sorrow.

"*Thick darkness.*" Which they will keenly *feel* eternally.

"*Light of eternity.*" A bright, azure cloud, that will cheer saints, but with a dark side to fill sinners with universal and ever-increasing darkness.

#### 198. DARKNESS, MORAL.

What wonder the world walk on in darkness, when those set for lights in the world are hid each one under his own bushel.

*Ed.* Moral darkness differs from night, in fancying itself to be luminous.

#### 199. DEAFNESS.

None are so deaf as those who will not hear.

Pleasure is deaf when told of future pain.

*Ed.* Both old and young hear badly, when God and conscience speak.

#### 200. DEATH.

Those who ripen early, like fruit, drop early.

*Em.* Death is a most important event. It stamps the characters and conditions of mankind for eternity. As death finds them, so they will be found to ail eternity.

*It.* Good men, as well as bad, commonly die very much as they lived. If they have lived in stupidity, they die in stupidity. If they have lived in darkness, they die in darkness. If they have lived in hope, they die in hope. If they have waited for death, they die in peace and joy.

*Ed.* Death, — the transition from darkness to intellectual light, and from time to eternity.

*It.* A celebrated European physician tells us that, taking



the whole world together, more than half die before they are eight years old.

*Young.* Death loves a shining mark, a signal blow ;  
A blow, which, while it executes, alarms ;  
And startles thousands with a single fall.

There is nothing more certain than death, and more uncertain than the time of dying.

Most men die, before they get ready to live.

*Watts.* Death, like an overflowing stream,  
Sweeps us away ; our life's a dream ;  
An empty tale ; a morning flower,  
Cut down and withered in an hour.

*B.* Stoop down, my thoughts, that use to rise ;  
Converse awhile with death ;  
Think how a gasping mortal lies, —  
And pants away his breath.

His quiv'ring lip hangs feebly down,  
His pulse is faint and few ;  
Then, speechless, with a doleful groan,  
He bids the world adieu.

But oh, the soul that never dies !  
At once it leaves the clay !  
Ye thoughts, pursue it where it flies,  
And track its wondrous way.

Up to the courts, where angels dwell, —  
It mounts triumphant there ; —  
Or devils plunge it down to hell,  
In infinite despair. [See 619.]

#### 201. DEATH APPROACHING.

*Cowper.* Fate steals along with silent tread,  
Found oft'nest in what least we dread ;  
Frowns in the storm with angry brow,  
But in the sunshine strikes the blow.

*Young.* Life's latest hour is nimble in approach,  
And, like a post, comes on in full career :

How swift the shuttle flies, and weaves thy shroud!  
 Where is the fable of thy former years?  
 Thrown down the gulf of time, as far from thee,  
 As they had ne'er been thine : the day in hand,  
 Like a bird struggling to get loose, is going;  
 Scarce now possess'd, so suddenly 'tis gone;  
 And each swift moment fled, is death advanced  
 By strides as swift.

*Spring.* To-day we are upon the stream of time; to-morrow, we are floated forth upon the ocean of eternity. There is no intermediate state of being; no line of separation between this world and the next. Another step, and we have entered upon the world of everlasting retribution.

*Carrie.* A joyful messenger of peace, whose kind hand opens to the weary pilgrim the gates of immortality, and lets the oppressed go free, is death.

The damps of autumn sink into the leaves, and prepare them for their fall; and thus insensibly are we, as years close around us, by the gentle pressure of sorrows, being prepared to be laid in the dust.

## 202. DEATH, THE END OF EARTH.

*Malcolm.* Mysterious in its birth,  
 And viewless as the blast;  
 Where hath the spirit fled from earth,  
 Forever past?  
 I ask the grave below;  
 It keeps the secret well.  
 I call upon the heavens to show;  
 They will not tell.  
 Of earth's remotest strand,  
 Are tales and tidings known;  
 But from the spirit's distant land,  
 Returneth none.  
 Winds waft the breath of flowers,  
 To wanderers o'er the wave;  
 But bear no message from the bowers  
 Beyond the grave.

Proud science scales the skies,  
 From star to star doth roam ;  
 But reaches not the shore, where lies  
 The spirit's home.

*Em.* There is no circumstance which renders death so solemn, so interesting, and so alarming, either to the dying or the living, as its being a final separation and removal from this world. It is the certainty that death has carried our friends whence they shall never return, that makes their leaving the world so painful, so awakening, and so instructive. There is no language so impressive as that of the dying and the dead. Hence God, in mercy to the living, never suffers the dead to return. He sends them forward to call the living to prepare to follow them ; and he expects that the living, instead of desiring the dead to return, should ardently desire to go to them.

## 203. DEATH OF SAINTS.

*Young.* The chamber where the good man meets his fate,  
 Is privileg'd beyond the common walk  
 Of virtuous life, quite in the verge of heaven.  
 Heaven waits not the last moment ; owns her friends,  
 On this side death ; and points them out to men.  
 Virtue alone hath majesty in death ;  
 And greater still, the more the tyrant frowns.

*Watts.* This life's a dream, an empty show ;  
 But the bright world to which I go,  
 Hath joys substantial and sincere ;  
 When shall I wake, and find me there ?  
 O, glorious hour ! O, blest abode !  
 I shall be near, and like my God !  
 And flesh and sin no more control  
 The sacred pleasures of the soul.

## 204. DEATH OF THE WICKED.

He dies like a beast, who hath done no good while living.

*Sh.* Ah ! what a sign it is of evil life,

When death's approach is seen so terrible !

*R. Blair.* How shocking must thy summons be, O Death !  
 To him that is at ease in his possessions !

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Who, counting on long years of pleasure here,  
 Is quite unfurnish'd for the world to come!  
 In that dread moment, how the frantic soul  
 Raves round the walls of her clay tenement;  
 Runs to each avenue, and shrieks for help;  
 But shrieks in vain! How wishfully she looks  
 On all she's leaving, now no longer hers!  
 A little longer, yet a little longer;—  
 Oh! might she stay to wash away her stains,  
 And fit her for her passage! Mournful sight!  
 Her very eyes weep blood: and every groan  
 She heaves is big with horror. But the foe,  
 Like a staunch murd'rer, steady to his purpose,  
 Pursues her close, thro' every lane of life;  
 Nor misses once the track; but presses on,  
 Till, forced at last to the tremendous verge,  
 At once she sinks to everlasting ruin! [See 900.]

## 205. DEATH OF CHRIST.

*Young.* The sun beheld it;—No; the shocking scene  
 Drove back his chariot: midnight veiled his face;  
 A midnight nature sludder'd to behold;  
 A midnight new! a dread eclipse (without  
 Opposing spheres,) from her Creator's frown.

*Em.* The circumstances attending the death of the Lord of  
 Glory, rendered it extremely affecting. The great city of  
 Jerusalem was crowded with foreigners out of every nation  
 under heaven. The amazing scene opened at the time of a  
 Jewish festival, which called the nation together. Not only  
 all Jerusalem, but all Judea, felt deeply interested in the fate  
 of such an extraordinary personage. This would naturally draw  
 together persons of all characters, of all parties, and of all con-  
 ditions, in vast multitudes, to see his death, and to mark every-  
 thing that was said and done, with the greatest sensibility and  
 attention. And everything was said and done, to move every  
 passion of human nature. To heighten the solemn scene, the  
 God of nature controlled the law of nature, and, at noonday,  
 spread a deep and solemn gloom over the face of the earth,

more awful than Egyptian darkness. And to close the tremendous scene, Jesus cried with a loud voice, and gave up the Ghost! Now every eye, and ear, and heart was full. A train of serious and interesting reflections flowed from the affecting scene, which never has been, and never will be, erased from the minds of those who witnessed it. (7. p. 220.)

*Ed.* Forsaken by friends, without counsel or witness in his favor, charged with a capital offence, the immaculate Redeemer was condemned — was raised between two thieves, and between heaven and earth, as unworthy of either. On his devoted head must fall the enmity and malevolence of a murderous world, excited to desperation by his disclosure and rebuke of their errors, hypocrisy, and vices. What a sight is this! The only Son of God upon the cross!! The Lion of the tribe of Judah in the hands of malicious enemies, whose very strength and lives were sustained by his power. Here was a stoop that hides all other condescension; a tragedy that eclipses all other earthly scenes.

#### 206. DEATH SPIRITUAL.

*Ed.* The human faculties must be exercised upon objects, in order to have a sensible view of them, and become interested in them. By fixing their attention and affections upon temporal objects, and turning them away from eternal realities, sinners become deaf, and blind, and insensible, and dead to the latter. Spiritual death is the effect of a criminal attention to present trifles, and of habitual inattention to future and infinitely important objects.

#### 207. DEBTS.

Debt is the worst kind of poverty.

"Owe no man anything but love," is the best rule about debts.

Sins and debts are always more than one takes them to be.

Debts make sad work of character as well as of fortune and happiness. They are fatal to a happy new year — the genuine slough of despond — and made Bacon an unjust judge, Dodd a forger, Arnold a traitor, Professor Webster a murderer, and have led multitudes into crime. In avoiding debts, therefore,

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we avoid a fruitful source of mischief, unhappiness, crime, and ruin.

*Johnson.* Small debts, like small shot, rattle on every side, and can scarcely be escaped without a wound. Great debts are like cannon, of loud noise, but little danger. You must therefore discharge petty debts, that you may have leisure and security to struggle with the rest.

Out of debt, out of danger from creditors.

Plough or not plough, you must pay your rent. *Ed.* Unless we can hoodwink and outwit our landlords.

*Ed.* The way to live on a little, is to keep out of debt.

*Ib.* Debts are sacred things. A man can never rise above his honest debts by going into bankruptcy. As far as there is a necessary failure to discharge debts, in reality or in fair prospect, there arises an obligation promptly to confess the inability to the injured party, to deprecate the evil, and properly to sympathize with the sufferer, thus doing all that can immediately be done to mitigate the evil. To follow broken promises with concealment, neglect, or insult, is both a cruel and heinous sin. When a man's circumstances turn badly for his promises, he is bound by conscience, honor, and religion, to live with very strict economy, to practise peculiar self-denial, and to exert all his powers and faculties faithfully and perseveringly, till the obligations to his neighbor are fully discharged, whatever pains it may cost him, unless freely discharged by his creditor. This is the way to make friends on earth, and in heaven; to secure an approving conscience, and to be truly happy. The repudiation of debts, of whatever age, is to abjure moral and Christian character, and to become a practical thief and robber.

If we would keep both integrity and independence, free from temptation, we must keep out of debt. [See. 477.]

208. DECEIT, GUILF, HYPOCRISY.

Hypocrisy is the homage that vice pays to virtue.

*Sh.* Ther's tricks i' the world.

*Ib.* There's daggers in men's smiles.

*Ib.* So Judas kiss'd his Master,

And cried, All hail! when as he meant — all harm.

*Sh.* 'Tis time to fear, when tyrants seem to kiss.

*Ib.* One may smile, and smile, and be a villain.

*Ib.* O, what a goodly outside falsehood hath!

*Ib.* O, what may man within him hide,  
Though angel on the outer side!

*Ib.* Oftentimes, to win us to our harm,  
The instruments of darkness tell us truths;  
Win us with honest trifles, to betray us  
In deepest consequence.

*Ib.* O, what authority and show of truth  
Can cunning sin cover itself withal!

*Ib.* When devils will their blackest sins put on,  
They do suggest at first with heavenly shows.

The wages sin *promises* the sinner, are life, profit, pleasure: but the wages it *pays*, are death, torment, and perdition. He that would know its falsehood and deceit, must compare its promises with its payments.

*Secker.* Some professed Christians have nothing belonging to the sheep but its skin.

*Montaigne.* If falsehood had, like truth, but one face only, we should be upon better terms; for we should then take the contrary to what the liar says for certain truth: but the reverse of truth hath a hundred figures, and a field indefinite without bound or limit.

*A. Hill.* Deceit is the false road to happiness;  
And all the joys we travel through to vice,  
Like fairy banquets, vanish when we touch them.

*Landon.* One half our forebodings of ill to our neighbors, are but our *wishes*, which we are ashamed to utter in any other form.

Fair words are only a cloak for foul actions.

In Dei nomine incipit omne malum; or, All evil begins in the name of God.

*Lavater.* He has not a little of the devil in him, who prays, and bites.

*Colton.* It often happens both in courts and in cabinets, that there are two things going on together, a *main plot*, and an *under*

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*plot*; and he who understands only one of them, is liable to be the dupe of both. *Eld.* Unless he be conducting a *counter plot*, that will swallow up both.

Dissimulation in youth is perfidy in old age.

Many persons talk like philosophers, and live like fools.

Finesse, — a science which honest men have no desire to learn, practise, or teach.

Take heed of a bullock before, a mule behind, and a man who has once showed his cloven foot, on all sides.

*Jeremiah.* The heart is deceitful above all things and desperately wicked: who can know it?

*David.* Surely every man walketh in a vain show.

*Eld.* Nothing, save "the depths of Satan," can compete with human deceitfulness. When men are under the dominion of selfishness, they always set up idols in their hearts — have some sensual lusts to gratify — some personal end to accomplish — some enemy, opponent, or rival to punish — some corrupt popular favor and influence to gain — some mischievous propensity to gratify, or, in short, some kind of self-interest or gratification to seek and secure, at the expense of public virtue, the public good, or the glory and kingdom of God. Here lies the foundation for both self-imposition and popular deceit. These unworthy objects, sought as an end, soon become *magnificent*. — Objects magnify by receiving improper attention and affection. Transgressors thus become dupes of their own idols, and bring to their aid a blinded conscience. Then, most conscientiously too, like Saul of Tarsus, they will carry their idols, ends, aims, feelings, piques and prejudices, into their common dealings with men, into their conversation and intercourse, their friendship, morals, manners, religion — into their letters, books, pamphlets, preaching, praying, law-making and governing, professional and private business, in short, into everything. And they will twist, shape, modify, and turn everything to account, in furthering their mischievous objects, with cunning and deceit enough to make themselves laughing-stocks to all interested or close observers. Such, — the deceitfulness of sin, — such, human nature. "Lord, what is man!" [See 438.]



## 209. DECISION.

*Em.* Reading and conversing upon a subject will never make a man master of it, without close and steady thinking, and a fair and full decision. And no man can make a fair and full decision upon any abstract or intricate point, until he has thoroughly examined it on all sides. Hence the importance of attending to but one subject at a time, and of not leaving it before we come to a satisfactory decision.

*Wirt.* Decision of character will often give to an inferior mind the command over the superior.

## 210. DECLENSION HASTENS.

*Witherspoon.* As human things are never at a stand, so a church or nation, in a quiet and peaceable state, is always growing insensibly worse, till it become either so corrupt as to deserve and procure exterminating judgments, or, in the infinite mercy of God, by some great shock or revolution, is brought back to simplicity and purity, and reduced as it were to its first principles.

*Wayland.* The whole history of man has exhibited a constant tendency to moral deterioration. Hence the earliest ages of nations have been called "the golden age," and subsequent ages have been of brass, or of iron. In the early ages of national existence, sparseness of population, mutual fear, and universal poverty, have obliged men to lay the foundations of society in principles of justice, in order to secure national existence. But, under such a constitution, as soon as wealth was increased, population become dense, and progress in arts and arms have rendered a nation fearless, the anti-social tendencies of vice have shown themselves too powerful for the moral forces by which they have been opposed.

## 211. DECLENSION, RELIGIOUS.

*Col. Johnson.* Our Government knows no religion. *Ed.* With equal truth, the Col. might have added, "nor morality."

*Ed.* Neology, Phrenology, Geology, and even Theology, have become a good deal crazed, since the death of our intellectual luminaries, who gave such remarkably clear and scriptural instructions upon the First Cause. Second causes, human

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instrumentalities, and hobbies, have been ridden and run, some to death, others into darkness and semi-skepticism, till we scarcely know who is who, and what is what.

*Em.* Notwithstanding there is a great deal of preaching and a great deal of reading, on religious subjects at this day; yet there is much preaching and much reading which tends to divert the minds of people from the great and most important truths of the Gospel, and leaves them in gross ignorance of God, of Christ, and of themselves. Though people in general now have more knowledge of the different parts of the earth, of the various nations of the world, and of some of the useful arts and sciences, than they formerly had; yet there is no ground to think that they have more knowledge of the Bible and the peculiar doctrines of the Gospel, than they had many years ago. But, on the other hand, great ignorance of Divine truth appears to be extensively prevailing and increasing in our religious societies, especially among the rising generation. This exhibits a melancholy prospect of great degeneracy in religion. It was by means of religious ignorance, that God's peculiar people became so generally and extremely degenerate as they were in Christ's and the Apostles' day. And the same religious ignorance is now producing the same fatal effects. (7, p. 184.)

*Ed.* If religious declension is stealing imperceptibly into the fountains of our theological literature, causing preaching to be less and less systematic, searching, and efficient, prostrating the standard, and nullifying the practice of ecclesiastical discipline, and diluting the character of revivals, as many fear, there must be other facts to confirm these fears. Ecclesiastical declensions, like these, come not alone. What, then, are the facts? Have our statesmen become *partisans* rather than *patriots*? Has the *Washington*, alike with the *Puritan* age, passed away? Have the elements of slavery and oppression so crept into, as to sway the government of the country? Do public interests give place to private ends? Is popular literature becoming superficial and corrupt? Have sacred persons, and sacred things, lost a portion of their influence in restraining irreligion

and vice? Are religious and civil institutions assailed or neglected? Is the Sabbath secularized, profaned, and shorn of its strict and devout religious observance? Is evangelism lowering in tone, and seeking alliances with semi-evangelism? Are radical errors, vices, and crime increasing, and infidelity and skepticism becoming rampant? If these things are so, it is doubtless time to be alarmed. [See 77, 468, 752, 875.]

#### 212. DECLENSION RESISTS EXPOSURE.

Who writes against the abuses of his age, must depend upon the generosity of the few for his bread, and the malice of the many for his fame.

*Whelpley.* Whoever goes so far as to intimate his belief that a church is progressing in corruption, will not fail to draw upon himself the resentment of all the abettors of that corruption.

#### 213. DEFINITION.

*Milton.* All arts acknowledge, that then only we know certainly, when we can define; for definition is that which refines the pure essence of things from the circumstances.

*Em.* Just definitions are like just descriptions, which either prevent, or put an end to disputes.

*Watts.* It is a general rule concerning the definition of names and things, that no word should be used in either of them, which has any darkness or difficulty in it, unless it has been before explained or defined.

*Ed.* Definitions, in science, are more than half the battle.

*Dr. Romeyn's definition of love.* In these [Mosaic] laws, the great principles of moral duty are promulgated with a solemnity suited to their preëminence. Love to God with unceasing solicitude, and love to our neighbor, as extensively and forcibly as the peculiar design of the Jewish economy, and the peculiar character of the Jewish people would permit, are enjoined. *Ed.* For a specimen of satire, see critical remarks upon the above definition of love, Triangle, 3d series, No. 3.

#### 214. DEISM.

*Em.* If the judgments recorded in Scripture are good objections against the divinity of the Bible, why are not hurricanes, earthquakes, diseases, and the universal mortality of mankind,

equally good evidence against the Providence of God? If Deists would be consistent, and pursue their objections against the Bible, they must discard the providence of God, and descend to all the absurdity and darkness of Atheism.

*Ed.* Deists, as a body, distinctly avow that the Bible teaches all those Divine truths, and all those duties, which are diametrically opposite to the feelings of the natural heart of man, as they appear upon the face of the sacred text. This avowal is very important testimony in favor of Christianity, and condemns those who mutilate the Scriptures, or so explain them as to make them favor a false and selfish religion.

215. DELIBERATION.

When mature deliberation is neglected, retribution follows.

*Ed.* The duty of deliberation arises from the magnitude of the consequences of measures and conduct. Since God has made these to be eternal in duration, and perpetually amplifying, we cannot comprehend the solemnity, weight, and importance of any specific measure, or moral action. And if we are always acting for eternity, during probation, habitual deliberation is a most imperative duty, and the want of it, astonishing rashness and presumption.

216. DELUSION.

Things are rich and splendid in the view of men, which weigh nothing in the view of God.

A wrong judgment of things is full of mischief.

*Em.* The depravity of Satan's heart has always darkened his understanding, and led him to act the most foolish and inconsistent part, and to cherish the most absurd and groundless hopes and expectations.

*Ed.* Delusion is the "water of death," which mankind drink freely, and which drowns the multitude "in destruction and perdition."

*Ib.* This world abounds in delusions. Time, talent and observation would fail me, should I attempt even to mention every species. We have infernal delusions, infidel delusions, Jesuitical delusions, religious delusions, moral delusions, political delusions, medical delusions, impositions and delusions in manufacture

and tricks of trade, external and internal delusions, artificial delusions, literary delusions, charming, bewitching, and deceitful delusions, spiritual delusions, sensual delusions, mesmeric delusions, miraculous delusions, impious delusions, alcoholic delusions, juvenile delusions, heedless delusions, credulous delusions, delusions of fortune, flattering and promisory delusions, ignorant, vulgar, and heathen delusions, secret delusions, self-delusions, fatal delusions, etc. etc., which have befooled the human race ever since the serpent beguiled our mother Eve. Worldly idols, worldly policy, worldly wisdom, earthly honor and fame, and worldly pursuits are, in reality, only splendid delusions. Every man, woman and child has manifold delusions, and will have, till selfishness and self-righteousness fail, or till God miraculously remove them. Few know "the depths of Satan." [See 295.]

#### 217. DENOMINATIONS, RELIGIOUS.

*Em.* Read those works which are most esteemed by their own party, if you would accurately learn the sentiments and polity of particular religious denominations.

*Ed.* It is a thousand pities that Christians are divided into different denominations; and a thousand and one, that they are disunited in their religious sentiments, through manifold imperfections. But as things are, it is very heterodox and unwise to crowd communion beyond substantial union.

#### 218. DEPENDENCE.

An Arminian philosopher once said, "Can you see how a person can be entirely dependent, and yet be accountable?" A slow spoken farmer, after a pause, answered, "I'll tell you what I can't see. I can't see how a person can be entirely *independent*, and yet be accountable."

*Ed.* If any persons imagine they are independent in originating their thoughts and volitions, let them try to stop the course of their thoughts, volitions and feelings, and go out of moral and intellectual being long enough to celebrate their independence, and then spring into existence again, and their independence shall be acknowledged by all nations.

*Em.* Dependence goes into the very idea of a creature; so

that to say a creature is independent of his Creator is a contradiction in terms.

*Ib.* The dependence of mankind is constant and absolute. They cannot exist a moment without the immediate exertion of Divine power. When God brought them into being, he gave them no power to preserve themselves in existence. They are no less dependent on God for preservation than they were for creation. This is true of all created beings. They have no self-supporting, or self-preserving power. In God they live, and move, and have their being. There is precisely the same connection between God and all his creatures, as there is between cause and effect; and it is well known, that an effect can exist no longer than the cause which produced it continues to operate.

#### 219. DEPRAVITY.

*Foster.* Were the sun an intelligence, he would be horribly incensed at the world he is appointed to enlighten. Ages have exhibited a tiresome repetition of stupidity, follies, and crimes.

*Em.* Moral depravity consists in the free, voluntary exercises of a moral agent; and, of consequence, cannot be transmitted from one person to another.

*Bourne, Geo.* There is a great deal of stupid crabbedness, in the natural heart of man, my young friend, I can assure you. [See 330, 878.]

#### 220. DEPRAVITY, UNIVERSAL.

*Witte.* (1647.) Ah me, throughoute the worlde

Doth wickedness abound !

And well I wot on neither hande

Can honesty be founde.

The wisest man in Athens

About the citie ran,

With a lanthorne in the light of daye

To find an honest man.

Alack ! thou canst not finde

Of high or low degree,

In cott, or court, or cabinett,

A man of honestie.

There is not in the worlde,  
 North, southe, easte, or weste,  
 Who would maintain a righteous cause  
 Against his intereste.

Ah me ! it grieves me sore,  
 And I sorrowe nighte and daye,  
 To see how man's arch enemie  
 Doth lead his soule astray.

## 221. DEPRAVITY OF HEART.

If goodness, which is the proper object of the feelings of the heart, be presented, men shut their hearts against it ; and if truth be offered, which is the object of intellectual vision, instead of their understandings, they present to it their wills, their partialities, and passions.

*Ed.* The fact that mankind "know the right, and yet the wrong pursue," settles the point that depravity lies in the heart and not in the head.

*Em.* If men's disaffection and disobedience to God, spring entirely from ignorance or error in the understanding, it is difficult to see how they can be criminal for their disaffection and disobedience. This first principle of Arminianism leads to Universalism ; for the light of the last day will remove all ignorance and error from the universe, and according to this theory, all sin. This Priestley and others of his denomination expressly acknowledge and maintain.

## 222. DEPRAVITY, OBSTINATE.

Ill weeds grow apace.

*Em.* Mankind are naturally better pleased with the most absurd, selfish, and even malevolent religions, than with the pure, disinterested religion of the Gospel.

*Ab.* The hearts of sinners are so selfish, that no means or mere secondary causes can cure them. For their selfishness does not arise from ignorance of themselves and other beings and objects, but from their placing their supreme love wholly on themselves. No intellectual light or moral motives which can be exhibited before them can alter or meliorate their hearts.

Were it possible for them to have a clear, just and comprehensive view of themselves, of God, of Christ, of all the truths in the Bible, and of all things in this and in every other world, it would only serve to excite love to themselves and make them sensible, that they valued their own interest and happiness more than the interests and happiness of the universe.

*Spring.* How immense the distance, how deep the chasm, between fallen man and the Holy One! The mind, the heart, the will, bound together by common bonds, acting and reacting upon each other by a thousand unseen and uncontrolled influences, all seem combined in the unhallowed, the treasonable revolt!

#### 223. DESIRES.

Examine well the counsel that favors your desires.

*Cowper.* Give e'en a dunce the employment he desires,  
And he soon finds the talents it requires.

*Young.* What ardently we wish, we soon believe.

*Ib.* Strong wishes have a strange influence over our opinions; they bias the judgment in a manner almost incredible.

*Henry.* Inordinate desires commonly produce irregular endeavors. If our wishes be not kept in submission to God's providence, our pursuits will scarcely be kept under the restraints of his precepts.

*Em.* Habitual desires are stronger than occasional ones. The habitual desire of the sinner to live in the world and enjoy it, is stronger than his occasional desire to look into eternity, and prepare for it. As soon as his occasional desire begins to be strong enough to disturb his peace, his habitual desire to enjoy the world rises with redoubled power, to check, restrain, and destroy his desire to look into and prepare for eternity. Every sinner is holden by the cords of his habitual desires. This was the case with Balaam. He desired to die the death of the righteous, and to be happy in his future and eternal state; but he had an habitual and stronger desire to enjoy the wages of unrighteousness. His habitual desire to be happy in this world, overcame his desire to be happy in the world to come.



The men of the world are all running greedily after the error of Balaam, preferring things seen, to things unseen and eternal.

## 224. DESPERATION.

*Courper.* Beware of desperate steps ; the darkest day,  
Live till tomorrow, will have passed away.

*Ed.* The perfection of desperation is, to destroy this life by suicidal hands, having a foolish hope, or expectation, of improving our condition by this means. The suicide and duellist are consummate desperadoes, who have much aid, no doubt, from the adversary.

*Ab.* It is a very desperate act to reject or defer a hope in the true glory of God, and the claims of a disinterested Gospel, by heartily embracing any system or form of selfish and false religion, or cherishing worldly idols.

*Ab.* Temporal desperation is often the seal of eternal despair.

## 225. DESPONDENCY.

*Spanish Pr.* Who loses money, loses much ; who loses a friend, loses more ; but he who loses his spirits, loses all.

*Young.* 'Tis impious in a good man to be sad.

*Ab.* To chase thy gloom — Go, fix some weighty truth ;  
Chain down some passion ; do some generous good ;  
Teach ignorance to see, or grief to smile ;  
Correct thy friend ; befriend thy greatest foe ;  
Or with warm heart, and confidence divine,  
Spring up, and lay strong hold on Him who made thee.  
Thy gloom is scattered, sprightly spirits flow ;  
Though withered is thy vine, and harp unstrung.

Open your heart to sympathy, but close it to despondency, like the flower that opens to the dew, and shuts to the sun.

*Ed.* If it is an imperative and practicable duty to rejoice in the Lord always, it must be equally imperative to avoid all sadness.

*Sh.* The robb'd, that smiles, steals something from the thief ;  
He robs himself, that spends a bootless grief.

*Ab.* Why should a man, whose blood is warm within,  
Sit like his grandsire cut in alabaster ?  
Sleep when he wakes ? and creep into the jaundice  
By being peevish ?

- Ab.* Lay aside life-harming heaviness,  
And entertain a cheerful disposition. [See 24.]

## 226. DETRACTION.

There is no readier way for one to bring his own worth into question, than by endeavoring to detract from the worth of others.

*Ed.* Detraction is of two sorts, 1st, Denying, or endeavoring to take away a person's real merits, virtues, and good name; 2d, Justly imputing faults, with an honest and earnest endeavor to take them away, which is commonly the most unpardonable detraction with faulty persons, who love their errors. [See 95, 885.]

## 227. DEVIL, DEVILS.

*Edwards, (Tryon.)* Whatever evils have their focus in the character of the devil, he has at least one *good* quality, namely, that if we resist him, he will flee from us. Though a *cowardly* trait in him, it is a happy one for us, and God has kindly revealed it, that in every conflict with him we may find in resistance victory and safety.

*Em.* It is extremely difficult, if not impossible, to account for the high-handed crimes, the absurd errors, and the general security and stupidity of mankind under the Gospel, without the instrumentality of the devil, who always lies in wait to destroy. But it is easy to see how they are carried beyond their intentions, resolutions, and expectations, in their sinful ways, through his subtle and powerful temptations. His seductive agency will account for the sins of Adam, Noah, and Lot, Moses, David, and Solomon, Ahitophel, Jeroboam, and Judas, the idolatry of the Heathen, and the degeneracy, delusion, and infidelity of millions in the Christian world.

*Edwards.* The devil is a hard master, for the service on which he puts his slaves is to undo themselves.

*Ed.* If you would understand some men, study the revealed character of their "father, the devil."

The devil goes away when he finds the door shut against him. *Ed.* And comes again, as soon as opened.

*Ed.* Though some men have attempted to annihilate the

*name* of the adversary, his *existence* is too much identified with divinely revealed truths, scenes, and objects, for their purpose to succeed. Besides, they must have had *help* from the *adversary*, or they never could have devised such a design, which settles the question against them.

*Thacher.* The devil, without doubt, suggested the caricatures of himself, for they have done immense mischief. He is quite willing to be painted as wearing horns, and hoofs, a cloven foot, and a dragon's tail; for such caricatures and ridicule beget skepticism. And unbelief of his existence gives him great advantage in his wiles. A preacher can now scarcely speak of the devil without producing a smile; for his name is associated, in many minds, with some monstrous caricatures, which they have witnessed in either papal or protestant books and pictures.

*Ib.* Satan hates what he once was; otherwise, he would not be a devil.

## 228. DICTATORIAL, MAGISTERIAL.

*Dr. Gray.* He who can convince, will never dictate.

*Ed.* Those who can govern a family, school, or state, by greatness and goodness, have little occasion for magisterial authority.

*Ib.* Those who play the peacock most, are least above one.

## 229. DIET, DIETING.

Diet cures more than the doctor.

Simple diet, healthy offspring.

*Ed.* There are several kinds of dieting. Avoiding too much, and too costly food, are among the more important. Experience and observation will suggest the others — these habits being established. [See 354, 419, 420.]

## 230. DIFFERENCES.

*McFingal.* Strange, such a difference there should be  
"Twixt tweedledum and tweedledee.

*Ed.* No more strange than true. They differ in place; they differ materially in sound; they differ in termination; they differ in quantity; they differ in appearance; and they would probably differ in meaning, if they had any. Let no philosopher, moralist, or divine, therefore, be hereafter guilty of quoting the

entified with  
their purpose  
in the *adver-*  
sign, which

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He is quite  
cloven foot,  
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above nonsense, for the purpose of disparaging important differences.

*Ed.* It is a useful exercise for children, and others, to enumerate all the differences which can be thought of between two objects.

### 231. DIFFICULTIES.

Great geniuses look down with contempt on difficulties. *Ed.* Little geniuses do that; — great ones look *through* them.

The greater the difficulty, the more glory in surmounting it.

Difficulty is like the panther: look it steadily in the face, and it cowers and turns away.

*Woods.* Going a little beyond the shallowness of vulgar minds, creates difficulties, and frequently makes men skeptics; but honest and thorough examination lays open the evidence of truth, and brings them back to faith.

*Horace.* If hindrances obstruct thy way,  
Thy magnanimity display,  
And let thy strength be seen:  
But O, if Fortune fills thy sail  
With more than a propitious gale,  
Take half thy canvas in!

*Em.* Never try to avoid difficulties in theology, but seek for them.

*Ab.* If you find a hill in the path of science, climb over it, and not run round it. By solving a difficulty, you make perceptible advance. But one may travel on Seekonk plain ever so long, and make no perceptible progress.

*Ab.* Some subjects are too high for human investigation. When a difficult subject is proposed, the first question is, whether it lies within the province of reason to decide. This, in most cases, can be easily and quickly determined; because there is a wide difference between difficulties and mysteries. If the question does not involve a real mystery, there is sufficient encouragement to pursue it.

*Ab.* Mankind find no difficulty in submitting to necessity, but great difficulty in submitting to divinity.

*Ab.* It is extremely difficult to make mankind understand

disagreeable truths. It has always been found extremely difficult to make men understand the Gospel, because it is founded on the disagreeable truth, that all the human race deserve eternal destruction.

## 232. DIFFIDENCE.

A man that is diffident is seldom successful.

*Ed.* A modest diffidence in our own wisdom, strength, attainments, and abilities, with confidence in God, and respect for superiors, is hopeful; while a desponding diffidence is half-brother to do-nothing.

## 233. DIGRESSION.

*Ed.* To depart from an object or subject, without having any, may be called *popular digression*. To depart from a good text and subject, as if they were nothing, is *censurable digression*. When speakers make digression the rule, and discussion the exception, they do nothing for the understandings of men.

## 234. DIGNITY, EMINENCE.

*Ed.* Man should be reminded of his dignity, to restrain him from indignity.

True dignity of deportment arises from well-founded self-respect; false dignity, from self-conceit.

*Secker.* Give me the saint who will pursue nothing on earth, unsuitable to his birth from heaven.

*Aristotle.* Dignity consists, not in possessing honors, but in deserving them.

Superiority to the love of distinction, is the source of the highest eminence.

*Cowper.* A moral, sensible, and well-bred man

Will not affront me, — and no other can.

*Thacher.* There are several kinds of dignity, which either adorn or deface the human character. Namely, the dignity of good manners; as when Abraham bowed himself before the children of Heth. The dignity of filial respect; as when Solomon seated his mother at his right hand. Court-dignity; as exemplified by Paul, in giving Felix, Festus, and Agrippa their proper titles, (though he reproved them for their vices). The dignity of disinterestedness; as when Esther, to save others, put

her own life in danger, by going contrary to law into the presence of Ahasuerus. The dignity of compassion; as when our Saviour said, Disciple, behold thy mother. The dignity of proud rebellion; as when Pharaoh said, Who is the Lord, that I should obey his voice? (and was drowned in the Red Sea). The dignity of presumption; as when Hazael said, "But what! is thy servant a dog, that he should do this great thing?" and yet soon did it. The dignity of proud despotism; as when Rehoboam said, "My father chastised you with whips, but I will chastise you with scorpions; (and immediately lost ten-twelfths of his kingdom). The dignity of swelling and boasting; as when Nebuchadnezzar said, Is not this great Babylon, that I have built? (and was immediately degraded to the condition of a beast). And the dignity of lordly oppression; as when Jehoiakim used his neighbor's service without wages; (and was consigned to the burial of an ass).

## 235. DIGNITY OF MAN.

*Couper.* Why did the fiat of a God give birth  
 To yon fair Sun, and his attendant, earth?  
 And when, descending, he resigns the skies,  
 Why takes the gentler Moon her turn to rise,  
 Whom Ocean feels through all his countless waves,  
 And owns her pow'r on ev'ry shore he laves?  
 Why do the seasons still enrich the year,  
 Fruitful and young as in their first career?  
 Spring hangs her infant blossoms on the trees,  
 Rock'd in the cradle of the western breeze;  
 Summer in haste the thriving charge receives  
 Beneath the shade of her expanded leaves,  
 Till Autumn's fiercer heats and plenteous dews  
 Dye them at last in all their glowing hues —  
 'T were wild profusion all, and bootless waste,  
 Pow'r misemployed, munificence misplac'd,  
 Had not its author dignified the plan,  
 And crown'd it with the majesty of man.  
 Thus form'd, thus plac'd, intelligent, and taught,  
 Look where he will, the wonders God has wrought.

The wildest scorner of his Makers' laws  
 Finds in a sober moment time to pause,  
 To press th' important question in his heart,  
 "Why form'd at all, and wherefore as thou art?"

*Em.* Man is the offspring of God, a ray from the fountain of light, a drop from the ocean of intelligence. His soul is a transcript of the natural perfections of the Deity. God is a spirit, and so is the soul of man. God is intelligence and activity, and so is the soul of man. In a word, man is the living image of the living God, in whom is displayed more of the divine nature and glory, than in all the works and creatures of God upon earth. Agreeably, therefore, to the dignity of his nature, God hath placed him at the head of the world, and given him the dominion over all his works.

God has stamped a dignity upon man by giving him not only a rational, but an immortal existence. We shall survive the ruins and ravages of time, and live the constant spectators of the successive scenes of eternity.

The large and noble capacities of the human mind, also set the dignity of our nature in the clearest and strongest light. As a certain chain or connection runs through all branches of knowledge, so the acquisition of one degree of knowledge facilitates the acquisition of another. And, as all the powers and faculties of the mind brighten and expand by exercise, so a man's capacity for improvement increases, as the means and thirst for improvements increase. Accordingly, the path of knowledge has resembled the path of the just, which shineth more and more unto the perfect day. One generation has been improving upon another, from age to age. The improvements and discoveries of the last and present centuries are truly surprising, and justify this grand and bold description:—

"Earth's disembowell'd! measur'd are the skies!  
 Stars are detected in their deep recess!  
 Creation widens! vanquish'd Nature yields!  
 Her secrets are extorted! art prevails!  
 What monuments of genius, spirit, pow'r!"

What a vessel of honor and dignity will man appear, when

all his capacities for knowledge, for holiness, and for happiness, shall be completely filled ! [See 409, 826.]

236. DILIGENCE.

All difficulties and obstacles are overcome by assiduity and diligence.

Diligence is the mistress and mystery of success.

*Ed.* Diligence will perform much ; diligence with activity, very much ; the two united with sound wisdom and discretion to direct, and cheerfulness to support, will accomplish anything.

*Ab.* Diligence — a blessed companion in any righteous cause.

*Paul.* "Not slothful in business, fervent in spirit, serving the Lord." *Ed.* Paul knew the path to eminence and glory, theoretically and practically.

237. DISAPPOINTMENT.

Disappointment is the common lot of man.

Disappointed hope is misery.

Man appoints, — God disappoints.

*Ed.* Disappointment is the end of everything which God disapproves.

*Sh.* This is the state of man ; to-day he puts forth  
The tender leaves of hope, to-morrow blossoms,  
And bears his blushing honors thick upon him ;  
The third day, comes a frost, a killing frost,  
And nips his fruit.

It is well, if disappointment in *our* way drives us at last to *God's* way.

238. DISCIPLINE.

*Corper.* Stern discipline, a faithful servant long,  
Declin'd at length into the vale of years :  
A palsy struck his arm ; his sparkling eye  
Was quench'd in rheums of age ; his voice, unstrung,  
Grew tremulous, and mov'd derision more  
Than rev'rence, in perverse, rebellious youth, —  
So colleges and halls neglected much  
Their good old friend ; and Discipline at length,  
O'erlook'd and unemploy'd, fell sick and died.  
Then Study languish'd, Emulation slept,



And Virtue fled. The schools became a scene  
Of solemn farce, where Ignorance in stilts,  
His cap well lin'd with logic not his own,  
With parrot tongue perform'd the scholar's part,  
Proceeding soon a graduated dunce.

*Ed.* Was Cowper a prophet, or historian, or both?

#### 239. DISCONTENT.

Discontent often arises from false estimates of the condition of others.

*Ed.* Discontent breeds misery and mischief.

*Ib.* The generation of Israel which left Egypt, were discontented with the allotments of Providence, and with their condition, while passing through a very needful trial in the wilderness, and their temporal murmurs sealed their everlasting discontent and ruin.

#### 240. DISCRETION.

*Sh.* Discretion is the better part of valor.

A friend of Dr. Nettleton having classified the leading qualifications for a theological student as follows, — first, piety; second, talents; third, scholarship; fourth, discretion, — Dr. N. observed, "*Change the order, and put discretion next to piety.*"

Let reason go before every enterprise, and counsel before every action.

An ounce of discretion is worth a pound of wit.

#### 241. DISCRIMINATION, DISTINGUISHING.

*Brainerd.* Labor to distinguish clearly upon experiences and affections in religion, that you may make a difference between the gold and the shining dross. I say, *labor* here, if ever you would be a useful minister of Christ.

*Nettleton.* All those ministers who do not discriminate between true and false zeal, and true and false affections, will turn out to be the greatest traitors to the cause of revivals. They become responsible for the corruptions which prevail, in consequence of this neglect.

*Ib.* It is an important part of a preacher's duty, in a season of powerful revival, to discriminate between true and false conversion. Without this, the work will rapidly degenerate. The

most flaming spiritual pride will be taken for the highest moral excellence, and will rise up and take the lead.

*Ed.* Many preachers have a world of discourse without a single word of discrimination. They see their subjects as a certain person mentioned in Scripture saw men, "as trees, walking," and set them in a similar light. [See 249.]

#### 242. DISCUSSION, EXAMINATION.

*Channing.* The more discussion the better, if passion and personality be eschewed; and discussion, even if stormy, often winnows truth from error — a good never to be expected in an uninquiring age.

*Wayland.* When men differ in any matter of belief, let them meet each other manfully. Neither has a right to take offence at opinions plainly and honestly expressed. Let each allow this privilege to the other, and then put the whole question to the issue of argument. No man ought to wince from this. No man has a right to complain, because, while I allow him the same privilege, I frankly and decidedly express my opinions.

*Paul.* Prove all things: hold fast that which is good.

*Anon.* Let gold be heated ever so long in the crucible, and still it remains. But dross goes off in a smoke. So it is with truth and falsehood in the crucible of free investigation.

*Barnes.* To maintain the supremacy of the laws, and preserve order and peace, the right of free discussion must be conceded. All our institutions are based on this right. Herein is our warfare with the tyrants of the old world; herein is our contest with those thrones of despotism which have so long tyrannized over man; herein is the contest of the Protestant religion with the Papacy; herein the struggle between freedom and arbitrary power. The moment the principle is conceded, that there is one point that may not be examined, that moment our liberty ceases. A wedge is entered that may be driven, and that will be driven, until the whole fabric of civil and religious freedom is riven asunder and demolished. Every man who can contribute to the defence and illustration of this right, confers an invaluable service on his country, on human nature, and on the world.

*Spring.* The interests of truth are promoted by the spirit of inquiry. Nothing has established the truth of God upon so firm and immovable a basis, as free discussion. Infidels and heretics have been driven from the field by free discussion. Says Lord Bacon, "Discussion is the winnowing of truth from error." Truth may indeed suffer for a time, by rashness and impatience, but, in the end, it stands upon a firmer foundation, for having been honestly and thoroughly investigated. The cause that will not abide investigation, is rotten at the core.

*Ed.* Discussion is the armor of every defender of the faith, offensive and defensive. Whoever would be "valiant for the truth in the earth," must discuss valiantly. Our Puritan ancestors were close examiners of truth and of falsehood. The leaders in the Reformation examined the corruptions of Rome. Paul examined the systems of judaism and heathenism, and disputed daily. Luther and Calvin examined papacy, formalism, and the other errors of their times. Edwards examined the half-way covenant, and other prevalent errors of his day. Hopkins, Bellamy, Emmons, and others, exposed the antinomianism, Arminianism, and other mischievous errors of their time. Whither have our theological warriors, and defenders of the faith, fled? [See 169, 305.]

#### 243. DISEASE, DISEASES.

Diseases are the interest we pay for sensual pleasures.

*Watts.* Our life contains a thousand springs,  
And dies if one be gone;  
Strange, that a harp of thousand strings  
Should keep in tune so long.

*Ed.* The diseases and "evils which flesh is heir to," are all the messengers of God, to rebuke us for our sins, and ought so to be regarded.

#### 244. DISGRACE.

Disgrace is honorable, when endured for the Lord of Glory.

*Ed.* No being was ever so disgraced in our world as the author of grace — next, the principal subjects of grace. Witness Paul's persecutions unto death. But the time hastens,

when righteousness will be honored, and all unrighteousness meet its merited and everlasting dishonor.

## 245. DISINTERESTEDNESS.

*Mather, (Cotton).* Thrice in the Scriptures we find the good angels rejoicing, but it is always at the good of others.

*Ed.* Disinterested and impartial love is the supreme glory of intelligent creatures. Without this love, they can glory only in shame. It is a complete foundation for good morals, good manners, and useful services.

*Richter.* The last, best fruit that comes to perfection, even in the kindest soul, is tenderness toward the hard ; forbearance, toward the unforbearing ; warmth of heart, toward the cold ; and philanthropy, toward the misanthropic. *Ed.* This must be "the fruit of the Spirit," spoken of in Scripture.

## 246. DISPATCH.

Dispatch is the soul of business.

*Ed.* Mankind dispatch the business of sensual indulgence ; defer the business of intellectual pleasures ; put off the business of immortal interests ; and decline the business of serving and glorifying God with their bodies and spirits, which are his. Their dispatch needs conversion.

## 247. DISSIMULATION.

Dissimulation in youth is perfidy in old age.

*Ed.* Dissimulation in ordinary business ruins confidence ; dissimulation in conversation breeds contempt ; dissimulation in friendship creates disesteem ; and dissimulation in religion destroys Christian fellowship. Through the deceit of sin, this vice is liable to become a habit, and should be vigilantly guarded against by parental example, care, and discipline, by the teachers of youth, and by all the friends of virtue, and everywhere discountenanced. [See 208.]

## 248. DISSIPATION.

Dissipation leads to crime ; crime, to infamy and misery.

*Ed.* The dissipation of the press is highly prejudicial, both to sacred and secular literature. It deteriorates thought, and corrupts the religion, morals, and manners of the masses.

*Is.* Of all dissipation, religious dissipation is the most ruin-

ous, for it tends to annihilate the standard of piety, and the principles of godliness.

## 249. DISTINCTIONS.

*Watts.* It is of great service to distinguish well between knowables and unknowables.

*Ed.* Distinctions literary, and especially distinctions theological, by keeping variety and contrasts in view, greatly facilitate general knowledge, and are essential to accurate knowledge. They illuminate science, and elicit thought. [See 241.]

## 250. DISTINCTION, MOMENTOUS.

*Em.* Of all distinctions, that between the godly and the ungodly is the greatest. Though the sacred writers mention worldly distinctions, yet they say much more about that essential distinction which God makes between saints and sinners. In the Psalms, we find one continued contrast between the spirit and character of the righteous and wicked. David begins with a description of the godly and the ungodly; of their diverse views, feelings, and conduct through life; of their final separation at the day of decision; and he never loses sight of these two characters through the whole of his writings.

## 251. DISTRUST.

Distrust poisons the cup of life, and fetters the energies of men.

*Ed.* Discreet and well-founded suspicion, avoids a multitude of evils, which credulity brings upon itself. We ought always to be suspicious enough to avoid all improper and forbidding trust in man, or in our own hearts.

*Ib.* A proper distrust in others is compatible with the highest politeness and Christian kindness. [See 917.]

## 252. DIVINITY.

*Thompson, O.* Of all sciences, that of divinity is the most sublime, the most profound, and the most comprehensive. The study of divinity demands the brightest parts, the strongest powers, and the most capacious minds. The 'angels desire to look into these things;' and here they may look, and study, and pry forever, and still see more and more to admire, and love, and praise. .

*Wms., Th.* At this day, there are many religious professors, and even some teachers of theology, who are very zealous for the doctrine of the *Son's divinity*, and almost as zealous against the true doctrine of the *Father's divinity*.

## 253. DIVISIONS, SEPARATIONS.

Divisions are Satan's powder-plots, to blow up religion. *Ed.* And unions in error his armies, to wear out the saints.

*Ed.* When divisions and separations will make schisms in Church or State, they become serious events, and ought to be well considered, and avoided, where the stern principles of truth, and practice of duty, do not absolutely require them.

*It.* The envious, revengeful and heady, have more frequently been leaders in schismatic divisions and separations, than the meek, truthful, and humble.

*It.* To separate husband and wife, action and reflection, theory and practice, principles and conduct, learning and teaching, piety and preaching, crime and punishment, religion and order, and politics and patriotism, are among the unhappy divorcements often made in our world.

## 254. DOCILITY.

Docility and modesty set off the charms of virtue.

*Ed.* One of the earliest traits that appeared in Christ, (Lk. 2: 46) was docility, — a trait of all superior minds.

## 255. DOCTORS OF DIVINITY.

*Gibbs, B.* This honorary title theological has been injudiciously conferred so frequently, fears begin to be entertained that D. D. may at length be taken to denote a *Double Dunce*, especially in reference to those who confer the title. *Ed.* Many, no doubt, have been Doctorated, Sainted, and crowned with the Tiara, who have not divinity enough in either their heads or hearts to be known in heaven.

## 256. DOGMATISM.

Who *will* not reason is a dogmatist ; who cannot, is a fool ; who dare not, is a slave.

The ignorant are generally the most decisive and dogmatical, because they see no reasons for doubting.

*Ed.* Give me the dogmatist who is acquainted with the fun-

damental dogmas of self-evident and revealed truth, and who dogmatizes sufficiently to assert and defend them with confidence, even if he is somewhat of a blunderhead ; rather than one who never asserts his opinions on vital and important questions, *because he has none to assert.* [See 262.]

## 257. DOLTS, DULNESS.

*An evergreen.* One who learns little or nothing from experience and observation.

*Sh.* Some persons never feed on the dainties that are bred in books ; have never eaten paper nor drunk ink ; their intellects are not replenished ; they are only animals — only sensible in the duller parts. *Ed.* These must be the

“ Sculls that cannot teach, and will not learn.”

*Machiavel.* There are brains of three sorts. The first understands of itself. The second understands what is shown it by others. The third neither understands of itself, nor what is shown it by others.

A blockhead can never conceal his character ; for he neither comes, nor goes, nor sits, nor rises, nor is silent, nor stands upon his legs like a man of sense.

*Lavater.* He who has no friend and no enemy is one of the vulgar, and without talents, powers, or energy.

## 258. DOMESTIC.

A mother has the strongest affection for her weakest child.

A child can never have but one mother.

*Sh.* A grandam's name is little less in love,

Than is the doting title of a mother ;

They are as children, but one step below.

A mother is a mother all the days of her life.

A father is a father till he gets a new wife.

## 259. DOMESTIC ECONOMY.

In order to provide necessaries, and extend charities, spare superfluities.

*Ed.* The most important thing in domestic economy is, to domesticate our partner and our children, by making ourselves and our home agreeable, attractive, and entertaining.

*Ib.* Be very frugal, self-denying, temperate, and unostentatious

at the outset of your domestic course, in reference to food, drink, clothing, and equipage; and by persevering in this course through life, you will find the best luxuries *in* your self-denial, besides securing the means of that affluence and usefulness which will bless yourself, your children, and others. [See 272.]

## 260. DOMESTIC HAPPINESS.

*Cowper.* Domestic happiness, thou only bliss  
Of Paradise, that has survived the fall!  
Though few now taste thee unimpaired and pure,  
Thou art the nurse of Virtue.

What a smiling aspect does the love of parents and children, of brothers and sisters, of friends and relations, give to every surrounding object, and every returning day! With what a lustre does it gild even the small habitation where this placid intercourse dwells — where such scenes of heartfelt satisfaction succeed uninterruptedly to one another!

*Ed.* He who habitually treats his wife with proper attention and sympathy, shall have another, if he ever needs another; and beside, he has his pay down, thrice over, once in domestic happiness, again in internal satisfaction, and once more, in public esteem.

## 261. DOMESTIC STRIFE AND MISERY.

*Cowper.* Alas! and is domestic strife,  
That sorest ill of human life,  
A plague so little to be feared,  
As to be wantonly incurred,  
To gratify a fretful passion,  
On ev'ry trivial provocation?  
The kindest and the happiest pair  
Will find occasion to forbear;  
And something every day they live,  
To pity, and, perhaps, forgive.

*Sh.* How sharper than a serpent's tooth it is  
To have a thankless child.

*Ed.* Domestic misery — the sorrows that *come home*.  
One accusing, fretful disposition, destroys the peace and unity of a whole family, as one jarring instrument will spoil the harmony of music.



## 262. DOMINATION, ECCLESIASTICAL.

*Em.* The Christian church has suffered great injury, for ages, from the bigotry and usurpation of those who have sustained the office of sacred guides. But it was not so from the beginning. The apostles and primitive preachers of the Gospel disclaimed all dominion over men's faith, and professed to be only helpers in promoting their knowledge and holiness. And none, who sustain the office of the ministry, have any right to impose their own opinions upon their hearers, by virtue of their sacred office. The pope and all his hierarchy are usurpers, whose pretensions to supreme power and infallibility in the church, are to be treated with disdain, as vile impositions. The people are their own proper judges of religious truth and error, and of ecclesiastical power. Christian churches have a right to form their own creeds and exercise their own discipline, independently of any superior ecclesiastical power on earth. As God has appointed none to judge and dictate for them in these serious concerns, so they are under indispensable obligations to exercise their own private judgment.

*Ed.* Christ was the greatset enemy to ecclesiastical domination of any one who ever fell under it, and gave it the most decisive veto, when he said, (Lk. 22 : 27) "I am among you as he that serveth." [See 256.]

## 263. DRESS.

*Addison.* The head has the most beautiful appearance, as well as the highest station, in a human figure. Nature has laid out all her art in beautifying the face; she has touched it with vermilion, planted in it a double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the brightness of the eyes, hung it on each side with curious organs of sense, given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable light. In short, she seems to have designed the head as the cupola to the most glorious of her works; and when we load it with a pile of supernumerary ornaments, we destroy the symmetry of the human figure, and fool-

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ishly contrive to call off the eye from great and real beauties, to childish gewgaws, ribbons, and bone-lace.

*Lavater.* As you treat your body, so your house, your domesticities, your enemies, your friends. Dress is a table of your contents.

*Foster.* Embroidery is crimson with the blood of murdered time.

#### 264. DROWNING.

A drowning man will catch at a straw.

*Ed.* Drowning sorrow in strong drink, is drinking sorrow.

*Lb.* When a man is drowning, he will drown another, — therefore, look out for a man drowning, either in water or on land.

*Lb.* The most fearful drowning is to be drowned in foolish and hurtful lusts, (1 Tim. 6 : 9).

#### 265. DUELS, DUELLING.

He who falls in a duel, attempting to kill, commits suicide.

*Ed.* The duellist, to gratify a worthless will, and avoid a contemptible dishonor, imperils a valuable body, and an invaluable soul.

*Lb.* Duellists are consummate cowards, for they are often frightened to death by the mere shadow of dishonor.

#### 266. DUTY, DUTIES.

Duty is ours ; consequences belong to God.

*Greely.* Duty and to-day are ours ; results and futurity belong to God.

*Ed.* Doing our entire duty will bring more *satisfaction* than *persecution*, let the adversary do his worst. The path of duty is the only path of happiness, safety, and usefulness.

*Lb.* The dutiful always have a good conscience, and a smiling God, to comfort them in tribulation.

*New Englander.* The Bible ever sets duty and principle above policy and interest ; it is the basis of all human progress.

The best teacher of latent duties, is the practice of the plain.

#### 267. EARLY IMPRESSIONS AND OPINIONS.

Early impressions are the most lasting.

The opinions received upon the authority of others in childhood, often lie in the mind, unexamined, through life, with the weight of axioms, and produce very important results.

## 268. EARLY RISING.

*Franklin.* Early to bed, and early to rise,  
Makes men healthy, wealthy, and wise.

He that would thrive must rise at five.  
Plough deep, while sluggards sleep,—  
And you shall have corn to sell and keep.

*Varle.* If you are an early riser, you will find time for everything. Nor is the mere saving of time the only advantage;—our spirits are more lively, and our faculties more awake.

*Doddridge.* The difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life.

## 269. EARNESTNESS.

We should always be in earnest, because our work is great, and life short and decisive. Therefore, "whatsoever thy hand findeth to do, do it with thy might."

An earnest speaker makes attentive hearers.

*Ed.* The man Christ Jesus excelled all others in earnestness. At twelve, his earnest inquiries in the temple astonished the learned doctors, and by his ardent studies he soon astonished his hearers by his knowledge of letters. He so earnestly preached the Gospel that he drew and held an audience of several thousands—so fervently prayed, that he sweat as it were drops of blood—so earnestly reprov'd evil doers, that they conspired his death—so earnestly sought the purity of religious institutions, that he made a scourge of cords, and used it in clearing the temple of intruders—and so earnestly conversed and expounded Scripture, and preached, his disciples caught his spirit, and the world took knowledge "they had been with Jesus." He always had something very important to do, and performed it with the zeal and earnestness demanded.

*Spring.* Christ possessed an *intensity* of character as far above other men as his active benevolence was above theirs. His object engrossed all his faculties, and stirred up the very depths of his soul. The love of doing good was a flame perpetually burning in his bosom with intense radiance. All his

thoughts, all his life, were at the bidding of this high impulse. The world thought him a madman. He stood alone, and men wondered at him. So intent, so dominant was his purpose, that he made the first and last end of his existence to labor for God and man.

## 270. EARTH.

*Young.* A part how small of the terraqueous globe  
Is tenanted by man! the rest a waste,  
Rocks, deserts, frozen seas, and burning sands;  
Wild haunts of monsters, poisons, stings, and death!  
Such is earth's melancholy map!

*Ib.* Lean not on earth; 'twill pierce thee to the heart;  
A broken reed, at best; but, oft, a spear;  
On its sharp point peace bleeds, and hope expires.

*Ed.* This earth has been honored as the birth-place and theatre of the human race, where innumerable probationers have been raised up and fitted for the amazing destinies of eternity — as the place of Divine mercies and judgments, great and astonishing, and changes the most marvellous; as the missionary field for angels, and especially as the temporary abode of the Son of God, and theatre of the great work of redemption. It will also yet be the theatre of "the battle of that great day of God Almighty," which will give a conquered and regenerated earth to "the people of the saints of the Most High God," for at least a thousand years; when this earth will eclipse the glory of Solomon, — and also the theatre of the final resurrection and conflagration. Let no one, therefore, despise his mother-earth, that is destined to afford us ample reminiscences for the reflections of eternity.

## 271. EATING.

An empty belly has no ears nor fears.  
Never think about eating till the bell rings.  
Rapid eating makes slow and imperfect digestion.

## 272. ECONOMY.

*Randolph.* The philosopher's stone is, to pay as you go.  
*Economy* is, itself, a great income.  
*Adventurer.* Economy is the parent of integrity, of liberty,

and of ease; and the beautiful sister of temperance, of cheerfulness, and of health; while profusion gradually involves her followers in dependence and debt.

*Zimmermann.* Take care to be an economist in prosperity; there is no fear of your not being one in adversity.

*Franklin.* A penny saved is a penny got.

*Ib.* If you would have a faithful servant, and one that you like, serve yourself.

Build your house to live in, not to look at.

*Ed.* If you wish to economize in living, pay down for everything. [See 259, 375.]

#### 273. EDUCATION.

*Burke.* Education is the cheap defence of nations.

*Sprat.* The mind that is perverted by false knowledge, or made crooked by deceitful prejudices, must not only be taught, but first untaught; and to unteach is a more difficult work than to teach.

*Edwards (Tryon).* The great end of education is, to discipline rather than to furnish the mind; to train it to the use of its own powers, rather than fill it with the accumulations of others.

*Lavater.* It is the depth of study, not the extent of it, that gives intellectual power.

Education polishes good dispositions, and corrects bad ones.

*Em.* The noblest powers of nature stand in need of the nurturing hand of education. The uninstructed mind resembles the unpolished diamond. [See 514, 527, 544.]

#### 274. EDUCATION INVALUABLE.

*Dr. Cooper.* Neither piety, virtue, nor liberty can long flourish in a community, where the education of youth is neglected. How much do we owe to the care of our venerable ancestors in this respect! Had not they laid such foundations for training up their children in knowledge and religion, should we have understood our rights so clearly? or valued them so highly? or defended them with such advantage? Or should we have been prepared to lay that basis of liberty; that happy constitution, on which we raise such large hopes?

*Varle.* Education is a companion which no misfortune can depress — no crime destroy — no enemy alienate — no despotism enslave. At home, a friend; abroad, an introduction; in solitude, a solace; and in society, an ornament. Without it, what is man?—a splendid slave, a reasoning savage.

*Cass.* The value of education depends far less upon varied and extensive acquirements, than upon the cultivation of just powers of thought. It is not the quantity of knowledge, but the capacity to apply it, which promises success. To use a phrase from an old writer, it is the concoction of reading into judgment, which is the golden rule of education. Exercise is not more necessary to the body, than is the employment of the various faculties of the mind to mental efficiency. A good education is the best inheritance. It gives parents an inheritance in their children, if none for them.

#### 275. EDUCATION, HOW OBTAINED.

*Johnson.* When a king asked Euclid, the mathematician, whether he could not explain his art to him in a more compendious manner? he was answered, that there was no royal way to geometry. Other things may be seized by might, or purchased with money; but knowledge is to be gained only by study, and study to be prosecuted only in retirement.

The education, moral and intellectual, of every individual, must be chiefly his own work.

*Solomon.* Through desire, a man having separated himself, seeketh and intermeddleth with all wisdom.

#### 276. EDUCATION, JUVENILE

*Cowper.*

Our most important are our earliest years.  
The mind, impressible and soft, with ease  
Imbibes and copies what she hears and sees,  
And through life's labyrinth holds fast the clew  
That education gives her, false or true.

*Pope.*

'Tis education forms the common mind;  
Just as the twig is bent, the tree's inclined.  
Children, like tender osiers, take the bow,  
And as they first are fashioned, always grow.

*Wordsworth.* The child is father of the man.

Agesilaus, king of Sparta, being asked, what things he thought most proper for boys to learn, answered, "Those which they ought to practise when they come to be men."

*Solomon.* Train up a child in the way he should go; and when he is old, he will not depart from it.

*Em.* Do n't despair of a pupil, if he has one clear idea.

*Ib.* Parents have the first and easiest access to their children, while their minds are susceptible of the deepest impressions. They are, therefore, under the strongest obligations, to give their children a virtuous and pious education. They ought, in season, to teach them the knowledge of God, the nature of true and false religion, the beauty of virtue, and the deformity of vice, and enforce these instructions by a good example.

Instruct your son well, or others will instruct him ill. No child goes untaught. Send him to the school of wisdom, or he will go of himself to the rival academy of dissipation. There is always instruction being given and received of some sort, as in the fields, where vegetation is never idle.

Parents who would train up their children in the way they should go, must go in it themselves.

*N. Y. Observer.* We must look the subject of education by the State, fairly and firmly in the face. It is daily assuming an aspect of serious interest, and the time has come, when every citizen should be apprized of its bearings. The Constitution of this State [New York] forbids the appropriation of the public money for the inculcation of any sectarian views, and in various districts, in city and country, the work is in progress to confine the instruction of the school-room to the single matter of *intellectual* instruction. Examine many school books now in the way of introduction in this and other States, and it will be seen that they are made to meet the demands of this advancing spirit. If there can be a system of morality without the sanction of the word of God for its basis, we will not deny these books their claim to morality. But, for ourselves, we reject

the idea of any sufficient system of morals for the world we live in, except that which rests on the truth of the Bible, respecting the life that now is, and that which is to come.

We wish also to keep distinctly before the mind of the religious reader this thought, that *education* is not worth the name, if it does not reach and mould the moral, as well as the intellectual nature.

*W. B. Calhoun.* Systems of education that aimed simply at improving the intellect, showed ignorance of the laws of Providence, or impious contempt of those laws. [See 673.]

#### 277. EDUCATION OF DAUGHTERS.

*Ed.* The following, from the Chicago Cavalier, is very important, where it applies.

The course of female education, at the present day, is radically defective; the great end being, not to make intelligent, useful, and agreeable members of society, but fine ladies. The cultivation of the affections, the discipline of the mental powers, and a practical and thorough preparation for actual duties, are too generally esteemed of secondary importance, compared with the external graces which are to make a figure in society. If the world in which young ladies are afterwards to move were an ideal world; if womanhood brought with it no cares; if friends were always to smile, and flatter, and caress, and life had no stern realities, all this might be well enough. But it is not so.

The silliest of all notions is, that it is disreputable to be acquainted with any habits of useful industry. In this country, at least, where few parents can bequeath their daughters large fortunes, and where few husbands can support them in idleness, this, of all others, is the most ridiculous phantasy. There is certainly no reason in the nature of things, why young ladies should not be trained to industrious habits, in such duties as are fittingly theirs, than there is that young men should not.

If daughters are left without supporters, will this tender nurturing avail to feed, and clothe, and protect them? Or, in a more fortunate event, will it give the foresight, the prudence, the skill, which the duties of maturer life demand? Depend



upon it, fair readers, however much accomplishments may commend to the admiration of flatterers, yet few sensible men want wives merely as ornaments to their household establishments; but as companions and help-mates, in the duties and cares which inevitably devolve upon them.

What is there in the habits of industry, that need necessarily affect unfavorably the accomplishments of a young lady? Anything that should make them think meanly or act unworthy? Anything that should produce rudeness of conversation, or awkwardness of manners? Anything that should, in any degree, blunt their perceptions of what is correct in taste, or becoming in conduct? No, nothing. Let them, then, learn to knit and sew, to bake and wash, and cook dinners, and darn stockings, and all other arts of accomplished housewifery. It will impart to them a vigor of constitution, an elasticity and grace of movement, and a bloom of health, that are a thousand times more endearing, than the soft and sickly delicacy which is nurtured in luxurious idleness. *Ed.* If these things are so, it ceases to be a marvel, that wise young men of the city, go into the country to take them wives.

#### 278. EGOTISM.

*Landon.* Our very sympathy is often egotism.

*Lavater.* The degree of egotism should be the measure of confidence.

As the impudence of flattery, so the impudence of egotism.

*Cush'man.* Let a man mark some men's talk, stories, and discourses, — and he shall see their whole drift is to extol and set out themselves, and get the praise of men.

It is easy to conceive why egotists find the world so ugly, — they see *only* themselves. *Ed.* And why panegyrists find it so free from defects, — they see *not* themselves.

To speak well of yourself is vanity; to speak ill, affectation.

Talking much about one's self tends to produce an intellectual famine.

*Sh.* There is not one wise man among twenty that will praise himself.

*Paul.* We dare not make ourselves of the number, or compare ourselves with some who commend themselves.

*Ed.* Whether posthumous autobiographies are more or less common now, than heretofore, I know not; but they seem to be less and less needful, since it has become the fashion to publish them in advance of the appointed time, in public addresses prepared for the platform and the newspapers. [See 81, 666, 969.]

## 279. ELEVATION.

High regions are never without storms.

There is no distinction without its accompanying danger.

*Ed.* Those who are raised high, must first stoop low.

## 280. ELOCUTION.

*Wms., T.* The human voice, when not corrupted by false taste, nor perverted by false art, is a perfect instrument; and most wisely suited to the great and good end for which it was given. To ministers of the Gospel it is given, to convey to the human mind a thorough and practical knowledge of the sentiments, affections, and designs of God himself; that he may be glorified. So important and beautiful is the proper expression of proper sentiments and affections by the human voice, it is divinely said, "the tongue of the just is as choice silver;" "a wholesome tongue is a tree of life;" "a word fitly spoken is like apples of gold in pictures of silver." What, then, would be the effect of human speech, when used as it ought to be, in teaching the most instructive doctrines, by the most instructive sermons! If the preachers of the Gospel had such wisdom as agrees with the nature and design of their office, they would speak with such power as their adversaries could neither gainsay nor resist.

*Ed.* Elocution consists partly in speaking and acting positively appropriate and natural; and partly, in not being unnatural, stiff, and inappropriate.

*Ab.* It requires an acute observer, to make a good elocutionist.

## 281. ELOQUENCE.

*Ed.* Speech is the body; thought, the soul, and suitable action the life of eloquence.

*Lavater.* He has oratory, who ravishes his hearers while he forgets himself.

*Id.* He, who can express a great meaning by silence, when a common man would have been prolix, will speak like an oracle.

Well-timed silence hath more eloquence than speech.

Eloquence is the language of nature.

The vividness with which truth is seen and felt, gives an invisible and mighty effect to its utterance.

*Em.* Let your eloquence flow from your heart to your hands, and not force it the other way.

*Clericus.* Why is it, that we who preach truth, produce so little effect, while you, who deal in fiction, excite such emotions?

*Garriek.* Because you preach truth as if it were fiction, and we exhibit fiction as if it were truth. *Ed.* Another and more cogent reason is, because hearers generally delight in fiction, and hate reproving truths.

Labor to speak last thoughts in first expressions.

Eloquence, the art of conveying your own feelings to others, without deterioration. "I believe, therefore do I speak," said an apostle, — and herein lies the power of apostolic preaching. Earnestness, perspicuity, directness, simplicity and force, are the natural products of the inward convictions and emotions.

*Cecil.* Eloquence is vehement simplicity. [See 662, 822.]

#### 282. ELOQUENCE INDESCRIBABLE.

*R. Hall.* It is impossible to paint eloquence.

*Nelson.* In a large circle of clergymen, the question once came up, whether, since people are better informed, and more intellectual than in the days of Whitefield, he would be able to excite as much interest and attention again, as he did excite, were he, or another like him, to come again? The younger class were unanimous in the negative. But Dr. Emmons and the late Rev. D. Sanford, of Medway, both of whom had heard Whitefield, were of a different opinion; and said that he would interest people now as much as he ever did. Dr. Emmons added, to this effect, that 'there was an *indescribable something* in Mr. Whitefield's preaching, that affected him differently from any other preaching he ever heard.'

## 283. EMPLOYMENT.

An honest employment is a most excellent patrimony.

*Landon.* Occupation is one great source of enjoyment. No man, properly occupied, was ever miserable.

Omit no opportunity to do good, and you will find no opportunity to do evil.

*Ed.* God provides constant employment, and great rewards, for all who love to labor for him.

*Ib.* Give your children useful employment, if you wish them to have character, respectability, or fortune.

*Ib.* Multitudes are anxiously inquiring after lucrative employment, in serving themselves; and many who say otherwise, mean themselves. There is a more noble and delightful employment in serving God that pays better here, and avoids disappointment hereafter. [See 656.]

## 284. EMULATION.

Emulation is one of the greatest incitements to application.

*Ed.* Self, or pelf, is too commonly the steam-power to emulation. But when a person can and ought to excel others, and does it from love to truth, knowledge, and duty, his emulation is praiseworthy.

*Ib.* Emulation, encouraged and cherished on benevolent principles, is most effectual, without being prejudicial to virtue.

## 285. END, ENDS.

Who noble ends by noble means obtains,

Or, failing, smiles in exile or in chains,

Like good Aurelius, let him reign, or bleed

Like Socrates, that man is great indeed.

Persons most surely rise to eminence, not by seeking distinction, but by seeking a worthy end.

When a man is his own end, he is in the way to come to a bad end.

*Em.* Studious and pious divines move in a higher sphere than mathematicians, astronomers, or natural and moral philosophers. These study the science of *means*, but divines study the science of *moral ends*, which is the highest science in nature.

*G. Tennent.* The end of wisdom is design; the end of power

is action ; the end of goodness is doing good. To suppose these perfections forever dormant, would be to represent them as insignificant. Of what use would God's wisdom be, if it had nothing to design or direct ? To what purpose his almightiness, if it never brought anything to pass ? And of what avail his goodness, if it never did any good ?

*Ed.* To be a "follower of God as dear children," we must ascertain and cordially approve his chief end, keep our hearts upon it, and labor with all our capacities to promote it evermore.

#### 286. ENEMIES.

He who, in every man wishes to meet a brother, will very rarely encounter an enemy. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

*Ed.* The best way to outwit an enemy, is to return plain dealing for deceitful unrighteousness, and acts of kindness for injustice and cruelty.

#### 287. ENERGY.

*Lavater.* He only who can give durability to his exertions, has genuine power and energy of mind.

As the energy of will, so the man. Investigate what and how he loves and hates, and you discover his energy of will, and by that, himself.

Energy and decision of character will often give to an inferior mind the command over a superior.

*Hawes.* In the formation of character, personal exertion is the first, the second, and the third virtue.

*Em.* Energy of mind is necessary, in order to do good in the world ; because it is to be expected, that wise and benevolent designs will be opposed with energy. The greatest and best purposes have been the most vigorously opposed.

*Ab.* The want of energy disqualifies men for every duty of life. All duties are connected with difficulties from within and from without. Without energy, no man, in any profession or business of life, can do his duty.

*Ab.* Men may acquire energy of mind by placing themselves under a necessity of acting. So long as they feel themselves

under no necessity of forming and executing any noble and important designs, they feel no occasion for acquiring energy of mind. But those who desire to serve God, and do all the good they can in the world, are willing to devise and promote great and noble designs, which will lay them under a necessity of exerting all their mental powers and capacities.

Another way to acquire strength and energy of mind, is to keep noble and worthy objects in view and pursuit. If men would only propose and pursue great and good designs, they would soon find resolution and energy to execute. No man knows how much good he can do in the world, until he makes attempts to do good; for he cannot know the powers and faculties he possesses, till he tries them by repeated mental exertions. How many men have lived years in obscurity without knowing and discovering their superior powers, until their own circumstances, or some important event, constrained them to exert their talents and ability in doing great and noble actions. [See 1017.]

## 288. ENOUGH.

Enough is better than a feast.

The definition of enough,

Most persons find a problem tough;

Perhaps the best one given yet,

Is "something more than one can get."

*Ed.* Enough, is to be "filled with the fulness of God."

## 289. ENJOYMENT, BENEVOLENT.

*Cowper.* He is the freeman whom the truth makes free,

And all are slaves beside. There's not a chain

That hellish foes, conféd'rate for his harm,

Can wind around him, but he casts it off

With as much ease as Samson his green withes.

He looks abroad into the varied field

Of nature, and though poor, perhaps, compared

With those whose mansions glitter in his sight,

Calls the delightful scenery all his own.

His are the mountains, and the valleys his,

And the resplendent rivers. His t' enjoy  
 With a propriety that none can feel,  
 But who with filial confidence inspired,  
 Can lift to Heav'n an unpresumptuous eye,  
 And smiling say — "My Father made them all!"  
 Yes — ye may fill your garners, ye that reap  
 The loaded soil, and ye may waste much good  
 In senseless riot; but ye will not find  
 In feast or in the chase, in song or dance,  
 A liberty like his, who, unimpeach'd  
 Of usurpation, and to no man's wrong  
 Appropriates nature as his Father's work,  
 And has a richer use of yours than you.

*Ed.* None can truly enjoy any of the works of God, without supremely enjoying him.

*lb.* Intellectual, cordial, and benevolent enjoyments will be so pure, elevated, and ecstatic in heavenly places, that sensual enjoyments, like silver in the days of Solomon, will be thought nothing of.

## 290. ENTERPRISE.

*Herrick.* Attempt the end, and never stand to doubt;  
 Nothing so hard, but search will find it out.

*Ed.* Literary enterprise is a much more promising prize than silver or gold, especially in youth.

*lb.* The most noble and valuable prize that can be named, is the spirit of true Christian enterprise.

*lb.* To be a beggar, and dependent, without energy, enterprise, and industry, while we have any ability to plan and perform, is to be the fag end of the fag.

## 291. ENTREATY.

An infant's entreaty is more powerful than a sovereign's command.

*Ed.* There is no entreaty to be compared with the invitations and expostulations of Christ in the Gospel. When this entreaty shall be turned into *repulsion*, Christ will be magnified and vindicated. "Be wise now, therefore, O ye kings!"

292. ENVY.

Base envy withers at another's joy,  
And hates that excellence it cannot reach.

A proud man has no God ; an envious man has no neighbor ;  
an angry man has not himself.

The praise of the envious is far less creditable than their  
censure : they praise that only which they can surpass, but that  
which surpasses them they censure.

If you wish for enemies, excel others — if for friendly com-  
panions, let others excel you.

No man envies the merit of others, who has much of his own.

*Ed.* Envy torments others, and robs one's self of the hap-  
piness that lies in seeking and enjoying the good of our neighbor.

*Solomon.* A sound heart is the life of the flesh ; but envy  
the rottenness of the bones.

Envy and pride dwell in little minds.

That which a man envies in another, he would be proud of,  
if he had it himself.

Envy not the sinner's temporary glory and success, but rather  
commiserate his fearful end. [See 418, 560.]

293. EPHEMERA, EPHEMERAL.

*Gov. Briggs.* A good or bad name that does not belong to a  
man's real character, will be ephemeral.

*Ed.* Sensual enjoyments are extremely ephemeral, when  
compared with intellectual, benevolent, or eternal. But we  
have a strange and insane fancy for ephemerals.

*It.* Earthly losses, pains and trials, are ephemeral. Cheer  
up, O man, and make capital out of them for eternity.

294. EQUALITY.

*Em.* In inquiring after truth, we are all on a level.

*Ed.* In sustaining civil, literary, and religious institutions,  
there should be equality, as the Apostle expressly intimates, for  
we all equally need the advantages of these institutions.

295. ERROR.

It is fated to error to run crooked.

To err is human ; to forgive, Divine.

*Bryant.* Truth, crushed to earth, shall rise again ;



The eternal years of God are hers :  
 But error, wounded, writhes in pain,  
 And dies amid her worshippers.

*Young.* Not so our infidels the Eternal draw :  
 They set at odds Heaven's jarring attributes ;  
 And, with one excellence, another wound ;  
 Maim Heaven's perfection, break its equal beams,  
 Bid mercy triumph over — God himself,  
 Undeified by their opprobrious praise :  
 A God all mercy, is a God unjust.

*Sh.* O hateful error, Melancholy's child !  
 Why dost thou show to the apt thoughts of men  
 The things that are not ?

*Colton.* Ignorance is contented to *stand still* with her back to the truth ; but error is more presumptuous, and *proceeds* in the same direction.

*Ed.* Error is part fact, part fiction. The former is the light, the latter the shade of the picture. But the shade dims the light, and makes the moral impression.

*Spring.* Some writer has remarked, that, "If you can once trace error to its source, you are sure to kill it."

*Sim.* I should like to hear a discourse from this text : "God hath made man upright ; but they have sought out many inventions." *Ed.* We shall all hear one, at the day of judgment.

*Edwards (Tryon).* In its influence upon the soul, error has been compared to a magnet concealed by a traitor, near the ship's compass. In the latter case, the more favorable the winds, and the greater the diligence and skill of the crew in working the ship, the more rapidly they are wafted on a wrong course ; so in the former, the greater the struggle for safety, the more speedy the process to ruin.

*D. Webster.* Falsehoods not only disagree with truths, but usually quarrel among themselves.

A half truth is a whole falsehood.

*Stillington.* Error is but the shadow of the truth.

*Beecher.* Whatever is only almost true is false, and among the most dangerous of errors ; because so near the truth, and

therefore the more likely to lead astray. Precise knowledge is the only true knowledge; and he who does not teach exactly, does not teach at all.

*Churchill.* When fiction rises pleasing to the eye,  
Men will believe, because they love the lie;  
But truth herself, if clouded with a frown,  
Must have some solemn proofs to pass her down.

Extravagant and impolitic errors often react, and serve the cause of truth. *Ed.* All errors will, at length; for they will all yet appear to be more than extravagant and impolitic.

He is the best accountant, who can compute the sum of his own errors.

*Ps.* 19: 2. Who can understand his errors?

Falsehood could do but little mischief, if it did not gain the credit of truth.

The errors and heresies of one age, become the creeds of following ages, through the influence of popular names, antiquity, and veneration.

*Woods.* Systems of error always contain a portion of fundamental truth. By decorating itself with some of the charms of truth, error is perpetually contriving to allay our fears, and gain admittance to our hearts.

*J.* To those who examine profoundly, and distinguish clearly, erroneous books may sometimes be among the most valuable helps. From erroneous authors you may learn what ground is defensible, and how great a loss the friends of truth have suffered, by attempting to defend what must be abandoned. [*See* 216.]

#### 296. ERRORS, INCIPIENT.

*Obsta principiis* — Resist the beginnings.

There is no swerving from a right line that may not lead eternally astray.

Nip errors and vices in the bud, if you would subdue them.

#### 297. ESTEEM, RESPECT.

Cultivated, sanctified mind, wherever found, will secure respect.

*Phil.* 2: 4. In lowliness of mind, let each esteem other bet-

ter than themselves. *Ed.* We can make nothing less of this precept, than disinterested esteem of others, which is a complete foundation for politeness and good manners. If we always impartially estimate the virtues, talents, acquirements, possessions, and importance of all others we know, and respect their good as we do our own, we shall acquire a habit of good manners.

## 298. ETERNITY.

In eternity, days, years, ages are nothing.

*Young.* In eternity, what scenes shall strike!  
 What webs of wonder shall unravel there!  
 What full day pour on all the paths of heaven,  
 And light the Almighty's footsteps in the deep!  
 If inextinguishable thirst in man  
 To know how rich, how full our banquet there!  
*Ab.* Is it in time to hide eternity?  
 And why not in an atom on the shore  
 To cover ocean? or a mote, the sun?  
 'Tis immortality, 'tis that alone,  
 Amid life's pains, abasements, emptiness,  
 The soul can comfort, elevate, and fill.

*Hall.* Eternity invests every state, whether of bliss or of suffering, with a mysterious and awful importance, entirely its own. It gives that weight and moment to whatever it attaches, compared to which all interests that know a period, fade into absolute insignificance.

*Em.* Time always vanishes in view of eternity, and this world in view of the next.

*Ab.* How vast is eternity! It has swallowed up one generation after another, and will swallow up all the human race. It will collect all the intelligent universe. It will open scenes and prospects wide enough, great enough, and various enough, to fix the attention and absorb the minds of all intelligent beings forever.

*Ab.* It is impossible to understand the meaning, or to feel the weight, of the Word of God, who speaks of himself and of his creatures in the language of his own world, without exercis-

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ing faith in future and eternal realities. The great truths of Divine revelation cannot be seen in their full light, without being viewed in connection with eternity.

*lb.* Duration is without beginning, and without an end. It cannot be measured by days, nor years, nor ages. It is coeval with God himself, who never began, and will never cease to be.

*Ed.* Eternity imparts sublimity to moral truth ; effect, to moral motives ; and makes woes, woes ; joys, joys.

*lb.* No being but God inhabits eternity. This extends immeasurably into the past and future, and is an ocean where both reflection and anticipation must forever be drowned.

## 299. EULOGIES.

*Colton.* The praises bestowed upon the dead, like the flowers strewn over their graves, though gratifying to surviving friends, are nothing to them. The dead are gone, either to a place where they hear them not, or where, if they do, they despise them.

*Ed.* Those who eulogize others, often mean themselves.

*lb.* If departed spirits could listen to their eulogists, they would often learn much news about their virtues and usefulness, however much self-conceit they possessed.

## 300. EVENTFUL, MOMENTOUS.

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

*Ed.* There is a momentary period in human existence, called *time*, which, rightly improved, conducts persons to free, rich, immortal treasures, infinite ; but, misimproved, all the voyage of eternal duration is wreck, and sinking ruin.

*lb.* Time, for events ; eternity, for enjoyment, or suffering in view of them.

*Paul.* Behold, now is the accepted time ; behold, now is the day of salvation.

## 301. EVERYTHINGARIANS.

*Em.* I never could see how some men can so manage, as to be claimed on so many opposite sides. *Ed.* Perhaps they have

some help from their *claimants*. As Shakspeare says, "There's tricks in the world."

*Ed.* Everythingurians — the refined and polite portion of Nothingarians. Is it not time our Everything and Nothing-arian brethren should be expressly taken into evangelical fellowship, (as Gobetweenites have been,) since they now all claim to be evangelical!

### 302. EVIL, EVILS.

Evils brought upon ourselves, are the hardest to bear.

Innumerable are "the evils that flesh is heir to."

Better to bear the evils we have, than to fly to others we know not of.

Of two evils, choose the least: *Ed.* In physics. Of two moral evils, choose neither.

*Ed.* The evils in the world evince the Divine existence and government. Nothing short of infinite wisdom could have devised, arranged, and contrived such an unfathomable, complicated, and astonishing method of securing the greatest ultimate, conceivable good, by means of the existence of whatever evils exist. The united wisdom of the intelligent creation is infinitely below this design, though capable of seeing much Divine wisdom in the marvellous plan.

### 303. EVILS DESIGNED FOR GOOD.

*Young.* All evils natural, are moral goods;

All discipline, indulgence on the whole.

*Pope.* All nature is but art, unknown to thee;

All chance, direction, which thou canst not see;

All discord, harmony not understood;

All partial evil, universal good.

And, spite of pride, in erring reason's spite,

One truth is clear; whatever is, is right. *Ed.* Best.

*Em.* From whence came evil? and for what purpose? have been the most perplexing questions to mankind. The heathens have employed all their learning and ingenuity to solve these questions, but have never been able to do it to their own satisfaction. The best informed infidels have exerted all their reasoning powers to discover the origin and final cause of

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natural and moral evil, but utterly failed in their researches. These questions would be as perplexing to Christians as to others, if they had not the aid of Divine revelation. As God took the plan of redemption into his plan of creation, so he necessarily took both natural and moral evil into his original design of creation. Natural and moral evils are designed to answer the same good purposes that all his other works are designed to answer.

*Ib.* God makes the evils in his system, sometimes the means, and always the occasion of superior good.

*David.* The wrath of man shall praise thee: the remainder of wrath shalt thou restrain. [See 882.]

## 304. EXAGGERATION.

Exaggerated, high-colored statements, like showy daubs, often attract attention, but only to produce disgust and contempt.

*Ed.* Those who exaggerate objects, belittle themselves.

*Ib.* A magnifying mouth is a microscope to expose a base heart.

## 305. EXAMINATION.

*Sh.* *A rotten case abides no handling.*

*Em.* In the examination of subjects, we all stand on a level. Examine what is said, not him who speaks.

*Ed.* Thorough examination is to error, what fire is to powder — an explosion.

*Ib.* Nothing but truth, right, and beauty, will bear examination. [See 169, 242.]

## 306. EXAMPLE.

*Lord Clarendon.* No man is so insignificant as to be sure his example can do no hurt.

*Em.* It is the proper province of example, to govern modes of dress, modes of living, and modes of diversion. Here example reigns alone and supreme. It has no superior, no assistant, no rival. Example commands the French always to change, and forbids the Spaniards ever to alter, their dress; and both are equally obedient.

*Dilwin.* One clock set right, will do to set many by; one

that goes wrong, [especially if commonly right,] may mislead a whole neighborhood. The same of example.

*Bp. Hall.* The practices of good men are more subject to error than their speculations. I will, then, honor good examples, but endeavor to live according to good precepts.

### 307. EXAMPLE, GOOD.

*Hill, (Rowland).* We can do more good by being good, than in any other way.

*Herbert.* The virtuous life of a clergyman is the most powerful eloquence.

*Ed.* In the eye of the world, a good example makes the Christian.

*Ib.* A good example is a better legacy for children than wealth or honor.

### 308. EXAMPLE, BAD.

The sin of a commander, commands sin.

Nothing is more to be feared than bad example.

*Ed.* Bad precepts are taking — bad example, contagious.

*Ib.* Thieves and robbers take our trash — evil examples take moral character, and all.

### 309. EXAMPLE, POWER OF.

Example speaks louder than words.

*Em.* Advice is persuasive, but example is more persuasive.

*Ib.* The force of authority is great, but the force of example is greater.

*Ib.* The law of the land is not equal to the law of example.

*Ib.* All written laws are obliged to bend to the supreme law of example.

### 310. EXAMPLE, FOLLOWED.

*Em.* In childhood, example is always the governing motive of action. A total stranger to men and things, the child takes example for his first and surest guide. By example he learns what is harmless and what is hurtful; what is decent and what is indecent; what is pleasing and what is displeasing; what secures approbation and what creates disgust. He observes every person's conduct, and endeavors to act as he sees others act; especially those with whom he lives, and on whom he de-

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pend. A sense of dependence and a desire to please, are habitual dispositions in children, which continually impel them to follow the example of others. They learn something every day and every moment. They let no person pass by them without observation. Hence, to learn, and to learn by example, becomes a habit; and this habit, formed in this early and tender age, becomes a second nature, which time only serves to strengthen and increase.

In youth, which is the next period of life, they still retain their natural sense of inferiority and dependence, and are eager to secure the favor and patronage of those who have reached the years of manhood. To act like men, is the height of their ambition. They mean, therefore, to follow their example and tread in their steps, as nearly as possible.

In old age, we might expect that example would lose all her influence; but observation and experience teach us the contrary. The aged both set and follow example.

Such is the early and lasting influence of example. It takes mankind by the hand in their infancy, and leads them through all the remaining stages of life. It is the first law they know, and the only law they keep. Its authority is gentle, though always irresistible; and its precepts are pleasing, though often severe and tyrannical.

### 311. EXAMPLE, PARENTAL.

*Em.* A parent's habitual conduct has more influence upon his children, than his most positive precepts. If parents neglect to govern their own tongues, children will neglect to govern theirs. If parents neglect to govern their own tempers, children will neglect to govern theirs. If parents neglect to treat their superiors, inferiors, and equals, with proper respect, children will follow their ill example. If parents disregard and violate the Sabbath, children will do the same. If parents are prayerless, so will the children be. If parents are worldly-minded, children will imbibe the same spirit. If parents trample on the laws of the land, children will be unwholesome members of society. If parents are given to vanity, children will become still more vain in their feelings and appearance. In short, chil-



dren will be more influenced by the example of their parents, than by all their instructions and restraints. It is the want of good example, more than anything else, which so often defeats parental instructions.

## 312. EXCUSES.

*Franklin.* He that is good at making excuses, is seldom good for anything else.

*Pope.* An excuse is a lie, guarded.

He who is inexhaustible in evasions, when called upon to do a good thing, and teems with excuses when he has done a bad one, needs conversion.

A fault once excused is twice committed.

Uncalled for excuses are tacit confessions.

Excuses often have a good deal of falsehood, like Aaron's, — "They gave me gold, I cast it into the fire, and *there came out* this calf."

"Obey, and then reason," would be a capital maxim for those who excuse themselves from duty.

He that is good at excuses must have made many. Practice makes perfect.

The first transgressor had a self-justifying excuse; and all others have obeyed the law of his example.

## 313. EXERCISE.

Exercise, by custom, becomes entertainment.

*Ed.* Exercise — that working of our sensitive, intellectual, moral, and physical machinery which keeps us from rusting.

*Ib.* *Exercise, wholesome*, consists in obeying and serving God as he requires; *exercise, injurious*, in serving ourselves instead of God; and *exercise, ruinous*, in serving "the world, the flesh, and the devil," as they require.

*Ed.* *Exercise scheme* — a theological technic, signifying that all sin consists in sinning; all holiness in actual obedience to the Divine law; and which avers, that all attempts to blend them with physical or metaphysical substrata is deceitful nonsense.

## 314. EXPEDIENCY, GENUINE.

Many things lawful are not expedient, but nothing is expedient which is unlawful or sinful.

*N. Howe.* Always do what is right; labor diligently; spend your money carefully, — and God will bless you.

*Ed.* Expediency — the practice of universal and perpetual righteousness; serving God faithfully for nothing; spending and being spent in doing good to others for its own sake; and living with an eye steadily fixed upon eternity.

*Kossuth.* Expediency is the science of exigencies: politics is the science of principles.

### 315. EXPENDITURES.

Beware of small expenses. A little leak will sink a great ship.

*Ed.* Expend nothing for the lusts of the flesh, nothing for the lusts of the eye, nothing for the pride of life; and go on your way rejoicing. Funds, friends, and happiness will abound, if you also abound in the positive virtues.

*Ab.* Sin and folly cost more than everything else. Our national vices are a more serious draft upon us, as individuals, than we can easily calculate. And our personal vices, faults, and whims are an enormous tax upon us annually. It is a very important branch of philanthropy and Christian enterprise, to keep before the nation the cost of sin, folly, and vice. A clear view of facts upon this subject would astonish and confound the world.

*Ab.* The idolatry and superstition of the heathen nations are an enormous expense upon the half-housed, half-starved millions of the old world. The semi-idolatry of the papal nations well-nigh enslaves them. Their carnal religion has cost the Mohammedans more blood, treasure, and exertion than they have expended in every branch of domestic economy and happiness. The Mormons sacrifice everything for their theological delusions. The Greek church make ruinous expenditures for their Formalism. The infidelity, debasing amusements, unchristian wars, and popery of France, have cost the nation more than its bread and clothing. The naval and military operations of Great Britain, her national pride and semi-popery, cruel aristocracy, and redundant governments have imposed as much taxation as the people would or could bear, and made it neces-

sary to borrow as much capital to sustain them as the national credit could command. In these and other ways, the useless and abominable expenditures of the nations crush their spirits, benight their minds, and wellnigh enslave their bodies. Mankind in general are slaves to their follies and vices. [See 44, 319, 556, 745, 895.]

### 316. EXPERIENCE, EXPERIMENTAL.

Experimental religion is to the practice of genuine piety and morality, what life is to motion, or the heart to the body — the necessary spring and impulse.

Beware of lip wisdom that lacks experience.

Life is half-spent before we learn its use and value. *Ed.* Therefore, take advice from age and experience.

*Ed.* Experimental knowledge and conclusions are commonly more exact, tangible, and certain, than theoretical.

*Thompson, O.* Experience often charges high for her lessons, but they are invaluable.

*Edwards, (Tryon).* We rarely learn from the teachings of past ages, but only from our own experience.

*Franklin.* Experience keeps a dear school; but fools will learn in no other, and scarcely in that.

An empty purse, and building a great house, make a man wise, but sometimes too late. [See 28.]

### 317. EXPOSITORY, EXEGETICAL.

*Ed.* 2 Cor. 6:1. "As workers together with him." This, and the scripture phrase, "Laborers together with God," seem to be easily forgotten by those who are partial to the phraseology, *co-workers with God*, which savors a little too much of *pride* and *equality*.

*Is.* Dan. 12:3. "They that be wise shall shine as the brightness of the firmament" — i. e. shall have crowns of sparkling, unfading glory, resembling a brilliant firmament of stars, moons, and suns.

*Is.* Job 32:8. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding" — The Almighty breathes into, or imparts to the soul, when created, an intuitive view of first truths, as the nucleus of its understanding.

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*Em.* Rom. 3 : 19. "That every mouth may be stopped, and all the world become guilty before God" — that is, their objections silenced by the knowledge of their utter groundlessness.

*Thacher.* Ps. 60 : 8. "Moab is my wash-pot" — God uses sinners to scour and purify the saints. [See 488.]

### 318. EXTEMPORE PERFORMANCES.

*Pres't Davies*, being asked why he never preached extempore, replied, "It is a solemn thing to talk nonsense in the name of God."

*Plutarch.* Extemporary discourses are full of much ordinary and loose stuff; nor do such speakers well know how to begin, or when to make an end. — And besides other faults, which those who speak suddenly are commonly guilty of, they are liable to this great one, that they multiply words without measure; whereas premeditation will not suffer a man to enlarge his discourse beyond a due proportion.

*Ed.* To be a good extemporizer requires a rich storehouse of acquired knowledge; quick recollection; an accurate judgment, with ready wit to apply it to circumstances; strong natural sympathy to give effect to expressions; a command of language, imagery, and method; presence and fortitude of mind to overcome diffidence; and last, but not least, a good fund of original, striking thought, to give effect to manner.

### 319. EXTRAVAGANCE.

A fat kitchen makes poor health and a lean will.

Wilful waste makes woful want.

*Franklin.* What maintains one vice, would bring up two children. You may think that a little tea or a little punch, now and then, food a little more costly, clothes perhaps a little finer, and a little entertainment now and then, can be no matter: but remember many a little makes a mickle; and farther, beware of little expenses; a small leak will sink a great ship.

He that accustoms himself to buy *superfluities*, may ere long be obliged to sell his *necessaries*.

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

*Johnson.* He that is extravagant, will quickly become poor ; and poverty will enforce dependence, and invite corruption.

*Colton.* He who buys what he does not want, will soon want what he cannot buy.

*Em.* Prodigality has arisen to an exorbitant height among this young and half-grown people. Europeans have remarked our egregious folly and guilt, in running into this most impoverishing and demoralizing vice, which has ruined so many great and opulent nations. The purchase of these foreign fineries and luxuries, has led us to renounce our industry for indolence, and our republican virtues for every species of vice and impiety.

*West, (Samuel).* We commenced our political existence with national vigor ; but the insidious enemy of public and private honor and happiness, in the forms of luxury and dissipation, gained an easy admission among us. Inattention to the sacred obligations of religion, an intoxicating love of pleasures, with extravagant modes of living, have given a severe shock to our infant republic, and threatens its ruin. [See 44, 315, 556, 745.]

### 320. EXTREMES.

Extremities are God's opportunities.

Men tend continually to extremes, and are kept within bounds principally by collision with each other.

*Ed.* Avoid all extremes but two, the extremes of truth, and right.

### 321. EXUBERANCE, PROLIXITY, REDUNDANCE.

*Pope.* Words are like leaves ; and where they most abound,

Much fruit of sense beneath is rarely found.

*Ed.* Redundant words are the frictions of eloquence.

*Ib.* Sense delights in brevity, but nonsense is fond of latitude and longitude.

### 322. EYES.

*Ed.* The eyes cannot endure personal vices, or extravagant application.

*Ib.* Many sins enter the heart through the eyes. Though they serve for sight, they serve also as tempters. This led Job to make a covenant with his eyes. The Apostle speaks of the

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lusts of the flesh, and of the *eye*. Hence, we should guard well the eye as well as the tongue, and keep sight-seeing under proper restrictions and restraints.

*Lb.* The natural eye is a most delicate organ. Overworked, it avenges itself by pains and penalties. Prize and protect your eyes alway. Read no trash. Exeerate fine print. Trespass not upon the hours of repose in working the eye, for its loss is irreparable. Let youth take advice from age, and so use their organs as not to abuse them.

## 323. FACTS.

Facts are stubborn things.

A single fact is worth a thousand arguments.

*Em.* There is no conclusive reasoning about the truth of facts. Any fact is better established by two or three good testimonies, than by a thousand arguments.

*Ed.* Facts, and human bodies, will have a general resurrection.

*Lb.* Matter-of-fact preaching either converts the hearer, or crowns the preacher — *with thorns*.

*Lb.* There is nothing like facts, to displease and confound the guilty.

*Lb.* Facts will find us all out, sooner or later, and the sooner the better for us.

## 324. FAITH.

Faith touches all things with the hues of heaven.

Faith is the grave of trifling cares.

Faith is the cable, and hope the sheet-anchor of the soul.

*Young.* Faith builds a bridge across the gulf of death,

To break the shock blind nature cannot shun ;

And lands thought smoothly on the further shore.

Faith, even if its light's removed,

Will, like the dial fixed, remain,

And wait till it shine out again.

*Davy.* I prefer a *firm religious belief* to every other blessing. For it makes life a discipline of goodness ; creates new hopes, when those of this world vanish ; throws over the decay of life the most gorgeous of all lights ; awakens life even in death ;

from corruption calls up beauty; from mortality, immortality; makes an instrument of torture and of shame, the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of eternal security and rational joy, where the sensualist and skeptic see only gloom, decay, annihilation, and despair.

*Ed.* *Saving faith* — the intelligent, cordial belief of revealed and obvious truth. Or thus: The essential truths of the Christian system, accurately apprehended, cordially approved, and firmly relied upon.

*Ib.* *Comprehensive faith* — the combination of true love, right apprehension of revealed truths, and reliance upon God. This is the substance of all religion. Abraham thus believed, and it was counted to him for righteousness.

*Thompson, O.* The intelligent cordial belief of one fundamental truth of the Gospel, constitutes a true believer. On the contrary, the understanding, hearty disbelief of a single fundamental truth of the Gospel, constitutes an impenitent sinner.

### 325. FAITH, EFFICACIOUS.

Strong and simple faith, with earnest labor, will accomplish wonders in God's moral kingdom. *Ed.* It did, when faith *was* faith. See Heb. xi.

*Ed.* Faith is a moral telescope, that brings distant objects near, and eternal objects into sight. If

“One sight of Jesus as he is,

Would strike all sin forever dead,”

the objects of true faith cannot fail to overcome the world.

### 326. FAITH! IN DIVINE REVELATION.

*Woods.* Every one who has real, consistent faith in the Bible, must have entire faith, — must believe it to be just such a revelation from heaven as it professes to be, and must submit to it, as the ultimate and perfect standard of his faith. If any man falls short of this speculatively, he is a speculative infidel; if practically, a practical infidel.

### 327. FAITH, OBLIGATORY.

*Em.* Mankind are bound to believe what is true, by the same authority by which they are bound to do what is right.

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They are as much under law to God in respect to faith, as in respect to practice.

### 328. FAITH, NECESSARY.

*Em.* Men have no more reason to hope that God will save them, without believing the *doctrines* which the Gospel contains, than without performing the *duties* which the Gospel enjoins. Their future and eternal happiness as much depends upon the rectitude of their faith, as upon the rectitude of their conduct. It is true, that every deviation from the law of faith will not exclude them from the kingdom of heaven, nor will every deviation from the law of love: but there are some essential doctrines to be believed, as well as some essential duties to be performed, in order to obtain eternal life.

### 329. FAITH OUTLIVES TIME.

*Em.* Can there be any ground for faith and hope, after all created beings shall have arrived to perfection, and reached their final and eternal destination? Undoubtedly there can be. For the perfection of created beings is not stationary, like the perfection of God. There will always be something future, for the inhabitants of heaven to believe and to hope for; for they can never comprehend all the works and all the designs of God, and all the enjoyments he has laid up for them. The work of redemption will afford sufficient materials for everlasting improvements in knowledge and holiness; and all future improvements will be proper objects of faith and hope. These two graces, therefore, will doubtless run parallel with charity, in point of duration.

*Watts.* Love is the grace that keeps her power  
In all the realms above;

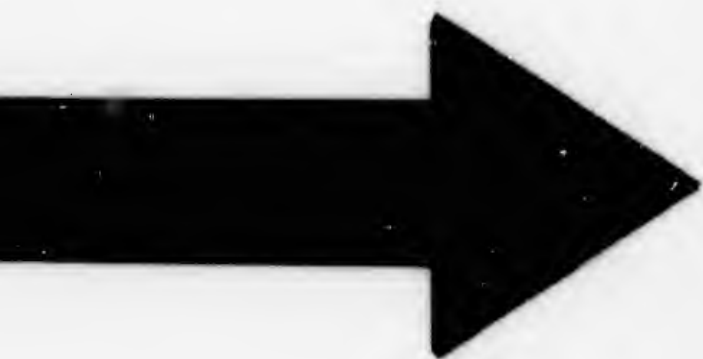
There Faith and Hope are known no more,  
But saints forever love.

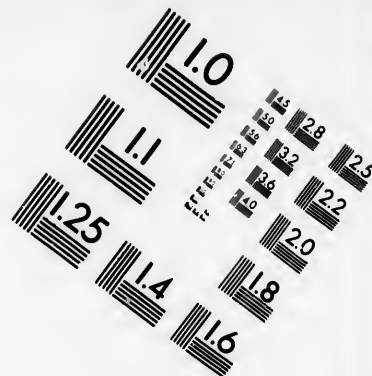
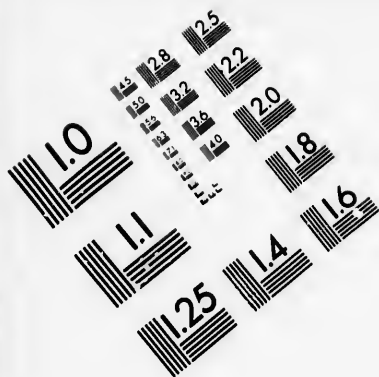
*Ed.* Instead of this, it may be said of faith and hope  
'This is the bud of being, the dim dawn,  
The twilight of their day.'

Newton's faith in the wisdom of the Divine Architect, scarcely reached the dawn of daylight, while he tabernacled in the flesh. The more Paul soared, the more he exclaimed, "O, the depths!"

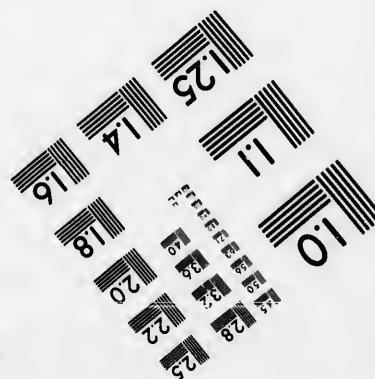
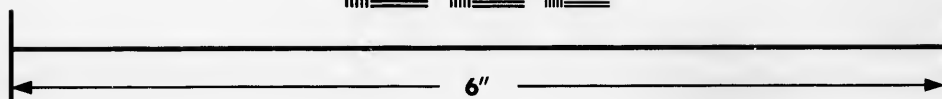
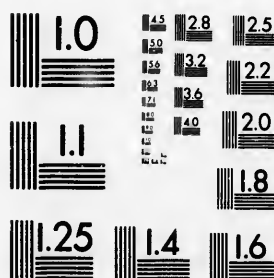








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And the more periods in eternity he shall compass, the more absorbed will be his soul in faith and hope.

## 330. FALL OF MAN.

*Em.* It is an old and just observation, that when man fell from his Maker, he fell into himself.

*Milton.* Earth felt the wound, and Nature from her seat,  
Sighing through all her works, gave signs of woe,  
That all was lost.

*Edmeston.* Who can look on this universe,  
Its ever-varied face,  
Its beautiful sublimities,  
And every softer grace,  
And not confess how passing fair,  
Had evil never entered there.

But how hath man with wickedness  
The lovely scene defiled !  
War, rapine, murder, cruelty,  
Transformed it to a wild.  
And hateful spirits spread their wing,  
Like fiends in Eden revelling.

And Sin's pale daughter, Misery,  
In her Protean forms  
Of sickness, pain, mortality,  
Contentions, famines, storms,  
Hath claimed an empire, where before  
Peace dwelt, and Gladness hovered o'er.

Bring back this world, great Conqueror !  
To thy benignant sway ;  
Establish truth in righteousness,  
And haste the Gospel-day.

Then may we hope this earth to see  
As like to heaven as earth can be. [See 219.]

## 331. FAME.

*Young.* Fondness for fame is avarice of air.

Death has consigned many a man to fame, whom longer life  
would have consigned to infamy.

*Park.* The fame of the wicked shall be as the snow upon the river, but the righteous shall be in everlasting remembrance.

*Mansfield.* Fame is the popularity which follows some men, not that which is run after.

The fame of a godly man is as great a snare as the fame of a learned one; and woe to him who takes up the fame of godliness instead of godliness.

Fame is conferred as the recompense of labor and perseverance. *Ed.* Aye, either in the service, or slaughter of mankind.

*Bacon.* Good fame is like fire,—when you have kindled, you may easily preserve it; if you extinguish it, you will not easily kindle it again.

Fame is a mist that hides glory from sight.

*Ed.* The love of fame, especially in high places, when not governed and restrained by inflexible moral principle, is more dangerous to the welfare of society than the love of money.

*Merry's Museum.* Diogenes is chiefly remembered for living in a tub, which he carried about as his house. *Ed.* *Circumstantial fame* sometimes has more ubiquity and permanence than more substantial glory can boast. If some of our modern statesmen, philosophers, and anniversary speakers had the ingenuity of Diogenes in creating circumstances, and in identifying themselves with them, they might escape that painful oblivion they seem preëminently to dread.

### 332. FAME, POSTHUMOUS.

If you would not be forgotten, when dead, either write things worth reading, or do things worth writing.

*Colton.* Unlike the sun, intellectual luminaries shine brightest after they set.

### 333. FAMILIARITY.

Too much familiarity breeds contempt.

*Ed.* We cannot be too familiar with infinite perfection.

*Pope.* Vice is a monster of such frightful mein,

As to be hated, needs but to be seen:

But seen too oft, familiar with her face,

We first endure, then pity, then embrace.



*Young.* If what is out of fashion most you prize,  
Methinks you should endeavor to be wise.

*Ed.* The Czar is arbitrary in civil power; the Vatican in religious; Fashion is more arbitrary than either.

*Ab.* How little are the common people aware of their bondage to *fashion*, which is formed to suit the fancies and circumstances of the rich, the proud, the powerful, and the vicious, and at length becomes identified with the interests of commerce, of trade, of mechanism, and even of agriculture, and is then enforced upon the middle and the lower classes. There is nothing more arbitrary than this tyrant over the customs of society, for he assumes the direction of popular reading and education — governs public and social worship — orders the sensual entertainments and gratifications — gives law to popular amusement — makes the rules for dress, furniture, and equipage — and indeed directs the whole policy of human customs and society. When he is pleased to order a change in dress, to modify a custom in living, or to new-model any habit in society, however expensive or inconvenient the change, his mandate must be obeyed, or we must suffer the penalty of his far-reaching frown. But who is this tyrant, whose iron heel is crushing humanity into the earth? It is the nod of the wealthy aristocrat — the pleasure of the powerful oppressor — the caprice of the fanciful — the determined will of the sensualist, or those who practise sinful customs; — and what these may lack in wealth, they make up in gaudy show, borrowed wit, or painted beauty, so as to maintain their sway, and enslave the poor and the weak.

336. FAULTS, FRAILTIES.

*Em.* Very few persons will correct their faults, or suffer them to be corrected, when past the age of forty.

*Ab.* Great men have great faults, and great errors.

*Ab.* Every person has something about him to spoil him.

*Ab.* No man's character will bear examination.

*Young.* Flaws in the best; the many, flaw all o'er;

As leopards, spotted, or, as Ethiops, dark.

*Sh.* Men are but men; the best sometimes forget.



*My imperfections:* May I feel them more and more till I lose them.

The more a man improves by the faults and follies of others, the less he has to smart for his own.

Avoid small faults, or by little and little you will fall into greater ones.

To cure the faults of others, is a far nobler work than to expose them.

Any fool can find faults that wise men can't mend.

By others' faults wise men correct their own.

He who does amiss, is at the mercy of every one.

Who is unadvised of his faults, has not a true and intimate friend in the world.

We learn our virtues from those who profess to love us; our faults, from those who hate us.

*Mason.* The wise man has his foibles, as well as the fool. The difference between them is, that those of the one are known to himself, and concealed from the world; while those of the other are known to the world, and concealed from himself.

Physicians' faults are covered with earth; rich men's, with money; the oppressor's, with power; clergymen's, with religious flattery; and all men's, with moral blindness from their own view.

*Edwards.* What a poor, blind, weak, and miserable creature is man, at his best estate! We are like poor, helpless sheep; the devil is too subtle for us. What is our strength! What is our wisdom! How ready are we to go astray! How easily are we drawn aside, into innumerable snares, while we in the mean time are bold and confident, and doubt not that we are right and safe! We are foolish sheep, in the midst of subtle serpents and cruel wolves, and do not know it. O, how unfit are we to be left to ourselves! And how much do we stand in need of the wisdom, the power, the condescension, patience, forgiveness, and gentleness of our good Shepherd!

There are corruptions in every human heart, hidden from us until particular circumstances bring them to light. "Cleanse thou me from secret faults," is the aspiration of many a Chris-

tian, who little thinks what a *startling process* would commence, should his prayer be fully answered.

*Ed.* The faults of others should always remind us of our own.

*Ib.* Those who confess their faults in the plural, and deny them in the singular, do not intend to forsake them.

*Ib.* Never expect to find a man heartily willing to be told his most cherished and mischievous faults; till you find one that is faultless.

*Ib.* Those who deny or apologize for their known faults, labor to convince others they are hypocrites.

*Ed.* Faults are pliable in infancy; changeable in childhood; more resolute in youth; firmly rooted in manhood; and inflexible in old age.

*Ib.* Every person is the most blind to his own predominant fault.

*Ib.* Though the unjust hate the just, they are fond of doing them one very important and peculiar service — *telling them their faults*.

*Ib.* Faults are very serious and alarming evils, when viewed in their nature, tendencies, and consequences. While the world are ridiculing them, Christians ought always to speak of them with seriousness and regret, having a deep anxiety to have them repented of and reformed.

*Ib.* It was a great fault, in the view of Christ, for men to be conscious of none. The conceited perfectionists of his day, have been the models of hypocrisy ever since. [See 447, 448.]

### 337. FEAR, COWARDICE.

*Sewall.* Fear is the tax that conscience pays to guilt.

*Ed.* Those who cannot be influenced through their consciences, must be governed by their fears.

*Ib.* Those who fear where no fear is, are cowards. But those who fear real dangers enough to avoid and escape them, are heroes.

### 338. FEAR OF DEATH.

*Young.* Man makes a death which nature never made,  
And feels a thousand deaths in fearing one.

*Ed.* There are some, who appear to be so much "past feeling," that their fear of death comes not upon them, till they experience what is beyond it.

### 339. FEAR OF MAN.

Fear more the tears of the poor, than the threats of the rich.

*Witherspoon.* It is only the fear of God that can deliver us from the fear of man.

*Em.* The fear of man is the most universal, the most imperceptible, and the most dangerous snare in the world. It lies in every one's path, and is seldom seen until it is too late.

### 340. FEARS, IMAGINARY.

How much pain those evils occasion which never happen!

*Ed.* Imaginary fears depart, when the fear of God enters the heart.

### 341. FEAR OF GOD.

Fear God and none beside; and the bear, the lion, and the giant, as before David, will all fall dead at your feet.

Where God meets us with his special presence, we ought to meet him with the most humble fear and reverence, remembering his justice and holiness, and our own meanness and vileness.

*Thacher.* We need not be afraid of God's sovereignty, or purposes, or agency, unless we are afraid of *him*, for these are all just like himself, and are all pledged in favor of the righteous.

*Ed.* The fear of God is the best friend of civil order and happiness on earth, and ought to be promoted by the fullest and clearest exhibitions of God, of which religious teachers and moral lecturers are capable. Nothing can excuse Christians and philanthropists from following the example of Christ in *declaring the name of the Lord*, that men may fear before him. This would tend to subvert the fear of man which bringeth a snare, and prevent that levity which is the nutriment of every vice.

*Ab.* The fear of God, like Aaron's serpent, swallows up all other fears, and is the principle of all true courage.

## 342. FEASTING.

He who feasts every day, feasts no day.

*Ed.* The most sumptuous repast is "the feast of reason, and the flow of soul."

*It.* To pamper the body, is a miserable expression of kindness and courtesy; but to provide an intellectual and moral treat, is Christ-like.

## 343. FEELINGS, SYMPATHIES.

Excess of feeling denotes the absence of thought.

Feeling is mute when deepest.

No drapery can conceal the throbs of breaking hearts.

*Em.* Whatever comes warm from a pious heart, will most certainly and deeply affect the heart.

It is when persons are made to *feel*, that moral and religious instruction succeeds.

*Ed.* To have strong feelings, active sympathies, and a habit of well governing them, is to be influential.

*It.* Whenever persons suffer their passions to silence or control their reason and common sense, they are suffering under the evils of a bad government.

We never speak our deepest feelings;

Our holiest hopes have no revealings.

A warm heart requires a cool and sound head.

## 344. FEMALES, FEMININE.

It is not from the possession of knowledge, but from the display of it, that a woman ceases to be feminine.

*Ed.* When females put off the feminine and put on the masculine, they are much less *manly* than they *appear to be*.

For laborious research, solid reasoning, strength, and depth of composition, the *masculine* mind is fitly organized. But for natural elegance, refined simplicity, intuitive, practical wisdom, that sentiment which combines harmonies, and for the imagination's most delicate and beautiful blossoms, we must have recourse to the *female* mind.

## 345. FICKLENESS, CHANGEABLENESS.

He who begins many things, finishes nothing.

*Ed.* A fickle memory is bad, a fickle course of conduct is

w.ase, but a fickle heart and purposes, are the most discouraging of all.

A rolling stone gathers no moss.

## 346. FILIAL DUTIES.

Show to thy parents reverential tenderness, filial obedience, and affectionate gratitude to the end, if thou wouldst outlive them, for "this is the first command with promise."

*Ed.* The filial fear of God, and the filial regard of earthly parents, mak : persons *children of God*.

*Newcomb.* Nothing makes youth appear so lovely, as a dutiful behavior towards parents; and nothing so unamiable and unlovely, as a disrespectful and disobedient carriage towards them. No ornament sits so gracefully upon youth as filial piety and affection; no outward ornament can compare with it.

## 347. FINERY, FOPPERY.

*Em.* Hold in steady contempt *beaus* and *fops*, those butterflies which live upon the filth and dregs of the earth.

*Hannah More.* The ancient heathen taught men to subdue their passions, from a sense of wisdom; the Christian religion teaches it, from a sense of duty. It is no wonder that the modern *fine gentleman* does it not, on either principle; for he is neither a wise heathen, nor a good Christian.

All finery is a sign of littleness. *Ed.* Except a fine taste, fine sense, fine feelings, and a fine large heart, head, and body.

## 348. FIRE.

Fire is a good servant, but a bad master.

*Sh.* A little fire is quickly trodden out;

Which, being suffered, rivers cannot quench.

*Colton.* We should have a glorious conflagration, if all who cannot put fire into their works, would put their works into the fire.

*Ed.* Every prudent landlord will provide a suitable ladder for the security of his buildings against fire, as is required, by law, in "the land of steady habits."

*It.* Let your children play with fire, and fire will sport with you.

*It.* Put your ashes and embers in a barrel or box, in a back closet, and you may find them in the cellar.

*It.* Be careless with your stove-pipes and chimneys, and you may soon have a chimney fall.

*It.* A silk handkerchief, wet and tied over the face, is a good guard against suffocation by smoke.

Where much smoke is, there must be some fire.

## 349. FIRMNESS.

*Chesterfield.* Firmness of purpose is one of the most necessary sinews of character, and one of the best instruments of success. Without it, genius wastes its efforts in a maze of inconsistencies.

*Em.* There is, perhaps, nothing more conducive to success, in any important and difficult undertaking, than a firm, steady, unremitting spirit.

In seasons of distress and difficulty, to abandon ourselves to dejection, is evidence of a weak mind. Instead of sinking under trouble, it becomes us, in the evil day, with firmness to maintain our post; to bear up against the storm; to have recourse to those advantages which, in the worst of times, are always left to integrity and virtue; and never to give up the hope that better days may come.

Firmness of character, should always be blended with suavity of manners.

There is no trait in the human character, so potential for weal or woe, as firmness of purpose. It is wonderful to see what miracles a resolute and unyielding spirit will achieve. Before its irresistible energy, the most formidable obstacles become as cobweb barriers in the path. Difficulties, the terror of which causes the pampered sons of luxury to shrink back with dismay, provoke, from the man of lofty determination, only a smile. The whole history of our race, all Nature, indeed, teems with examples, to show what wonders may be accomplished, by resolute perseverance and patient toil.

*Ed.* A want of firmness in sustaining pure and undefiled religion, is a very common, but sad infirmity.

*It.* There are some kinds of firmness, quite undesirable,

such as firmness in bad habits, firmness in bad manners, firmness in errors and delusions, and especially firmness in injustice, oppression, and cruelty.

### 350. FIRST TRUTHS, OR PRINCIPLES.

*Em.* Never try to throw a man down, who stands upon nothing.

*Ed.* A denial of first truths is impious and ridiculous.

*Watts.* It is very useful to have some general principles of truth settled in the mind, whose evidence is obvious, that they may be always ready at hand, to assist us in judging of the great variety of things which occur. These may be called first notions, or fundamental principles. There are metaphysical, physical, mathematical, political, economical, medical, theological, moral, and prudential principles of judgment.

*Lord, J. K.* It is a first principle, that all knowledge has its origin in God, and that we can know nothing correctly, without seeing the first and final cause of all things in him. *Ed.* It is, also, an ultimate fact, that our first intellectual views and impressions are *intuitive*, and especially our first notions of the cardinal first truth, *the existence of God*. Without this, the things which are made would not appear to us as evidences of his existence and perfections. We must make deductions from first truths *already discovered*, in order to *increase our stock of knowledge*. Intuition is the eye that discovers first, or ultimate, truths. [See 60, 953.]

### 351. FISHING.

*Johnson.* Fishing-rod — a stick with a hook at one end, and a fool at the other. *Ed.* This applies to fishing for sport, country fishing in general, and especially to fishing for honors and offices.

### 352. FLATTERY.

Diogenes being asked, What is that beast, the bite of which is the most dangerous, replied, "Of wild beasts, the bite of the slanderer; and of tame ones, that of the flatterer."

*Matron.* When men flatter, think them false;  
I've found them so.

Flattery, like Champaigne, soon gets into the head.

As he flatters, so he cuts, so he detracts.

*Lavater.* The shameless flatterer is a shameless knave.

*Ib.* The most exuberant encomiast, easily turns into the most inveterate censor.

*Ib.* Keep your heart from him who begins his acquaintance with you by indirect flattery of your favorite foible.

*Couper.* The lie that flatters, I abhor the most.

*Antisthenese.* It is better to fall among crows, than among flatterers. Those only devour the dead, these the living.

*Johnson.* Men are like stone jugs—you may lug them where you like, by the ears. *Ed.* Yes, yes, if you do not reprove them, but, on the contrary, tickle them with flattery and amusement.

A person who will flatter one to please him, will slander him to please others.

Fools drink in flattery, as a thirsty man drinks water, and put it to the credit of the flatterer; wise men lay it aside, or put it to his account.

A little praise upsets a little mind.

Flattery is nauseous to those whose olfactories are not stupefied.

*Ed.* The tender mercies of the wicked, are cruel flattery.

*Ib.* A death-bed flatterer, is a second-death deceiver.

*Ib.* All sorts of enemies have been conquered by man, but one,—the flatterer.

If we did not flatter ourselves so much, the flattery of others would not do us so much harm.

*Socrates.* Flattery is like friendship in show, but not in fruit.

Flatter no man to gain his favor, for this will add falsehood and injury to hypocrisy, that will react with a sure and sore vengeance.

Revilers call us fools—flatterers make us such.

*Ed.* Mankind love flattering compliments, because they strengthen and increase self-flattery.

Men do not flatter without some private end in view, and those who listen to such music, must pay for it.



Flatterers lift a man up, as the eagle does the tortoise, to gain something by his fall. [See 299.]

### 353. FLATTERY, NATIONAL.

*Mass. Election Sermon*, 1791. America stands, like the sun in the heavens, the centre of light, and the wonder of an admiring world, who feel the influence of its rays. There the persecuted will find rest — tortured virtue, and exiled worth, will take refuge among them, from every quarter of the old world. *Ed.* This encomium feeds a little emendation, as follows. America stands, like the sun, passing behind a dark cloud. In some portions of her domain, the persecuted find refuge, while in others, the oppressor holds millions of the human race as chattels personal, withholding all the essential rights and privileges of humanity, and crushing them to death under laws and customs that are the scorn and execration of the universe.

### 354. FOOD.

Eat to live, not live to eat.

*Agur.* Feed me with food convenient for me, lest I be full and deny thee ; or poor, and steal.

*Sully*, the great statesman of France, who accustomed himself to very plain and frugal meals, having been 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."

Feed your body to serve Christ, not to serve sensual vices, if you desire either present or future enjoyment.

Save your spices till you become old, and then you may never need them.

After sweetmeats, come bitter tastes.

*Ed.* God has prepared perishable food, in sufficient variety and profusion, to sustain and invigorate the body ; and imperishable, in greater variety and profusion, to sustain and invigorate the mind. But the human race more highly prize the former than the latter, and pervert both to their present or everlasting ruin. [See 229.]

## 355. FOOLS, FOLLY.

When wise men play the fool, they do it to perfection.

Folly — first, the going to law; second, standing a law-suit.

*Thacher.* When wise men become fools they are superlatives.

To be a fool, and not to know it, is a double misfortune.

Nothing is more worthless than sinful pleasures, but fools mortgage eternal happiness for them.

A little pleasure, or wealth, or honor, or perhaps all, may be purchased at the price of eternal misery.

A wise man is a great wonder. *Ed.* A fool is a greater one, if we may be allowed to reason from popular admiration.

*Ed.* Fools — those who make everything of nothing, and nothing of everything.

*B.* Fools were made to teach wise men wisdom. Solomon could not have produced his book of Proverbs, had he not taken lessons from the fools of his generation.

*Arabian Pr.* A fool may be known by six things: Anger without cause; speech without profit; change without motion; inquiry without object; putting trust in a stranger; and mistaking his foes for his friends. *Ed.* Aye, and by six more: Trusting in his own heart; by rejecting and scorning just reproof; by drinking in flattery; by hating and despising knowledge; by intoxicating himself in sinful lusts and pleasures; and by making nothing of sin.

He who steps out of his way to play the fool, is pretty sure to miss the prize.

## 356. FORBEARANCE, FORGIVENESS.

To err, is human; to forgive, Divine.

*Spring.* The Bible enjoins, "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you." This is a spirit so unnatural to man, that it has been reproached as unreasonable and absurd, and the ancients had no word to express it; or if they had, it represented it as a vice rather than a virtue. But how worthy of its Author! how sublime! how truly it bears the stamp of Divinity!

To be able to bear a provocation is indicative of great wisdom; and to forgive it, of a great mind. To return good for evil is the supreme point of goodness and greatness.

*Forgiveness* — the odor which the trampled flower diffuses to bless the foot which crushes it.

Has any one injured you? Bear it with patience. Hasty words rankle the wound; soft language dresses it, forgiveness cures it, forgetfulness takes away the scar.

It is better to overlook trivial offences, than to quarrel for them. By the last, you are even with your adversary; by the first, above him.

He is more than great who instructs his offender, while he forgives him.

Each other to forgive, is the tenderest part of love.

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

That which is very bitter to endure, may be very sweet to remember.

*Secker.* To do evil for good, is human corruption; to do good for good is civil retribution; but to do good for evil, is Christian perfection. Though this be not the grace of nature, it is the nature of grace.

*Ib.* There is a requital of evil for evil; this is blamable; — of good for good, this is laudable; — of evil for good, this is abominable; — of good for evil, this is admirable.

Forgiveness is the most glorious kind of revenge.

Nothing annoys an enemy more than kindness. It is an arrow that generally hits the mark.

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

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

Strive not against a person who has never injured you.

*Ed.* The reader will find something more to the purpose in Matthew 5: 39-48: "Do good to them that hate you," etc.

One of the most beautiful gems of oriental literature is contained in a passage from the Persian poet Sadi, quoted by Sir William Jones, the sentiment of which is embodied in the following lines:—

The sandal-tree perfumes, when riven,  
The axe that laid it low;  
Let man who hopes to be forgiven,  
Forgive and bless his foe.

The injurer never forgives.

Forgive others every personal injury; forgive yourself nothing.

Pardon, when it conquers, is the most effectual revenge.

*Ed.* Bear and forbear, are strange philosophy and religion, with most persons, — but no more strange than true.

### 357. FORCE, FORCE OF ARMS.

Who wins by force, but half overcomes his foe.

*Ed.* Mohammed supplied his lack of moral force, with the force of arms.

*Ib.* Barbarians can conquer by civil force. To make conquests by moral force forms the true hero.

### 358. FORGETFULNESS.

*Sh.* Men are men; the best sometimes forget.

*Angelo.* He who forgets obligations, deserves to be himself forgotten.

*Em.* Mankind have a multitude of moral exercises, of which they take no notice, while passing through their minds; and many of those of which they do take notice; they soon forget. When they endeavor to recollect the past exercises of their hearts, it is but a very small number of the whole, that they can possibly remember. Who can recollect all his internal exercises and external actions for days, weeks, months, and years past? The minds of men are too weak and feeble to take such an extensive survey of their hearts and lives. But God not only

sees and marks all the thoughts, words, and actions of every person, but remembers them all.

A man continually forgets ; so that, if he do not continually learn, he will know less and less.

*Ed.* Forgetfulness is criminal in proportion to the importance and sacredness of what is forgotten, and the vanity of what is remembered.

*Ib.* That is a noble forgetfulness, which respects injuries.

*Ib.* An effort to forget guilt, only gives tenacity and acuteness to the memory, whenever conscience and reflection predominate in the soul. There is no escape from painful reflections, only by deliverance from sin.

*Ib.* The most criminal forgetfulness is the most common — forgetting God.

*Gray.* For who, to dumb forgetfulness a prey,  
This pleasing, anxious being e'er resign'd,  
Left the warm precincts of the cheerful day,  
Nor cast one longing, lingering look behind.

#### 359. FORGIVENESS, DIVINE.

*Young.* If, sick of folly, I relent ; he writes  
My name in heaven, with that invested spear  
(A spear deep dipp'd in blood !) which pierced his side,  
And open'd there a fount for all mankind.

He who refuses forgiveness, breaks down the bridge over which he must pass, or perish.

*Ed.* God will forgive all who are heartily willing to be either pardoned, or punished. But the self-righteous, self-justifying, and impenitent, who will not cordially acknowledge their desert of the penalty of his holy law, nor accept the punishment of their iniquity, nor accept of an absolute pardon, are so utterly unfit for heaven, they will fail of eternal life, and must endure the second death, the wages of sin.

#### 360. FORMS, FORMALITY.

*Em.* The more men have multiplied the forms of religion, the more vital godliness has declined.

*Ed.* Formalism, — one of the most formidable obstacles to the prevalence of pure and undefiled religion.

*Ib.* Formalists make everything of nothing, and nothing of everything.

361. FORTITUDE.

*Locke.* Fortitude, itself an essential virtue, is a guard to every other virtue.

*Ed.* Fortitude is lent to the wicked for important purposes, but is directed to leave them at or before death, and go over to the righteous, for an everlasting companion.

Fortitude, and the power of fixing attention, are two marks of a great mind.

362. FORTUNE, FORTUNES.

*Syrus, (Publius).* Depend not on fortune, but on conduct. Fortune favors the brave.

Mean fortunes and proud spirits make an unhappy match.

*Seneca.* Success consecrates the foulest deeds.

*Ed.* Fortunes, themselves a natural good, often do more hurt than good.

*Ib.* It requires a very rare general to manage a fortune.

363. FORTUNE-TELLERS.

*Ed.* Fortune-tellers—the gypsies of Satan's kingdom.

Those who confide in them must be supremely gullible.

Experience and wisdom are the best fortune-tellers.

364. FRAGMENTS.

Whoever gathers up fragments, will be astonished that he so soon fills twelve baskets.

365. FRAUD, FRAUDS.

Fraud in childhood, will become knavery in manhood.

*Ed.* Fraud always secures, for companions, repentance and shame.

*Ib.* When the fraudulent are overcome by fraud, they may expect no sympathy.

366. FREEDOM.

*Cowper.* He is the freeman whom the truth makes free,  
And all are slaves beside.

Dark was the night, when might made right,  
But darkness now holds doubtful sway,

And Freedom's watchword, *Right makes might,*  
Tells far and wide of dawning day.

*Ed.* The signs of the times, however, indicate that the world has not yet done with the war-maxim of the Gallic king, that "the rights of valiant men lie in their swords."

*Spring.* There never has been any such thing as true freedom among those who were ignorant of the Bible. The Bible is the great protector and guardian of the liberties of men. It is the true basis, and the only basis of the temple of freedom. Where the Bible forms public opinion, a nation must be free.

*lb.* The whole spirit and genius of Christianity are everywhere friendly to freedom. It teaches us that men of every tribe, language, clime, and color, are the creatures of God. It announces that the great Creator "hath made of one blood all nations of men, for to dwell on all the face of the earth." It pronounces the incidental, and circumstantial, and temporary distinctions among men, as of minor consequence, and of no account whatever, when compared with the great points of similitude which result from their common origin, their common depravity, their common suffering, common dependance, and common responsibilities.

Tyrants are sometimes the fathers of freedom. But 'they mean not so, neither do their hearts think so.'

Just men, only, are free: others are slaves. [See 536.]

*Ed.* Freedom lies essentially in the conquest of self. It is impossible for him to be free, who is a slave to his carnal will, passions, propensities, feelings, and idols, or is led captive by Satan at his will. [See 536.]

### 367. FRETFULNESS.

Fretfulness is a kind of anger. Anger is the artillery; fretfulness the small arms.

*Ed.* Fretfulness is always chiefly against the Lord, and is as ungrateful, impudent, and unreasonable, as uncomfortable.

*lb.* The way to dissipate fretfulness in the minds of children, is to be cheerful, and to keep plenty of great and good objects in view, suited to interest and entertain the juvenile mind.

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A fretful person is the sport of circumstances, and trifles with human feelings.

### 368. FRIENDS, FRIENDSHIP.

Freedom and confidence are the soul of friendship.

A mountain is made up of atoms, and friendship of little matters. If the atoms hold not together, the mountain is crumbled into dust.

Services and kindnesses neglected, make friendship suspected.

Verily is the man a marvel, whom truth can write, "A friend."

A reconciled friend is a double enemy.

A friend that you buy with presents, will betray you for greater ones.

Short reckonings make long friends.

They are the best friends who support and encourage each other most in good designs and deeds, and they the worst enemies, who support and encourage each other in sin.

A true friend will sometimes be offensive.

The best of men need faithful friends to instruct and admonish them, or watchful enemies to correct them.

He can want nothing, who hath God for his friend.

No one can be happy without a friend; and no one can know what friends he has, till he is unhappy.

*Bp. Hall.* I will use my friends as Moses did his rod: while it was a rod, he held it familiarly in his hand: when it turned to a serpent, he ran away from it.

*Ed.* Friendship was invented for those who carry on the Christian warfare, and need sympathy and helpers. For others, temporary favoritism was designed, and is all they enjoy.

*Ib.* Friendship between the good, is of the genus *live forever*.

*Ib.* Next to the friendliness of properly telling our neighbor his fault, is that regard for the feelings of the reprover, which prompts to the correction of the error. [See 549.]

### 369. FRIENDSHIP'S PRUDENTIAL MAXIMS.

Make no friendship with a selfish, envious, and sordid spirit, for he has no taste nor room for reciprocity.

Make as many friends as possible, and as few intimates.



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

Be deliberate in choosing a friend — more so in changing him.

*Sh.* Where you are liberal of your loves, and counsels,  
Be sure you be not loose : for those you make friends,  
And give your hearts to, when they once perceive  
The least rub in your fortunes, fall away  
Like water from ye, never found again  
But where they mean to sink ye.

Do not value men according to their esteem of *thee*, but according to their worth and faithfulness.

*Ed.* Cling to your friends, after having chosen them with proper caution. If they reprove you, thank them. If they grieve you, forgive them. If revolutionary circumstances have torn them from you, circumstances may change, and make them yours again. Be very slow to give up an old and tried friend.

*lb.* Expect to meet with manifold imperfections and failings, even in your very best earthly friends, and overlook them, lest they cool the ardor of true friendship. [See 766.]

### 370. FRIENDSHIP INVALUABLE.

*Young.* Poor is the friendless master of a world.

A world, in purchase for a friend, is gain.

*Rowe.* Who knows the joys of friendship ?

The trust, security, and mutual tenderness,  
The double joys, where each is glad for both ?

Friendship, our only wealth, our last retreat and strength,

Secure against ill-fortune and the world.

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

Those hours are not lost which are spent in cementing affection ;

For a friend is above gold, precious as the stores of the mind.

*Ed.* So important, delectable, and indispensable is true friendship, we should lose no time in securing friends, especially such as can protect, as well as love us, unto the end.

## 371. FRIENDS, HOW MADE.

*Young.* Can gold gain friendship? Impudence of hope!

As well mere man an angel might beget.

Love, and love only, is the loan for love.

All like the purchase; few the price will pay:

And this makes friends such miracles below.

## 372. FRIENDSHIP, GENUINE.

*Secker.* That is a choice friend, who conceals our faults from the view of others, and discovers them to our own.

A friend in need, is a friend indeed.

Only the wise and good are friends; others are mere companions.

*True friendship.* The water that flows from a spring does not congeal in the winter: and those sentiments of friendship which flow from the heart, cannot be frozen by adversity.

True friendship has stronger ties than kindred.

## 373. FRIENDSHIP, SPURIOUS.

A false friend, and a shadow, attend us only while the sun shines.

No enemy like a false friend.

False friendships end in mortal feuds.

*Bacon.* Those friends are weak and worthless, that will not use the privilege of friendship, in admonishing their friends with freedom and confidence, as well of their errors, as of their danger.

*Sh.* Words are easy, like the wind;  
Faithful friends are hard to find.  
Every man will be thy friend,  
Whilst thou hast wherewith to spend;  
But if store of crowns be scant,  
No man will supply thy want.

Strict dealing may cool spurious friendship, but loose dealing often converts friends into enemies.

*Ed.* The friendship of the world, which is enmity with God, is mere selfish, hollow, fickle, and temporary favoritism; a bubble, soon to give place to bitter and perpetual enmity and hatred.

## 374. FRIENDSHIP'S TESTS.

When good cheer is lacking, false friends will be packing.

*Lavater.* Never say you know a man, till you have divided an inheritance with him.

*Ed.* The best test of friendship, is the kind and faithful reproof of all our manifest faults.

## 375. FRUGALITY.

*Johnson.* Frugality may be termed the daughter of Prudence, the sister of Temperance, and the parent of Liberty.

*Franklin.* Spend one penny less than thy clear gains. Then shall thy hide-bound pocket begin to thrive; and will never again cry with the empty belly-ache; neither will creditors insult thee, nor want oppress, nor hunger bite, nor nakedness freeze thee. The whole hemisphere will shine brighter, and pleasure spring up in every corner of thy heart. Then shalt thou be a man, and not hide thy face at the approach of the rich, nor suffer the pain of feeling little when the sons of fortune walk at thy right hand; for independency, whether with little or much, is good fortune, and places thee on even ground with the proudest of the golden fleece.

*Ab.* The way to wealth is as plain as the way to market. It depends chiefly on two words, *industry* and *frugality*; that is, waste neither time nor money, but make the best use of both. Without industry and frugality, nothing will do; and with them, everything.

Frugality is a fair fortune; and habits of industry, a good estate.

Without frugality, none can be rich; and with it, few would be poor.

Competency is the reward of frugality. [See 272.]

## 376. FUTURITY.

The veil which covers futurity from our sight, is woven by the hand of mercy.

*Ed.* The atheist, by his suicidal unbelief, cuts himself off from all the hopes, riches, and glory of futurity, and makes himself wretched, and miserable, and poor, and blind, and naked. Reason, conscience, and every other intellectual and moral

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faculty, would have been thrown away upon such stupid and benighted minds, were not just such objects necessary to give the best variety and contrast to the system of the universe.

377. GAMES, GAMING.

The best throw upon the dice, is to throw them away.

Gaming is the child of Avarice, the companion of Vice, and the father of Despair.

*Cumberland.* It is well for gamesters that they are so numerous as to make a society of themselves; for it would be a strange abuse of terms to rank those among society at large, whose profession it is to prey upon all who compose it.

*Em.* The inventor of card-playing has done immense mischief to the world. He invented this game of chance to amuse one of the kings of France. It spread from the king to the court; from the court to all the lower classes of men through the kingdom. From France it spread to Britain, to all Europe, and to America. It has destroyed the property, the peace, and the temporal and eternal happiness of millions; and it still threatens to destroy millions and millions more.

*Ed.* Who can fathom the intrigues, or the fascinations, of games of chance? The whirlpools of the ocean can give us but a faint view of their power to decoy and destroy! If civil laws are wisely employed to protect society against thieves and robbers, they ought to be turned with effect against gaming. [See 107.]

378. GENEROSITY.

*Ed.* There are several species of generosity, such as generous promises, generous invitations, generous proposals, generous provisions, and generous donations and performances. Those who most abound in promises, are often most wanting in performances. Practical generosity is the thing.

*lb.* Generosity is a delectable disposition, a desirable habit, and a choice attainment. It creates cheerful faces, and gladness of heart. All the mean and niggardly vices are reprov'd and restrained by its presence and prevalence.

379. GENIUS.

Who can produce more than many others, has *vigor*; who

can do still better; has *talents*; who can produce what none else can, has *genius*.

*Swift.* When a true genius appears in the world, you may know him by this sign — that the dunces are all in confederacy against him.

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

*Hogarth.* Genius is nothing but labor and diligence. *Ed.* With a little something peculiar, to prompt them.

One of the strongest characteristics of genius, is the power of lighting its own fire.

If we scrutinize men of genius, we shall find that activity and persistence are their leading peculiarities.

*Ed.* Genius is a tact for devising and doing difficult things. The adversary has a tact for deceiving and destroying. Solomon had a tact for apt and forcible expression. Washington had a tact for combining, directing, and employing physical force, in surprising and overwhelming the enemies of his country. Shakspeare had a tact for description, imagination, and original, varied expression. Edwards had a tact for tracing effects to their causes. Enmons had a tact for theological distinctions, deductions, descriptions, and harmonies. Whitefield had a tact for chaining the attention, and moving the feelings of an auditory. Bunyan had a tact for allegorical imagery and description. These were original geniuses in their several different occupations, whose names have escaped, and will escape, oblivion. [See 922.]

### 386. GENTLENESS, AMIABLENESS.

Good nature is more agreeable in conversation than wit, and gives an air to the countenance more amiable than beauty.

A cheerful manner denotes a gentle nature; whereas, a sour countenance indicates a froward disposition.

*Ed.* We are indebted to Christianity for gentleness, especially towards woman. This grace is scarcely to be found among pagans, or mormons, or the gross corrupters and perverters of Christianity.

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*Ib.* Parents forfeit the name of Christians, who do not train up their children to be gentle spirits.

Gentleness disarms the fierce, melts the cruel, and will correct whatever is offensive in manners.

### 381. GENTLENESS, MATRIMONIAL.

Be gentle! weary hours of pain

'Tis woman's lot to bear;

Then yield her what support thou canst,

And all her sorrows share.

Be gentle! for you little know

How many trials rise;

Although to thee they may be small,

To her of giant size.

Be gentle! though perchance that lip

May speak a murmuring tone,

The heart may beat with kindness yet,

And joy to be thine own.

Be gentle! for the noblest hearts

At times may have some grief,

And even in a pettish word

May seek to find relief.

Be gentle! none are perfect —

Thou 'rt dearer far than life;

Then, husband, bear and still forbear, —

Be gentle to thy wife.

### 382. GIFTS AND GRACES.

*Cowper.* But O thou bounteous Giver of all good,

Thou art of all thy gifts Thyself the crown.

Give what Thou wilt, without Thee we are poor,

And with Thee rich, take what Thou wilt away.

*Ed.* Gifts and graces are God's to give, and ours to use.

*Ib.* Perishable gifts are more desired by mankind than imperishable graces, which many despise.

*Em.* God has given to some men a more solid, acute, and comprehensive understanding than to others. He has given a

more retentive memory to some than to others. He has given a livelier imagination to some than to others. And he has given a more easy and flowing eloquence to some than to others. He has diversified and distinguished mankind as much by their intellectual powers as by their corporeal forms, and features, and external circumstances.

### 383. GLUTTONS, GLUTTONY.

Gluttony kills more than the sword. *Ed.* Besides torturing whom he kills.

*Ed.* Food was made to nourish and sustain, not to sicken and overwhelm us. The varieties of food are suited to the different climes, constitutions, and tastes of men, and desirable changes in aliment. This rich variety ought not to be perverted to oppressive sensual indulgence. Gluttony is an ungrateful, stupid, and cruel vice, for it is perverting and debasing the bounties of Providence that might be a great comfort and help to the poor and destitute, who are ever with us. [See 556.]

### 384. GOD, AS REVEALED IN SCRIPTURE.

God is light; God is love; God is a spirit; is a man of war; is a consuming fire; is a great King over all the earth; is a God of knowledge; is a jealous God.

### 385. GOD, SUPREME EVIDENT.

*Em.* We have higher evidence of the existence of God than of any other existence, but our own.

*Ab.* That there is a first and supreme Cause who is the creator and governor of the universe, is a plain and obvious truth which forces itself upon every attentive mind. But though we may easily conceive of the existence of the Deity, yet his nature and perfections surpass the comprehension of all minds but his own. Our eyes can perceive, without difficulty, the scattered rays of the sun; but if we fix them steadily upon the sun itself, we are immediately involved in darkness by a profusion of light. So our general ideas of the Deity are clear, and distinct; but if we take a more steady and particular survey of

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the Divine mind, our mental sight is confused by the greatness and brightness of the object.

*Whelpley.* The character of God is sufficiently manifested to his rational creatures to command supreme and universal love and adoration. There is no character among the heroes and patriots of history so fully displayed, so prominently evident, so easily and clearly apprehensible. This infinitely glorious character appears, from what God has revealed of himself in his works and in his Word.

*Alexander.* Of all conceptions of the human mind, the idea of God is the most sublime. It is not only sublime, but awful. Everything else appears diminutive, while the mind is occupied with this thought. Though the idea of an eternal and infinite being is too great for the grasp of the human intellect, yet it is suited to the human mind. It fills it, and produces a feeling of reverence, which is felt to be a right emotion. If there is no such being, this is the grandest illusion which ever possessed the imagination of man. If it be an error, then error is preferable to truth; for, on this supposition, truth, in its whole compass, has nothing, in grandeur, to compare with illusion. Remove this idea, and the mind is confounded with an infinite blank. Deprived of this, the intellect has no object to fill it; it is confounded and distressed with the retrospect of the past, and prospect of the future. But it cannot be, that this noblest of all conceptions of the human mind should be false; the capacity of the soul of man to form such a conception is a proof of the existence of a great, and good, and intelligent First Cause.

In the sun, the moon, the sky,  
On the mountains, wild and high;  
In the thunder, in the rain,  
In the grove, the wood, the plain;  
In the little birds that sing, —  
God is seen in everything.

The world we inhabit must have had an origin; that origin must have consisted in a cause; that cause must have been intel-



ligent; that intelligence must have been efficient; that efficiency must have been ultimate and supreme; and that which always was and is supreme, is GOD.

*Ed.* The existence of a First, Independent, and Supreme Agent, with feelings, designs, volitions, and enjoyments that correspond with his natural attributes, is as evident as any material object. The knowledge we have of this First Cause, partly intuitive, partly inductive, and partly revealed, is as certain as any other knowledge.

### 386. GOD'S PECULIAR APPELLATIONS.

"I AM THAT I AM." "KING OF KINGS AND LORD OF LORDS." "God blessed forever." "The Almighty God." "The eternal God." "The everlasting God." "The Lord; the Lord God." "The Lord thy God." "The Lord God Omnipotent." "The only wise God." "The only true God." "The Almighty." "The Alpha and Omega." "The blessed and only Potentate." "The Creator of the ends of the earth." "The Father of spirits." "The Father of lights." "The Governor among the nations." "The Highest." "The high and lofty One that inhabiteth eternity, whose name is Holy." "The Holy One of Israel." "The Hope of Israel." "The Judge of all the earth." "The King of Israel." "The King eternal, immortal, invisible." "The King of saints." "The King of heaven." "The living Father." "The Lord." "The Lord Jehovah." "The Lord of hosts." "The Most High." "The Rock." "The Strength of Israel." "The Preserver of men." *Ed.* How expressive, how comprehensive, how wonderful these Divine appellations! How much more so, the Bible descriptions of Jehovah! How surpassing wonder, the revelations of God through his marvellous and multiform works! What, then, must be the *unrevealed* and the *unrevealed*!

### 387. GOD'S PERFECTIONS AND GLORY.

*Henry.* The height of the heavens should remind us of the infinite distance there is between us and God; the brightness of the firmament, of his glory, majesty, and holiness; the vastness of the heavens, and their influence upon the earth, of his immensity and universal providence.

*Catechism.* God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

*Young.* The nameless He, whose nod is nature's birth;  
And nature's shield, the shadow of his hand;  
Her dissolution, his suspended smile!  
The great First-last! pavilion'd high he sits  
In darkness from excessive splendor born.  
Though night unnumber'd worlds unfolds to view,  
Boundless creation! what art thou? A beam,  
A mere effluvium of his majesty:  
And shall an atom of an atom-world  
Mutter, in dust and sin, the theme of heaven?  
The stars, though rich, what dross their gold to Thee,  
Great! good! wise! wonderful! eternal King!

*Sh.* Heaven is above all; there sits a Judge,  
That no king can corrupt.

*Whelpley.* The Judge of all the earth will do right. With steady eye and perfect clearness, he perceives all creatures; with almighty power he rules all worlds; and with a providence all-wise and benevolent, he brings order out of confusion, light out of darkness, and the dayspring out of the shadow of death.

*Em.* God is the first and the last, the greatest and the best of beings. He is the Creator, Preserver, and Owner of the universe. He possesses the most amiable, glorious, and awful perfections. He is eternal, immutable, independent, almighty, all-wise, and infinitely holy, just, and good. His eye looks into every heart; his hand supports and directs every creature; his presence fills every place; his holiness abhors every sin; his benevolence commiserates every submissive child of sorrow; and his justice frowns upon all the stupid, impatient, and rebellious. A realizing sense of the immediate presence, glory, and majesty of such a being, must necessarily fill the mind, and shut out every other object.

*Th.* God is infinitely more excellent and glorious than any created beings. His holiness, like the holiness of saints and angels, consists in true benevolence. God is love, and his love

is pure, disinterested benevolence ; which, in respect to magnitude and worth, bears an exact proportion to his knowledge. His knowledge is intuitive, constant, and unlimited. He looks through the whole universe, every moment, and sees it in all its parts, relations, connections, and consequences. Or he constantly knows all things past, present, and to come. And when he moves any single wheel in providence, he has respect to the good of the whole universe collectively considered. Of consequence, every exercise of his benevolence terminates upon the good of the whole universe to all eternity. There is, therefore, more holiness, moral excellence, and worth in one exercise of his benevolence, than in all the benevolent exercises of holy creatures through eternal ages. For the united knowledge of all holy creatures is unspeakably less, than the knowledge of God. They never will arrive at such a comprehensive knowledge of the universe, as God always has had, and always will have. Neither saints nor angels ever have had, or ever will have a perfect knowledge of God, and of all his creatures ; and therefore they never have exercised, and never will exercise so much benevolence, as God exercises every moment, towards angels and men, and every percipient creature on earth. There is none good but one. There is none holy as the Lord. There is none among the sons of the mighty that can be compared to the Deity, in point of holiness, benevolence, moral worth, and excellence. He is glorious in holiness, above the conception of the whole intelligent creation.

*Dr. Harris.* The glory of God is the great reason of the universe. For there was no reason why it should, nor what it should be, but what existed in himself.

*Ed.* God is infinitely glorious in his natural attributes, moral perfection, designs, and works. As these are manifested gradually, the glory of God must increase accordingly. There is nothing inglorious in God. Though some of his creatures dishonor his name, their wrath will praise him, and redound to his ultimate glory.

*Ib.* Great is the glory of God now in the view of the heavenly hosts. It will be immeasurably greater at the close of the

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tion bears no comparison with it. It must ultimately command  
the supreme attention and admiration of all the lovers of moral  
beauty and excellence. It is the wisdom of rational creatures,  
to glory only in the Lord.

*It.* If men will not serve and praise God as he requires,  
they must glorify him as he designs. The universe must be  
filled with his glory, and God be all in all.

*Ed.* We cannot conceive how much greater and more im-  
portant God is, than the intelligent creation. One volition of  
his will could annihilate the created universe, or multiply it  
millions of times. The good he has produced, bears no pro-  
portion to that embraced in his designs. In his being centres  
all greatness, all importance, all sublimity, all majesty, all moral  
excellence, loveliness, attractiveness, and beauty, — all glory and  
perfection. All his works will redound to his praise, and tend  
to augment his glory. The natural beauty, variety, extent, and  
sublimity that appear in nature's works, are but a faint emblem  
of the moral excellence, attractiveness, symmetry, and perfec-  
tion, in his spotless character. The beauty, glory, sublimity,  
and infinite perfection of God, must, and will, ultimately, com-  
mand the supreme attention, affection, admiration, and homage,  
of all holy creatures, and fill every part of the universe with  
his glory and his fear.

### 388. GOD'S PLAN PERFECT AND IMMUTABLE.

*Em.* God saw it was absolutely necessary that both moral  
and natural evils should exist, in order to open the way for the  
most complete manifestation of his own glory, and, therefore,  
comprised these evils in his eternal purpose. Hence, he has  
never had the least occasion to revise, correct, or amend his  
original design, or to repair any absolute injury done to his  
perfect system. Everything in creation and providence has  
taken place just as he always intended, and not a single event  
has ever happened to mar his character, or disconcert his first  
designs. One event has always followed another, in the very  
order and connection which he established from eternity, and  
one event will still follow another in that order and connection,

until the great and complicated work of redemption is brought to its final consummation, and the whole universe is filled with the brightest displays of the Divine glory.

### 389. GOD'S PREROGATIVES.

*Em.* God is the natural and moral governor of the world.

*Ab.* The Creator is the absolute owner of his creatures. The act of creation gives him a better right to them than they have to themselves. And since God is the Creator of all moral beings in the universe, he has an original and absolute right to command them in all cases whatsoever. He is possessed of all the powers and qualifications of the most perfect lawgiver. These powers and qualifications being original and independent, necessarily place him on the throne of the universe, and clothe him with the highest possible authority, to give law to all his creatures, who are capable of moral government.

*Ab.* It belongs to him who made and upholds the world, to act as an absolute sovereign in governing it. He has a right to govern, not only the material, but the moral part of the world. He has a right to dispense private and public, civil and religious favors, as he pleases. He has a right to govern every person, and everything respecting every person, in the best manner to answer his own wise and holy purposes. This right to govern the world, he universally exercises, and actually governs the world as much as it is possible for him to govern it.

*Ab.* God claims the absolute prerogative of keeping his own counsels, and of seeing through the counsels of all his creatures.

*Ed.* Connected with his natural attributes and moral perfection, are the prerogatives, or rights, of God. These are numerous, paramount, absolute, uncreated. Inseparable from his being, they did not originate in any compact, covenant, or gift. They respect the exercise and display of his perfections in creation, providence, and redemption, to secure his own interests and glory. They are essentially comprised in his right of creation, of providence, of legal and executive sovereignty, and of property in his works.

*Ed.* God has an original, independent, inalienable right to do many things which his creatures never had, and never will

have, any right or ability to do. Many persons complain of others for implicating God, without first carefully inquiring what things He has a right, and is morally obliged, to do. [See 825.]

390. GOD'S CHIEF END.

*Ed.* God's chief end must be an all-comprehensive one.

*Young.* O thou great Arbiter of life and death,  
Nature's immortal, immaterial Sun,  
Whose all-prolific beam late called me forth  
From darkness, \* \* \* and could'st know  
No motive but *my bliss*.

*Ed.* The poet appears to have overlooked or forgotten the words of Solomon: "The Lord hath made all things for himself." If God's chief end is worthy of him, it is perfectly absurd to suppose that it consists in a primary regard to the interests and happiness of the intelligent creation, when "All nations before him are as nothing, and they are counted to him less than nothing and vanity."

*It.* God's chief end, embracing many subordinate ones, is the production of the greatest conceivable good of the whole universe, by the best means. It impartially respects the interests of knowledge, holiness and happiness, and the rights of all beings. Nothing conceivable will ever be wanting to perfect this end; nothing actual will ever be sacrificed, to mar it. The natural and moral evils embraced in the plan, exist for a wise and good end, as the means or occasion of a greater good, not otherwise possible or conceivable. "Surely, the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Inconceivably great will be the ultimate glory of the Lord, arising from his chief end.

391. GOD INVISIBLE.

"You teach," said the emperor Trajan to a famous rabbi, "that your God is everywhere, and boast that he resides among your nation. I should like to see him." "God's presence is indeed everywhere," the rabbi replied; "but he cannot be seen, for no mortal eye can look upon his splendor." The emperor had the obstinacy of power, and persisted in his demand.

"Well," answered the rabbi, "suppose that we begin by endeavoring to gaze at one of his ambassadors." Trajan assented; and the rabbi, leading him into the open air, (for it was the noon of the day,) bade him raise his eyes to the sun, then shining down upon the world in its meridian glory. The emperor made the attempt, but relinquished it. "I cannot," he said; "the light dazzles me." "If, then," rejoined the triumphant rabbi, "thou art unable to endure the light of one of his creatures, how canst thou expect to behold the unclouded glory of the Creator?"

### 392. GOD HATED AND OPPOSED BY THE WORLD.

*Em.* How many thousand volumes have been written, and how many thousand sermons have been preached against the character, the perfections, and designs of the incomprehensibly great and glorious God? The mouths of this ungodly world have been always pouring forth their hard speeches against their Creator, Lawgiver, and Judge. Ten thousand times more has been said against God, in our rebellious world, than against any other being in the universe.

### 393. GOD DESIRABLE ABOVE ALL.

*Ed.* So says the felicitous Psalmist: "My soul thirsteth for thee in a dry and thirsty land, to see thy power and thy glory." "God is the strength of my heart, and my portion forever." [Vide Sc. Manual, "Saints hope and delight in God."] There is no beauty like the beauty of the Lord. In him all fulness dwells. There is a vastness in his benevolence, a tenderness in his compassions, a sweetness in his complacency, unrivalled in the creation. The infinitude of his natural attributes gives a lustre and glory to his moral perfection, that commands admiration, and ravishes the heart. The face of Moses reflected the brightness of this Divinity, and he earnestly besought to behold more of the uncreated glory. Christ chiefly gloried in the glories of his Father, and all who have the spirit of Christ delight, above all things, to be filled with all the fulness of God, to lose themselves in his greatness, and to rest on his perfection. The clearer the impression, the more intimate the fellowship;—the more sensible the presence, the greater the delight. There is nothing like God.

*Id.* Whoever loses himself in God, finds everything. All true happiness in creatures lies in knowing, loving, trusting, and enjoying him. — All honor lies in his fellowship, all safety in his favor. Whoever can truly say, "O God, thou art my God," can boast nothing more. His enjoyment is full, that can say from the heart, "Whom have I in heaven but thee, and there is none upon earth I desire beside thee."

## 394. GOODNESS, GOOD-NATURE.

Goodness is the superlative form of beauty.

Goodness is the best greatness, and the best riches. It secures what no other wealth or influence can buy.

*Ed.* Only the righteous have goodness. The wicked are utterly estranged from it, and even hate it in its nature, though they love some of its effects. "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves."

*Milton.* Abashed the devil stood, and felt how awful goodness is.

A man of gladness seldom falls into madness.

Good-nature is the ornament of a good mind, the sign of a generous soul, and the peculiar soil to make virtue prosper. [See 510.]

## 395. GOODNESS, DIVINE.

*Ed.* The perfection and infinitude of the Divine goodness is thus expressed by our Saviour in language of his own heavenly world — "There is none good but one, that is God." No mere man is sufficiently emptied of self, and "filled with all the fullness of God," to have conceived such a thought, and found words to express it.

*Seeker.* The Lord Jesus spreads a large table every day, and the major part who feed thereat, are his enemies.

*Em.* The goodness of God is perfect in degree, as well as in purity, permanency, and universality. His goodness bears proportion to all his other attributes. His benevolent feelings as much surpass the benevolent feelings of any or all of his creatures, as his power, his knowledge, and his wisdom surpass theirs. He loves with all his heart, with all his mind, and with all his strength. In this respect there is none good but God.



His goodness, in point of strength and ardor, is infinitely superior to the goodness of any benevolent creature in the universe. Yea, there is a greater amount of goodness in one exercise of his benevolence, than in all the benevolent feelings of all benevolent creatures, through every period of their existence. He loves his creatures infinitely more than they ever did, or ever will love him, or one another.

*Henry.* It is no reproach to the goodness of God, that he suffers sin to be committed; since he knows not only how to restrain it when he pleases, but how to make it serviceable to the designs of his own glory. [See 68, 763.]

#### 396. GOOD-WILL.

The good-will, even of a dog, is gold.

*Ed.* Never exchange a good conscience for the good-will of others, or to avoid their ill-will. The favor of God, and a conscience void of offence, should never be put in balance with the friendship of the world.

#### 397. GOSPEL OF CHRIST.

*Miller, (Hugh).* The Gospel is the fulfilment of all hopes, the perfection of all philosophy, the interpreter of all revelations, and the key to all the seeming contradictions of truth in the physical and moral world.

*Ed.* The Gospel is everything with saints, and nothing with sinners. It will however be magnified in their view, when its great salvation shall be lost forever. "How blessings brighten as they take their flight." [See 764.]

#### 398. GOSPEL, DIVINE IN ITS ORIGIN.

*Em.* The Gospel, in all its doctrines and duties, appears infinitely superior to any human composition. It bears no mark of human ignorance, imperfection, or sinfulness. It has not one human feature in it; but bears a plain and striking signature of its Divine origin.

*Ib.* No one who truly understands the Gospel, can either disbelieve or despise it. It bears the signature of Divine wisdom, authority, and importance. Though the despisers of the Gospel often boast of superior learning and powers of investigation, all such boastings are vain, and only betray profound ignorance

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of God, of themselves, and of the works of creation, providence, and redemption. These are the greatest and noblest objects, and most worthy of the supreme attention and regard of all intelligent creatures.

*Ed.* There is divinity enough in Christ's sermon on the mount, or even in the Lord's prayer, to stamp Divinity upon the whole Gospel of Christ. [See 124.]

#### 399. GOLD.

The golden age never was the present one. *Ed.* Not so in respect to the golden *rage*.

*Ed.* Gold — a bright and choice metal, not liable to corrode, and suited for the manufacture of images for fools to worship; for making ornaments for the fair; for the composition of miniature and delicate machinery, and especially suited to call forth that kind of love or affection which is denominated, in Scripture, "idolatry," — and "the root of all evil."

*B.* Countries rich in gold mines have seldom been rich in more valuable things.

#### 400. GOVERNMENT, CIVIL.

The etymology of *Commonwealth* reveals the end of all government.

*Solon*, being asked, what is the most perfect popular government, replied, it is that, where an injury done to the meanest subject is an insult to the whole constitution.

He injures the good, who spares the bad.

Those only are fit to rule, who have learned to obey.

*Colton.* The cottage is sure to suffer for every error of the court, the cabinet or the camp.

*Robbins, C.* Such are the lusts and passions which predominate in the hearts of men, that without the restraints of government the world would be but a stage of confusion and war. Selfishness, if unbridled by laws, would make this earth a scene of outrage and misery.

*Spring.* There is a natural propensity in the human mind to lawless indulgence, and to hostility to all those systems of human government that are based on the word of God.

*B.* There are a few leading principles on which all free

governments must forever rest, — such as the following: That government is instituted for the good of the people; that it is the right and duty of the people to become acquainted with their public interests; that all laws, constitutionally enacted, should be faithfully and conscientiously obeyed; that the people, by their representatives, should have a voice in the enactment of these laws; that mild and moderate laws should be invested with energy; that the life, liberty, and property of no man shall be infringed upon, except by process of law; that every man, who respects and obeys the laws, has a right to protection and support; and that all that is valuable in civil and religious institutions rests on the intelligence and virtue of the people.

*Ed.* When communities will not govern themselves by rules of right, God raises up tyrants to govern them by force of arms.

*lb.* Force has hitherto governed the world, but righteousness is destined to supplant it and reign over the whole earth without a rival.

*lb.* The fact that civil and parental law, with sufficient penalties to secure obedience, are adapted to restrain sin and crime, is too obvious to admit of doubt. Be it that there is a powerful tendency in Christian forbearance, kindness, and love, to overcome moral evils. Be it that the Bible enjoins these duties in terms of peculiar precision, extent, and force. Be it that these duties, like consistency, are rarely exemplified upon earth, and that the danger lies in the want of the meek and forbearing graces. Are there no limits to forbearance? Is there no room for disapprobation of evil workers, unequivocally expressed? Why may not *restraining justice* operate in harmony with *constraining love*, and each have their proper province? Do not all history, all observation, all experience teach us, that the union and coöperation of these two principles, on the basis of Scripture precept and precedent, is the strength and perfection of that influence, which, under God, holds the intelligent creation to the orbit of reason, of order, and of happiness? [See 683, 705.]

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## 401. GOVERNMENT, UPHELD BY RELIGION.

*Em.* The history of the world affords abundant evidence of the insufficiency of all human laws to restrain men from disturbing the happiness of civil society. Civil government has always stood in need of religion to supply its essential defects. Those, therefore, who maintain that religious instructors are useless in society, are totally unqualified to have any official concern in government. For, should such men be invested with power to make, or to execute the laws of the land, they would strip them of their greatest influence, and strike away the strongest pillar of their own authority. And, should they only have an opportunity, they would exert their power to banish religion from the face of the earth. Politicians of this description lately seized the opportunity offered them, to carry their infidel opinions into practice; and they ordained that there should be no teachers, nor even object of religion in the nation. They denied the existence of God, destroyed the professed ministers of the Gospel, and endeavored to set the people free from all the motives and obligations of religion. And what were the consequences of this bold and presumptuous attempt to govern without the ministers of religion, and without the motives of eternity? They were anarchy and confusion, and the untimely end of those who made the foolish and wicked experiment. [See 594, 800.]

## 402. GOVERNMENT, DOMESTIC.

Those parents who govern best, make the least noise.

*Edwards, (Tryon).* "A family without government," says Matthew Henry, "is like a house without a roof, exposed to every wind that blows." He might rather have said, like a house in flames, a scene of confusion, and commonly too hot to live in.

## 403. GRACE.

"What is grace?" inquired the Moderator of a Southern Presbytery, of 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!*"

Grace is glory in its nonage ; and glory is grace, grown up to its perfect stature.

*Em.* Mankind must see the justice of the law, before they can discover the grace of the Gospel.

Grace without gifts, is more desirable than gifts without grace.

*Internal signs of grace.* *Ed.* These consist in gracious exercises. Whoever have not these, "there shall no sign be given them."

*Em.* Grace is the only evidence of grace.

#### 404. GRACE, MANIFESTED.

Rivers to the ocean run,  
Nor stay in all their course ;  
Fire, ascending, seeks the sun ;  
Both speed them to their source :  
So a soul that 's born of God,  
Pants to view his glorious face ;  
Upward tends to his abode,  
To rest in his embrace.

*Em.* All true believers embrace the Gospel understandingly, and consequently love to hear it preached as clearly and fully as possible.

*Ed.* A forbearing, forgiving spirit towards injurers and enemies, and a disposition to overcome evil by good, is one of the clearest manifestations of grace in believers.

#### 405. GRACE, MEANS OF.

*Ed.* God has an important present use for all those means of grace which sinners abuse. Besides, every degree of light and truth, and every warning, are carefully treasured up for future and eternal use. Nothing exists without a great and good end, which is sure to be answered, though the wicked "mean not so, neither do their hearts think so."

*Ib.* The means of grace are the truths of the everlasting Gospel, faithfully proclaimed by the instruments of grace, and set home upon the hearts and consciences of men, by the Author of grace.

## 406. GRACE, MEANS OF, IMPORTANT.

*Em.* The view which Christians have of eternity, gives them a deep conviction of the importance of all the means of grace. They have found that the Bible, the Sabbath, and the ordinances of the Gospel, have had a powerful, a happy, and saving effect upon their minds. They ascribe all their peculiar knowledge of God, of themselves, and of time and eternity, to the light they have derived from these means of grace. They are sensible that they should have lived without God, without Christ, and without hope in the world, if they had not enjoyed and improved the precious privileges of the Gospel. Though mankind generally make light of all the means of grace, yet Christians, who live in the light of eternity, view all religious advantages as infinitely important to themselves, and to all who enjoy them. They know that the Gospel is an everlasting Gospel; that its truths are everlasting truths; that they will make everlasting impressions upon their minds; and that they will prove a savor of life unto life, or of death unto death, to all eternity; which stamps an infinite importance upon them. This inspires them with a zeal to read the Bible, sanctify the Sabbath, to attend upon Divine institutions themselves, and to lead others to improve the means of grace to their own spiritual and eternal benefit.

*Ed.* The means of grace are the most effectual of all the outward restraints upon vice and disorder. Since this is the great end of civil government, it is consummate folly for this to counteract, obstruct, and disparage the means of grace, which ought rather to be fostered by government. [See 480.]

## 407. GRATITUDE, THANKFULNESS.

Gratitude is the memory of the heart.

Our thanks should be as fervent for mercies received, as our petitions for mercies asked.

We should give thanks for all that befall us, whether it be sweet or bitter, good or evil, since we see only the beginning, and not the winding up, of events in this life.

*Concper.* One act that from a thankful heart proceeds,  
Exceeds ten thousand mercenary deeds.

*Gray.* Sweet is the breath of vernal shower,  
The bee's collected treasure sweet,  
But sweeter yet the still small voice  
Of gratitude.

Who does not enjoy what he has, with contentment and devout gratitude, would be equally ignorant of true happiness, had he all he could wish for.

*Ed.* Gratitude to God should be as habitual as the reception of mercies is constant, as ardent as the amount of them is numerous, and as devout as the riches of Divine grace and goodness is incomprehensible. It is a wonder and a shame that mankind are not in a continual ecstasy of gratitude, for their existence, and manifold, astonishing mercies.

## 408. GRAVE.

How peaceful, and how powerful is the grave.  
None but the actions of the just,  
Smell sweet and blossom in the dust.

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

*Ed.* The grave is a very powerful preacher, but needs the all-powerful Spirit, to make saving impressions.

## 409. GREATNESS.

*Lavater.* All great minds sympathize.

*Ib.* Who seeks the good of those greater than himself, their greatness enjoys, and forgets his own greatest qualities in their greater ones, is himself truly great.

*Ib.* He who can, at all times, sacrifice pleasure to duty, approaches sublimity.

*Ib.* He only is great, who, after performing what not one in ten thousand could accomplish, passes on, like Samson, and tells neither father nor mother.

*Ed.* Greatness involves the discovery of personal insignificance.

*Webster, (Daniel.)* A solemn and religious regard to spirit-

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ual and eternal things, is an indispensable element of all true greatness.

No action can be called great, unless the effect of a great design.

To have your enemy in your power, and yet do him good, is the genuine heroism.

The man who can receive a tornado of calumny and insult with serenity, and instead of resolving upon personal revenge, devises methods of returning good for evil, is a greater prodigy than the son of Manoah.

*Bp. Hall.* He is wealthy enough, that wanteth not; great enough, that is his own master; happy enough, that so lives as to die well. [See 235.]

#### 410. GRIEF, SORROW.

*Sh.* Every one can master a grief, but he that has it.

*Ib.* Grief makes one hour ten.

*Young.* Some weep in earnest, and yet weep in vain,  
As deep in indiscretion, as in woe.

Passion, blind passion, impotently pours

Tears, that deserve more tears, while reason sleeps.

Small griefs are loud, great ones generally silent.

Silence — the orator of overwhelming grief.

Sorrow's best antidote is employment.

Sorrow, carried to extreme excess, destroys both mind and body.

*Ed.* Ambrosial is that tear which is godly, and the perfume rises quick to heaven. [See 919.]

#### 411. GUILT, BLAMEWORTHINESS.

*Henry.* It is a sign of guilt to be impatient of reproofs; and it is often easier to persuade the injured to bear the pain of *taking wrong*, than to persuade the injurer to bear the conviction of having done wrong.

*Ib.* Time does not wear out the guilt of sin.

*Ed.* Guilt is so closely allied with woe, that a conviction of it is accompanied with painful forebodings, however spurious our faith.

*Ib.* It is possible for guilt to increase, but not to diminish.



Guilt is always suspicious and fearful.

#### 412. GUILT, MEASURE OF.

*Em.* One may design to take away a man's property ; another may design to take away a man's life ; and another may design to destroy a nation. These are all bad designs ; but the second is worse than the first, and the third is worse than the second. Ill desert is always in proportion to the ill design of the agent ; and the ill design of the agent is always in proportion to the magnitude of the evil he designs to do. The evil intention of a sinful agent, is the exact measure of his guilt, or ill desert. And, according to this measure, the guilt of one person may be much greater than the guilt of another. There is a great difference in the views and designs of sinners. Some act upon a smaller, and some upon a larger, scale. The sins of some men are much more heinous in the sight of God, than others. This doctrine, Christ abundantly taught. He represented some sins as motes, and others as beams. He said, "the servant, that knows his master's will, and does it not, shall be beaten with many stripes."

*Ed.* There are three things, at least, that measure guilt : the nature and amount of evil intended, the light or knowledge of the transgressor, in reference to the probable or certain evil consequences of the sin, and the perceptible obligations which will be violated by the act.

#### 413. HABIT.

Man is a bundle of habits.

*Cowper.* Habits are soon assumed ; but when we strive  
To strip them off, 't is being slayed alive.

*Em.* Few men will change for the better, after they are forty.

Habit is the best of servants, or the worst of masters.

*Plato.* A custom or habit of life frequently alters the natural inclination, either to good or evil.

*Ed.* Our principles give us rules — our habits govern us.

*Id.* It requires as many helps to correct a bad habit, as there are letters in the words *persevering*, indomitable resolution.

*1b.* The conquest of evil habits is more difficult, desperate, and glorious, than Cesar's conquests.

*My habits.* I must *think* forever : would an eternal train of my usual thoughts, be either worthy of me, or useful to me ? I must *feel* forever : would an eternal reign of my present spirit and desires, please or satisfy me ? I must *act* forever : would an eternal course of my habitual conduct, bring happiness, or even bear reflection ?

*Edwards, (Tryon).* Charity should be the habit of our estimates ; kindness the habit of our feelings ; benevolence the habit of our affections ; cheerfulness the habit of our social intercourse ; generosity the habit of our giving ; improvement the habit of our progress ; prayer the habit of our desires ; fidelity the habit of our self-examination ; being and doing good the habit of our entire life. [See 193.]

#### 414. HABITUAL PIETY.

*Payson's Memoirs.* No finite mind can trace all the happy consequences which flow from the habit of associating religion with all the intercourse and concerns of life.

*Ed.* Habitual piety is the most honest, reasonable, and beautiful thing among men, and ought to be the most honorable. It is surprising that the kings and nobles of the earth make nothing of this pearl of great price, whose lustre will only have begun to attract the admiration of the universe, when the idols of the world shall have vanished away. [See 904.]

#### 415. HAPPINESS.

True happiness is a road-side flower, growing on the highways of usefulness.

A man who finds his happiness in doing good, always has the means of happiness at command.

Performing duty makes persons happy. As God is known to be righteous, right-doing inspires trust in him, and creates fellowship. Hence the Psalmist — "*In keeping thy commandments, there is great reward.*"

Happiness can never be attained by pursuing it as a chief end.

How happy they, who know their joys are true.

'True happiness is, at our side, and we pass her by ; while misfortune is far off, and we rush to meet her.

*Em.* If saints will never lose a sense of the grace of God in their salvation, they will be the happiest creatures in the universe. For a sense of Divine mercy affords greater pleasure and delight to a rational being, than a bare sense of Divine goodness.

*Ab.* The pleasures of the heart are the highest and most refined pleasures of the soul. When love, joy, gratitude, and admiration fill the mind, they completely satisfy it, because they gratify all its powers and capacities at once, and leave no painful void.

*Pope.* O happiness ! our being's *end* and *aim*. *Ed.* The Poet perhaps never carefully considered the words of the Great Teacher, "Seek ye *first* the kingdom of God, and his righteousness, and all these [happy] things shall be added unto you," — thus exalting righteousness supremely above mere happiness or pleasure.

*Ed.* To be happy in sensual enjoyments, we must not overdo, nor do amiss. To be happy in doing good, we must not underdo. To be happy in spiritual enjoyments, we must not cease to do — right. To be happy in our feelings, we must feel our utter unworthiness, and triumph in Divine grace. To be happy in God, we must be heartily united in his design and fellowship. To be happy in ourselves, we must ourselves be supremely devoted to the true happiness of others. To be happy in this world, we must live above it. To be greatly happy we must seek and enjoy the good of others, as if it were our own. Something like this is the riddle or secret of true happiness. [See 115, 422.]

#### 416. HAPPINESS, EARTHLY.

Few rightly estimate the worth  
Of joys that spring and fade on earth.  
They are not weeds we may despise ;  
They are not fruits of paradise ;  
But wild-flowers in the pilgrim's way,  
To cheer, yet not protract his stay,

Which he should ne'er too fondly clasp,  
Lest they should perish in his grasp;  
And yet may view, and wisely love,  
As proofs and types of joys above.

*Young.* Beware what earth calls happiness: beware  
All joys but joys that never can expire.  
There's nothing here, but what as nothing weighs;  
The more our joy, the more we know it vain:  
And by success are tutor'd to despair.  
Loose, then, from earth the grasp of fond desire,  
Weigh anchor, and some happier clime explore.

## 417. HASTE, HURRY.

Haste makes waste, and waste brings want.  
Haste is a slow performer.

Make haste slowly.

*Sh.* Haste is needful in a desperate case.

The progress of some men is so rapid, that they outstrip their wisdom and prudence, and make a shipwreck.

*Ed.* Why is a man, who talks in haste, like a mint?

*Ans.* Because he is apt to coin his words. And why is a person who eats in haste, like a crazy grist-mill? *Ans.* Because he eats faster than he grinds.

*B.* Make haste to perform good actions, lest the precious opportunity or disposition should fail, and the reward *in* performing, and *for* performing them be forever lost. Such haste, is expedient and wise.

Cherish no more haste, than you can make good speed.

If you are in a hurry, wait upon yourself.

*Wesley.* Be always in haste — never in a hurry.

## 418. HATRED, AVERSION.

Malice can always find a mark to shoot at, and a pretence to fire.

*Cowper.* Lands intersected by a narrow frith,  
Abhor each other.

Some people's sensibility is a mere bundle of aversions, and they display it habitually, in telling you about things and persons they cannot bear.

*Cecil.* If there is any person you dislike, that is the person of whom you ought never to speak.

*Solomon.* He that hateth, dissembleth with his lips, and layeth up deceit within him : when he speaketh fair, believe him not ; for *there are* seven abominations in his heart. *Ed.* Those persons who are conscious of having enemies without cause, will do well to ponder this Divine proverb.

*Ed.* It is more delightful and companionable to love and be loved, than to be habitually "hateful and hating one another ;" and if parents desire to have their children avoid the latter, they must cultivate cheerfulness, and discountenance murmurs and evil speaking during their forming age.

*B.* The most hopeful men in the world, who practise hating others without cause, are the least willing to be hated, or to abhor themselves. But their unholy hatred is liable to receive the just indignation, abhorrence, and righteous displeasure of all good beings, while immortality endures. [See 560.]

#### 419. HEALTH.

A man too busy to take care of his health, is like a mechanic too busy to take care of his tools.

He that wants health, wants everything.

*South.* Seldom shall we see in cities, courts, and rich families, where men live plentifully, and eat and drink freely, that perfect health, that athletic soundness and vigor of constitution, which is commonly seen in the country, and cottages, where nature is their cook and necessity their caterer, and where they have no other doctor but the sun and fresh air.

He who eats of but one dish, never wants a physician.

Gluttony, intemperance, and tight-lacing kill more than the sword.

Few take proper care to live long ; none to live well.

Who has good health is a rich man, but may not know it.

Health is the vital principle of bliss, — and exercise, of health.

*Ed.* Cleanliness is vital to good health, for stench and physical vigor abhor companionship.

Health, spiritual and temporal, — the first, second, and sub-

stance of Divine favors, — is when God chooses to bless our blessings. [See 229, 354, 873.]

#### 42). HEALTH, RULES FOR.

*Ed.* 1. Heartily and permanently renounce the service of the adversary, and rejoice in the Lord alway, which is the believer's strength.

2. Avoid fatigue immediately after meals, and let the organs of digestion labor for a time, especially after heavy meals, before the mind or body labors.

3. Stop eating while the appetite is keen, i. e., be temperate — let bare *sufficiency* be the *rule*.

4. Let the covering of your neck be light and loose; the covering of your feet tight and close, and avoid streams of wind, streams of alcohol, and torrents of passion, if you would escape colds, storms, and tempests within.

5. Be temperate and regular in your habits, and do no violence to nature, if you wish to avoid physicians.

*Ed.* After all the rules and directions for health, the best *natural law*, or rule of health, is habitually to obey the *moral law*. Godliness is profitable unto all things. Cheerfulness, hope, and joy in God, Christian enterprise, liberality, and the consequent peace of conscience and fellowship with God are, instead of almost everything beside, to secure patriarchal health and longevity.

*Bowen.* To become a thoroughly good man, is the best prescription for obtaining a sound mind in a sound body.

*Sh.* Unquiet meals make ill digestions.

*Sidney.* The common ingredients of health and long life, are  
Great temp'rance, open air,  
Easy labor, little care.

*Ed.* Sidney reminds me of one of Dr. Emmons's flashes, when one asked him, "Doctor, how came you to outlive all your contemporaries?" "*Because I've been so lazy.*" Though the Doctor performed an immense amount of mental labor, he allowed no other labors or cares to prey upon him. He was remarkably temperate and plain in his living, and he once

said, "I have always made it my rule to rise from my meals with as keen an appetite as when I began them." These, with his remarkable cheerfulness, may account for his ninety-five years' pilgrimage.

It is said by many able physicians, that fasting is a means of removing incipient disease, and of giving to the body its usually healthy sensations. Howard, the well-known philanthropist, it is said, used to fast one day in each week. Dr. Franklin did the same for a time. Napoleon, when he felt his system unstrung, suspended his wonted meal, and took his exercise on horseback.

The weak and studious should make it their first study to establish a strong habit of cleanliness, temperance and exercise.

*Sh.* A surfeit of the sweetest things

The deepest loathing to the stomach brings.

*Ib.* Things sweet to taste, prove in digestion sour.

Excess is the manufacturer of pain.

*Solomon.* When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.

A very celebrated medical writer and physician at his death left a large volume, purporting to be manuscripts, and supposed to contain the result of the author's investigations in the medical science, with instructions to have it sold unopened, at the sale of his library, to the highest bidder. A high price was bid upon it,—the purchaser found it all blank paper, except one page with the following sentence: "Keep your head cool, your feet warm, and your bowels in order, and you may bid defiance to the physicians."

#### 421. HEART.

Whatever purifies, fortifies also the heart.

A happy heart makes a blooming visage.

The heart rules the understanding.

Pectus facit theologum — the heart makes the theologian.

When the heart is won, the understanding is easily convinced.

*Cowper.* A man convinced against his will,  
Is of the same opinion still.

*Ib.* Give e'en a dunce the employment he desires,  
And he soon finds the talents it requires.

A willing mind never lacks an opportunity.

Where there is a will, there is a way.

*Em.* The heart is the governing faculty.

*Ib.* Whatever comes warm from a pious heart, will most certainly and deeply affect the heart.

*Williams, T.* Seducers always address the heart rather than the understanding; because they know that mankind are easily blinded, flattered, and seduced through the selfishness and weakness of the heart.

*Edwards, (Tryon).* "As, in water, face answereth to face, so the heart of man to man" — i. e. so the *heart* of man, to the *man himself*. God will not judge us merely by our outward acts; these may give too favorable a view of our real character, but by our motives, wishes, purposes, which as truly show what the *character* is, — what *we* are, as in the water or the glass, the *image* shows what the face is.

*Ib.* "The fool hath said in his heart, There is no God." None but a fool would say it. He says it *in his heart*; unwilling to show his folly by saying it aloud: in his *heart*, not in his *head*, for he knows better; it is not the *conviction* of his *intellect*, but only the wish of his feelings that there were none.

The heart is better than the head. *Ed.* A better reservoir to hold flattery, and a great deal better self-deceiver.

*Sprung, S.* The heart of man is the sum or aggregate of his moral exercises.

*Matt. 12: 35.* "A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." *Em.* The good treasure of the good heart consists in the various modifications of benevolence. It contains good affections, good desires, good intentions, good volitions, and good passions. But the evil treasure of the evil heart consists in the various modifications of selfishness. So far from being a moral faculty, principle, or taste,



and the foundation of moral exercises, it wholly consists of moral affections, desires, intentions, volitions, and passions. Take away all these, and there will be no heart left. [See 794.]

## 422. HEAVEN.

Beyond the flight of time,  
Beyond the reign of death,  
There surely is some blessed clime,  
Where life is not a breath ;  
Nor life's affections, transient fire,  
Whose sparks fly upward and expire.

There is a world above,  
Where parting is unknown ;  
A long eternity of love,  
Formed for the good alone ;  
And faith beholds the dying, here,  
Translated to that glorious sphere.

*Saunderson.* "The redeemed shall walk *there*."

There is a bright region beyond the dark tomb,  
Where mortal eye never hath gazed on its bloom ;  
A region so radiant with glory and light,  
That hope's brightest visions are lost in the sight :  
'T is the land of peace.

No light of the sun in that region is known,  
No ray of a star on its evening is thrown ;  
But lit by the smile and the glory of Him  
Before whom the sun and the planets are dim,  
Is that land of peace.

And its flowers are not like the blossoms of earth,  
Which fade 'mid the fragrance to which they give birth,  
But safe from the breath of the tempest they rest,  
And throw out their sweetness o'er bowers of the blest,  
In that land of peace.

And there the dark cares of a cold world like this,  
Ne'er shadow the light of the pure spirit's bliss,

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they give birth,  
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of peace.

I like this,  
It's bliss,

's bliss,

There the wicked cease from troubling,  
And the weary be at rest.

*Em.* As soon as saints arrive in heaven, all their internal as well as external causes of sorrow forever cease. Their fellowship with God and his friends is then perfected, which will banish all doubts, and fears, and sorrow of heart. To complete their triumph, all their former sources of sorrow will then be turned into sources of everlasting joy and gratitude. All things shall 'work together for their good.' Said an apostle, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Christians will then see that God took the wisest and best methods to prepare them for heaven. Besides, he will reward them in proportion to their sufferings for righteousness' sake. And 'their exceeding and eternal weight of glory' must forever 'wipe away all tears from their eyes.'

*Ed.* Heaven is the place where God intends perpetually to unfold his own beauty; forever to exercise and glorify his grace; to honor and bless his well-beloved Son; to reward his true and faithful friends; and to raise the natural and moral perfection and blessedness of the heirs of glory to an incomprehensible height. Its light will be clear, pleasant, and more and more brilliant. Its changes will be only its progression. Its natural and moral variety will feast every imagination. Its uniformity will gratify every desire for permanence. Its order will excite perpetual admiration. Its circumstances and objects will banish all languor, and exercise every faculty of the mind, in the best proportion. Its rest will be vigorous and untiring thought and emotion, without pain, without lassitude, without obstruction. Perplexity will all have passed away; painful fears and forebodings will be unknown. Progression will be perpetually onward, and ever accelerating. History will satisfy reflection; and revelation, the fondest anticipation. Intellectual and cordial pleasures will spoil sensual delights. We cannot now anticipate the amazing glory, nor comprehend the pure, permanent, ever-increasing, and astonishing blessedness of heaven. Saints know not what they shall be. [See 415.]

## 423. HEAVENLY FELLOWSHIP, PERMANENT.

*Em.* The mutual affections which subsist between perfectly holy beings can never be dissolved. Their union is founded upon moral excellence, which no circumstances can change or destroy. And the mutual affection which will eventually subsist between God and all holy beings, will be the source of the purest and highest happiness of heaven forever. To this perfect and perpetually increasing felicity all real Christians are approaching, as they are growing in grace, and perfecting holiness in the fear of the Lord. They are mutually praying for this mutual affection; and Christ is also interceding with the Father to make them completely united. "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Can there be a brighter prospect than this, exhibited before the minds of all those who love the Lord Jesus Christ in sincerity?

## 424. HEAVENLY SATISFACTION.

*David.* I shall be satisfied when I awake with thy likeness.

*Ed.* The satisfaction of heaven will not only be great and delectable in the aggregate, but complete in all its particulars. We cannot conceive more heartfelt satisfaction than every believer will feel towards the God of heaven, the Teacher of heaven, and the Sanctifier of heaven. The spirit of heaven will give universal satisfaction. The decisions of the great day will bring forth the most hearty, intelligent, and devout "Amen, Alleluia!" from all the righteous, impartial, and disinterested creatures in the whole universe. The number and variety of the heavenly hosts will give entire satisfaction to each one of them. The employments, order, and objects of heaven will fill every one with rapture. Nothing, material or spiritual, will be wanting, that could increase the satisfaction of any individual. And the heavenly inheritance will be incorruptible, undefiled, and one that fadeth not away. It will satisfy the God of love, the Son of his delight, and the Holy Spirit; for it will be the consummation of the united counsels and labors of the Three in

One, who inhabit eternity. And if these are satisfied, all holy creatures will and must be completely satisfied, and filled with delight. [See 165.]

## 425. HEEDLESSNESS.

*Seeker.* You will quickly lose your standing, if you are fearless of falling.

*Em.* Many sins of ignorance are undoubtedly committed by mere inadvertence, which is itself sinful.

*Ed.* Some persons were never more than half made, as they require the habitual aid of others to think, remember, and attend to needful objects for them.

*Ib.* There is heedlessness of heart ; heedlessness of hearing, observing and remembering ; heedlessness of manners, appearance, and personal affairs ; heedlessness of our own property and health, and of the property and feelings of others ; heedlessness in acquiring knowledge, wisdom, and holiness ; heedlessness towards tempters and temptations to evil ; heedlessness in learning and correcting our faults and bad habits ; heedlessness in devising plans and measures to get and to do good ; heedlessness in the training of children ; heedlessness in preparing to leave this world, and in providing for the next ; heedlessness towards the heart, and hand, and word of God, which is the worst of all. Could we obtain a just view of our manifold and astonishing heedlessness and negligence, we should better understand such scriptures as these : "The ox knoweth his owner, and the ass his master's crib ; but Israel doth not know, my people doth not consider." "They are sottish children, and they have none understanding : they are wise to do evil, but to do good they have no knowledge." [See 99.]

## 426. HEROISM.

Fear nothing so much as to sin, and your moral heroism is complete.

*Ed.* Those who most perfectly and permanently fear God, and keep his commandments, in the face of a frowning and persecuting world, are the greatest heroes. Nothing short of heroism, is equal to these duties.

## 427. HISTORY.

The main object, in the study of history, should be to learn the Providence of God.

Literature is the fragment of a fragment. Of all that ever happened, or has been said, but a fraction has been written, and of this, but little is extant.

*Dryden.* We find but few historians of all ages, who have been diligent enough in their search for truth. It is their common method to take on trust what they distribute to the public; by which means, a falsehood, once received from a famed writer, becomes traditional to posterity.

*Johnson.* The present state of things, is the consequence of the past; and it is natural to inquire as to the sources of the good we enjoy, or the evils we suffer. If we act only for ourselves, to neglect the study of history is not prudent; if entrusted with the care of others, it is not just. Ignorance, when voluntary, is criminal, and a man may be properly charged with that evil which he neglected, or refused to learn how to prevent.

*Kossuth.* History is the revelation of Providence.

*Ed.* Sacred History is the pole-star, the land-marks of profane, which would be mere illusion and faræ, without the light of Divine revelation.

*It.* If persons neglect the study of history in this life, they cannot avoid this knowledge at the day of judgment, when both sacred and profane history will be completely rehearsed, and indelibly recorded.

## 428. HISTORICAL ITEMS.

According to Hales, Noah's ark was forty-two thousand, four hundred and thirteen tons.

*Colton.* A private countryman, in Cheshire, England, by the name of Augustine Washington, about 1730, was overturned in his carriage, and thrown into the company of a lady, who afterwards became his wife, and emigrated with him to America, and in the year 1732, at Virginia, became the envied mother of Geo. Washington the great.

*Em.* *Origin of the U. S. A.* The fathers of our nation

possessed everything great and excellent in the eyes of the world, except riches and honors, which they freely sacrificed for the attainment of more noble and important objects. They were men of courage and magnanimity; otherwise they would not have engaged in such a great and hazardous undertaking. They were men of virtue and piety; otherwise they would not have given up all their worldly possessions and enjoyments, for the sake of religion. They were also men of superior knowledge, wisdom, and sagacity, and well established in some of the best principles, both of religion and government; otherwise they could not have devised and adopted so many wise and useful institutions in their infant state. They had felt the weight of both civil and religious oppression. They had been denied the common rights of humanity and religion. This led them to examine these subjects with attention and accuracy. Such a choice vine, planted in a new and rich soil, could not fail of producing excellent fruit. We are now sharing largely in the happy effects of their wisdom, virtue, piety, and paternal affection. What one nation now on earth can trace their origin to such a pure and excellent source? (2, p. 324.) [See 79, (Washington,) and 639.]

#### 429. HOLINESS, SUPREME EXCELLENT.

*Bowen.* Virtue is an end — never a means.

*Em.* Some things are valuable only as means, not as ends; but others are valuable as ends, and not as means. Bread and other kinds of food are valuable as means to preserve life; and good books are valuable as means to promote knowledge. But neither bread nor books would have any value, if the one did not feed the body, and the other the mind. They are not, therefore, valuable in their own nature. But holiness is morally excellent in its own nature, aside from all its happy effects and consequences. As it is intrinsically excellent, so it is supremely valuable. There is nothing in the universe equal to it in worth and importance.

*It.* Holiness is that which God supremely requires in all his commands. If there were anything more noble, or morally excellent, than holiness, we might have expected, that God

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would have required us to pursue that supremely, and holiness subordonately. But he has expressly commanded us to pursue holiness supremely, and everything else in subordination to it.

*It.* It is only because holiness is, in its own nature, supremely valuable and excellent, that it may never be sacrificed, on any occasion or consideration whatever. If it had been right for Christians to sacrifice their holiness, thousands and thousands of martyrs might have saved their lives, by only disavowing the truth, or denying the faith. But they wisely chose to sacrifice their lives rather than their holiness. It can never be right for any moral agent to sacrifice his holiness, to promote any design, to obtain any good, or to avoid any evil. But this is true, only on the supposition that holiness is intrinsically and supremely excellent. (7, Ser. 25.)

*Ed.* If holiness is not immeasurably more excellent, valuable, and important, than happiness, why should happiness be made a mere reward of holiness? And if sin is not an immeasurably greater, and more hateful and abominable evil than mere misery, how can God be justified in visiting a single sinful action, with such protracted, complicated, and severe sufferings, and especially in threatening probationary sins, with eternal punishment? [See 60.]

## 430. HOME.

Home is home, though it be ever so homely.

*Channing.* The domestic relations precede, and, in our present existence, are worth more than all our other social ties. They give the first throb to the heart, and unseal the deep fountains of its love. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes, form the chief interest of human life.

*Ed.* Pure and undefiled religion, moral virtue, and natural excellences, especially a high degree of natural affection and sympathy, give to home its charms—the want of these, which involve their opposite faults and vices, make home desolate and miserable.

*It.* If parents wish to keep their children at home, and out



of harm's way, they must build a home sufficiently strong and attractive to hold them.

## 431. HONESTY.

Honesty is the best policy.

*Pope.* A wit's a feather, and a fool's a rod.

An honest man's the noblest work of God.

Sincerity is to speak as we think, believe as we pretend, act as we profess, live as we feel, perform as we promise, and be what we seem.

*Lavater.* The more honesty a man has, the less he affects the air of a saint.

*Ib.* As a person's yes and no, so his character.

*Berkley.* He who says there is no such thing as an honest man, is himself a knave.

1 *Sam.* 12: 3. And Samuel said, Whose ox have I taken? or whom have I defrauded? Whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thca hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. *Ed.* How many, who are named after Samuel, and have equal or unequal promotion, would dare to make this appeal?

*Ed.* If a person habitually buys and sells without using deception, he has two marks of an honest man.

*Ib.* Honesty and accuracy are twin brothers. To be inaccurate in statements and reports, is prima facie evidence of dishonesty.

*Ib.* True honesty takes the claims of God into account, as well as those of man; and renders to God the things that are God's, to man the things that are man's. [See 484.]

## 432. HONOR.

Unmerited honors never wear well.

*Pope.* Honor and shame from no condition rise;  
Act well your part; there all the honor lies.

*Sh.* Too much honor:

O, 'tis a burden, 'tis a burden,  
Too heavy for a man that hopes for heaven.

*Ed.* The most exalted honor is that which comes from God.

*Is.* Honor was made for honesty, integrity, and virtue; and though deceit, dishonesty, and unrighteousness have stolen and appropriated it, justice and judgment will, ere long, take it from them, and restore it to its proper owners.

*1 Pet. 2: 17.* Honor all men. Love the brotherhood. Fear God. Honor the king. *Ed.* God should be honored with holy fear, confidence, trust, and worship. Kings should be honored with submission to their real authority, and obedience to their rightful commands. Christians should be honored with fellowship, and complacent love. But how must we honor all men? 1. With the love of benevolence, agreeably to the precept, "Thou shalt love thy neighbor as thyself." — 2. With such regard as corresponds with the real and relative importance of a rational, moral, immortal, and rapidly-progressive existence, formed in the image of God. — 3. With a proper respect for all the common rights and privileges that God has conferred on our race. — 4. With kind attention in want and distress, demanded by their unhappy circumstances. — 5. By faithfully using with them all those means of grace and salvation Divinely appointed and required of us, such as condescension, mutual conversation and intercourse, needful reproof and warning, prayer, and the like, — not like Cain, who said, "Am I my brother's keeper," but like Christ, and Paul, and others, who loved God and the souls of men enough to deny themselves habitually, in order to do the greatest possible good. Such honoring all men, is wonderfully adapted to overcome their prejudices, sins, and vices, and save their bodies and souls.

#### 433. HOPE.

Hope keeps the heart whole.

A presumptive hope is a prodigious cheat.

Where the heart is past hope, the face is past cheerfulness.

A false hope is taking a dream as the basis of faith.

*Horace.* What if thine heav'n be overcast,

The dark appearance will not last;

Expect a brighter sky:

Tho' winter bellow from the north,  
 Soon the sweet spring comes dancing forth,  
 And nature smiles again.

*Nevins.* How many indulge a hope they dare not examine.  
 Hope, with uplifted foot, set free from earth,  
 Pants for the place of its ethereal birth,  
 On steady wing, flies through the immense abyss,  
 Plucks amaranthine joys from bowers of bliss,  
 And crowns the soul while yet a sufferer here,  
 With wreaths like those angelic spirits wear.

*Ed.* Hope follows desire, and has a corresponding nature.

*Ib.* Hope in the glory of God — the precursor and cause of deliverance. Hope in the universal and perpetual favor of God — the hope of the hypocrite, or precursor of despair.

*Em.* The reason why genuine converts sometimes give up their hopes for a time, is because they at first expect too much. They are ready to imagine they shall continue to enjoy their warm feelings and bright prospects, without any interruption or diminution. This they have no right to expect; for God has not promised to give them, upon earth, the constant light of his countenance and manifestation of his love. He often hides his face from them and plunges them in darkness and doubts, to try the sincerity of their submission to his sovereignty.

*Ib. Hopes of the wicked.* Some hope to be saved, because they think their hearts are naturally pure and virtuous; some, because they have lived a sober and regular life; some, because they have had a sense of their depravity and guilt, and been constrained to seek and strive for mercy; some, because they believe that Christ died for them in particular; some, because they have named the name of Christ, and maintained the form of religion; some, because they think God is too merciful to punish any of his sinful creatures forever; and some, because they believe Christ died with an intention to save all mankind. But all who build their hopes of future happiness upon these foundations, will find that they are refuges of lies, which death will finally destroy.

## 434. HOSPITALITY.

*Lavater.* As you receive the stranger, so you receive your God.

*Ed.* Hospitality, the index to the book.

*lb.* Hospitality entertains the body, and captivates the mind.

## 435. HUMANITY.

*Terrence.* I am a man, — nothing human is uninteresting to me.

*Ed.* The most exalted humanity, is the humanity of Christ.

*lb.* It will be a surprising honor to be a man and have Christ for an elder brother, which those who are disinherited, cannot claim.

## 436. HUMILITY.

Hearts most crushed on earth, will most exult in heaven.

Humility is the foundation of every Christian virtue.

*Edwards.* Nothing sets a person so much out of the devil's reach, as humility.

*Dr. Good.* The richest pearl in the Christian's crown of graces is humility.

*Lavater.* Humility and love constitute the essence of true religion.

The way to dignity and honor is humility.

The humble is prepared to adore; the loving to associate with eternal love.

Humility is the safeguard of docility.

*Colton.* The greatest friend of truth is time; her greatest enemy, prejudice; and her constant companion is humility.

*Em.* Humility is the most amiable and shining exercise of a holy heart. The truly humble person, of his own accord, lies as low as he deserves to lie, and takes his proper place as a sinner. This is exercising a more amiable and self-denying spirit than any holy angel ever exercised. The humility of saints, in heaven, will be the most beautiful trait in their character.

*Secker.* A true believer is like a ship in the sea; the more it is filled, the more it sinks.

*Ed.* Those who will not abase themselves before God as low

as their sins deserve in time, will be abased as low as they deserve during eternity.

*Solomon.* Before honor is humility.

*Montgomery.* The bird that soars on highest wing  
Builds on the ground her lowly nest;  
And she that does most sweetly sing,  
Sings in the shade, when all things rest!  
In lark and nightingale we see  
What honor hath humility.

The saint that wears heaven's brightest crown,  
In deepest adoration bends;  
The weight of glory bows him down  
The most, when most his soul ascends;  
Nearest the throne itself must be  
The footstool of humility.

#### 437. HUMOR.

Good humor is the clear blue sky of the soul, highly favorable to the discoveries and progress of genius.

Nothing blunts the edge of ridicule like good humor.

*Ed.* Good humor, under unrighteous and angry insinuations, implications, accusations, and treatment, is half the battle in disarming and annihilating them.

#### 438. HYPOCRITES, HYPOCRISY.

Hypocrisy is double iniquity. *Ed.* Hence, Christ's indignation.

The hypocrite pays tribute to God, that he may impose on man.

The good man's heart speaks without his tongue; the hypocrite's tongue, without his heart.

Hypocrites cheat others during time, themselves during eternity.

*Ed.* A hypocrite — one who professes every species of disinterested benevolence he can, with any hope of being believed; and who practises every kind of selfishness agreeable to his interests, ruling passions, habits and inclinations, that he hopes to conceal.

*Id.* Hypocrisy, the rule of the world; honesty, the exception.

*Id.* *Religious Hypocrites*—persons who have too much religion for their moral and Christian character. [See 146, 208.]

## 439. IDLENESS, INDOLENCE.

*N. Howe.* The way to *be* nothing, is to *do* nothing. Idleness is the sepulchre of a living man.

*Ed.* While sloth is sleeping, rust is eating. Idleness,—the nursery of crime.

*Baxter.* Idleness is the devil's hour for temptation. Sloth is the key that lets in beggary.

He is idle who might be better employed.

*Spanish Pr.* Men are usually tempted by the devil: but an idle man tempts the devil.

*Id.* A busy man is troubled with but one devil, but the idle man with a thousand.

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

Idleness and troubles make men weary of life.

Of all the enemies of idleness, in the life that now is, want is the most feared, and the most felt.

A young man, idle; an old man, needy and miserable.

Life without an object, is a vagabond sluggard.

*Blair.* It is hard to determine, whether sloth is a greater foe to virtue, or to health and happiness. Fly, therefore, from idleness, as the parent of guilt and ruin. And under idleness I include, not mere inaction only, but all trifling occupations, and vain amusements.

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

*Id.* It would be thought a hard government, that should tax its people one tenth part of their time, to be employed in its service; but idleness taxes many of us much more, if we reckon all that is spent in absolute sloth, or doing nothing, with that

which is spent in idle employments, or amusements that amount to nothing. Sloth, by bringing on diseases, absolutely shortens life. Sloth, like rust, consumes faster than labor wears, while the key often used is always bright.

The rust of indolence is far more destructive to soul and body, than the friction of even intense activity.

Every idle thought, to judgment must be brought.

Idleness has no advocate, but many practitioners.

By doing nothing, men learn to do ill.

Indolence is the bane of enjoyment.

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

*Ed.* It is idleness in God's account, to do nothing with a single eye to his glory.

#### 440. IDOLS, IDOLATRY.

*Em.* All the idols of sinners may be comprised in these three classes, *pleasure, profit, and promotion.* One or the other, or all of these, every sinner pursues as his idol. These idols sinners set up in their hearts, and always wish to conceal them there.

He who makes an idol of his interest, makes a martyr of his integrity.

We hate nothing so much as renounced idols. *Ed.* This will show what idols are truly renounced.

*Ed.* This world is so full of idols and of idolatry, that though Christians renounce and denounce idols, these never renounce them in this life.

#### 441. IGNORANCE.

*Plato.* Better to be unborn, than untaught; for ignorance is the root of misfortune.

*Ed.* The man of voluntary ignorance robs himself, and defrauds his children and associates of their due.

*lb.* Many not only "destroy themselves, for lack of knowledge," but lead others to destruction by this means. This is positive unrighteousness, and will stamp chosen ignorance with eternal infamy.

*Spring.* Ignorance rivets the chains of both civil and ecclesiastical power.

*Bp. Taylor.* To be proud of learning, is the greatest ignorance.

*Greek Pr.* Thou may'st of double ignorance boast,  
Who know'st not that thou nothing know'st.

The most ignorant are the most impudent.

*Sh.* There is no darkness like ignorance.

*Em.* Voluntary ignorance is always a chosen sin.

*It.* It is astonishing how much ignorance of the Gospel prevails, even in the best part of the Christian world; and it is still more melancholy to reflect upon the self-deception which flows from it.

*It.* Gross ignorance of the essential doctrines of the Gospel is totally incompatible with vital piety. The Apostle believed this to be true, and acted accordingly. Though his Jewish brethren professed to be religious, though they externally obeyed the Divine commands, and though they were very zealous in their religious devotions and exertions, yet he could not believe they were pious, so long as they were grossly ignorant of the fundamental doctrines of the Gospel. They were grossly ignorant of the true character of God; they were grossly ignorant of the nature and extent of both the precept and penalty of the Divine law; they were grossly ignorant of the entire depravity and sinfulness of their own hearts; they were grossly ignorant of the Divinity and mediatorial character and conduct of Christ; and of course they were totally ignorant of the doctrine of justification by faith alone, in the sufferings and death of the Divine Redeemer. These were all essential doctrines of the Gospel, and of these, the Scribes, and Pharisees, and Jews in general, were grossly ignorant. This ignorance, the apostle supposed, was entirely incompatible with their having any holy, or gracious affection.

#### 442. IMAGINATION, IMAGINARY.

Facts are often converted into fictions, by passing through the medium of a disordered imagination.



The evil of apprehension is often worse than the evil apprehended.

Those who live on imaginary troubles, must expect a balance of pain.

*Sh.* The poet's eye in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth to heaven;  
And, as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothing  
A local habitation and a name.  
Such tricks hath strong imagination;  
That, if it would but apprehend some joy,  
It comprehends some bringer of that joy,  
Or, in the night, imagining some fear,  
How easy is a bush supposed a bear. [See 818.]

#### 443. IMITATION.

The young often copy the defects of those whom they admire. Many absurd fashions of dress, language and manners gain currency in this way.

*Ed.* Imitators are only the echo of those they imitate.

*Ib.* We have imitation clocks and watches, imitation clothing, imitation dolls, imitation silver, imitation poets, imitation philosophers, imitation speakers and preachers, imitation Christians, and imitation gods. There is scarce anything in heaven above, or the earth beneath, that men do not imitate.

#### 444. IMMODESTY.

*Ed.* Immodest words are outlaws, which ought not to be tolerated.

*Ib.* Immodest actions indicate great coarseness in the intellectual and moral fabric.

*Ib.* Immodest boasting is coarse vanity.

#### 445. IMMORTALITY.

What's human is immortal.

*Ed.* Immortality is a thought too vast for us.

Immortality is the greatness of our being; and hereafter, the scene for attaining the fulness of our existence.

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# IMPARTIALITY, IMPERFECTION.

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*Beattie.* Shall I be left forgotten in the dust,  
When fate, relenting, lets the flower revive ?  
Shall nature's voice, to man alone unjust,  
Bid him, though doomed to perish, hope to live ?  
Is it for this fair virtue oft must strive  
With disappointment, penury, and pain ?  
No : heaven's immortal spring shall yet arrive,  
And man's majestic beauty bloom again,  
Bright through the eternal year of Love's triumphant reign.  
*Dwight.* Shall life revisit dying worms,  
And spread the joyful insect's wing ?  
And Oh, shall man awake no more,  
To see thy face, thy name to sing ?

## 446. IMPARTIALITY.

Impartiality is the life of justice, as justice is of all good government.

*Emmons.* Partiality does not consist merely in making differences, but in making them without reason.

*Ed.* Should God be as partial to human interests and happiness as many believe he is, he would be the farthest from impartiality of any being in the universe.

## 447. IMPERFECTION, HUMAN FRAILTY.

*Em.* No man's character will bear examination.

*Ib.* Great men always have great faults.

*Ib.* Everybody has something about him to spoil him.

*Wms., T.* The approbation and influence, even of pious authors, are often derived from the errors they retain, rather than from the truths they teach ; and the errors of such authors, since they have the sanction of worthy names, are peculiarly injurious. [See 336.]

## 448. IMPERFECTION OF SAINTS.

*Bellamy.* Christians are seldom in the right path, only when crossing it.

*Fleming.* In the worst of times, there is still more cause to complain of an evil heart, than of an evil and corrupt world.

*Goodell, W.* " Christians are all imperfect ! " well — agreed —  
But wherefore ? in what sense ? wherein, and how ?

Where lies their grand defect? how readest thou?  
 Dream'st thou that the best thoughts they ever had  
 Are only *partly* good — and partly bad?  
 While heavenly glories all their bosoms thrill,  
 Think'st thou their lusts go forth toward Egypt still?  
 That while with joy they hear their Saviour's voice,  
 They still persist in sin, and yet rejoice?  
 Yields the same fountain bitter streams and sweet?  
 Can light with darkness — vice with virtue meet?  
 Shall Christ and Belial share a mutual throne?  
 Or rather reigns not each, in turn, alone?  
 Who in the Spirit walk, shall they fulfil  
 The lusts of flesh and sense, while walking still?  
 Can love and hatred blend? at the same time  
 Art thou obedient — and yet plotting crime?  
 At once, two masters hast thou learned to serve?  
 Holding to both, dost thou from neither swerve?  
 Or serv'st thou God and Mammon at one breath? —  
 Who does, is self-deceiv'd and walks in death.  
 Who ceaseless loves the world, hath never known  
 The Father's love — which "seeketh not her own."  
 Who still hath walked in darkness from his youth,  
 Yet boasts his walk with God, belies the truth.  
 Who *loves*, is born of God: — the *pure* — the *upright*;  
 These are his *saints* — and precious in his sight.  
 With their *whole* heart they seek him. At his call,  
 The true disciple yields, not *part*, but *all*.  
 Such is the Christian. Is he perfect? — Yes.  
 So saith his Maker, and wilt thou say less?  
 His wisdom guides the perfect. Cease, then, cease:  
 Go — mark the perfect man, whose end is peace.  
 The Christian's perfect — In a sense, 'tis true;  
 But, in another sense, imperfect too.  
 The Christian's perfect; — he hath *perfect love*,  
 Which casts out fear; and lifts his soul above,  
 Where Christ doth reign; and while he there resides,  
 No *smother'd enmity* his heart divides.

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But stands he changeless? — thus have some profess'd —  
 Bears this the scrutiny of the unerring test? —  
 'The eye omniscient search'd the earth around —  
 None sinless, e'en among the just, was found.  
 Not one. — And he who saith he bath no sin,  
 Deceives himself, nor turns his eye within;  
 Makes God a liar; and, to the present hour,  
 Hath never known the truth's transforming power.  
 Stands then the Christian changeless? stand he ought;  
 But sudden as the flash of turning thought,  
 He sins and falls — and oft again returns —  
 Cft sins anew, and oft his folly mourns;  
 Alternate vice or virtue fills his breast —  
 The Christian's *thus* imperfect, 'tis confess'd.  
 But not his perfect love, or hope, or joy —  
 For sin to holiness lends no alloy.

## 449. IMPOSSIBLES.

*Ed.* Impossibilities are partly natural, partly moral, and partly circumstantial. With God, all circumstantial events are possible, though he cannot lie, nor cease to exist, nor perform contradictions. No kind or degree of power can cause events that are naturally impossible, and the moral perfection of God will always prevent such as are not for the best.

*lb.* Things naturally impossible, involve absurdity.

*lb.* Holiness and sin, being moral opposites, cannot commingle in one and the same exercise.

*lb.* What the world call impossible, are often among our most practicable, practical, and delightful duties.

## 450. IMPRESSIONS.

The Daguerreotype takes likenesses like a mirror, and keeps them like mosaic, thus resembling the impressions of popular vices, made in the ardent and retentive age of youth.

*Ed.* Impressions are very various, and even opposite, in character. Some are good, some bad, some truthful, others false, imaginary, or strange. We must know the method, process, and habit of receiving impressions, in order to judge what influence and importance to allow them.

*Ed.* Though mere impressions are not allowed as evidence in civil courts, a clear impression of truth and facts is often a surer guide than a poor memory.

## 451. IMPROVEMENTS.

Much of the wisdom of one age, is the folly of the next.

Moral improvements are made very gradually. Here is where small gains follow great pains. *Ed.* The reason is, people are not fond of 'em.

*Ed. Improvements of the age* — Ploughing the deep by steam, (not deep intellectual or moral ploughing); communicating by lightning, (not communicating pure intellectual and moral light); driving the iron horse upon the highway, (not avoiding the broad way); perfecting the arts of manufacture, (especially the art of manufacturing superficial wares, superficial literature, and superficial religion); and starting Christian and moral reforms, (while allowing the adversary and his children to take the charge of them).

## 452. IMPUDENCE, INSULT.

*Lavater.* Receive no satisfaction for premeditated impertinence; forget it, forgive it, but keep him inexorably at a distance who offered it.

Who knows the world, will not be bashful; who knows himself, will not be impudent.

*Ed.* All sin is an insult to Him who is angry with the wicked every day.

*Ib.* Those persons impudent by nature, reckless in theory, and insolent by practice, are perhaps the ones before which we are forbidden to cast our pearls.

## 453. IMPURITY.

*Ed.* A foul breath is a calamity; a foul mouth, a criminality.

*Ib.* Impure thoughts beget impure expressions, and impure expressions beget impure actions: therefore, "keep thyself pure."

Impurity is a main branch in the trunk of depravity, and has been from time immemorial. [See 532.]

## 454. INABILITY, MORAL.

*Nevins.* The obstacle in the way of the sinner's conversion, possesses all the force and invincibility of an inability, with all the freeness and criminality of an indisposition.

*Ed.* Moral inability means obstinate wickedness, though the idea of calamity and helplessness is fond of clinging to it.

## 455. INATTENTION, ABSENT-MINDED.

A man engrossed by one subject, while talking of another, or hearing another, often says one thing when he means another, and makes it necessary to take him as he means, and not as he says. Hence misunderstandings, contradictions, false accusations, etc.

*Ed.* To be absent-minded in Divine worship, is the natural consequence of worshipping idols.

*It.* To be absent-minded and inattentive when superiors speak, is a sin of commission. [See 458, 911.]

## 456. INCOMPREHENSIBLES.

*Em.* The nature, number, and magnitude of the works of God stretch beyond the largest views of creatures. The best astronomer is unable to ascertain the number of the celestial bodies, or exactly measure their magnitudes, distances, and revolutions. The best naturalist is unable to discover the various species and properties of all sensitive natures. The best philosopher is unable to comprehend the structure and mechanism of the human body, or even that of the smallest insect. And the best metaphysician is unable to investigate the structure and operation of the human mind, or trace the intimate connection between the soul and body, and their powerful influence upon each other. No man knows how he sees, or how he hears, or how he tastes, or how he smells. No man knows how second causes produce their effects, nor how the material system holds together, and hangs upon nothing. The works of the Lord are great, and above the comprehension of all his creatures.

*Ed.* Our inability to comprehend the natural government of God over us, ought to suppress all objections against a particular providence.

## 457. INCONGRUITIES, INCONSISTENCIES.

It is fated to error to run crooked.

*Matthew Henry* once preached in London from the text, "This sect is everywhere spoken against;" and the discourse, having been published, (says his biographer,) gave *universal satisfaction*.

*Em.* Inconsistency is very disagreeable and detrimental in preaching. It strengthens infidels, and wounds the feelings of believers. To avoid this, ministers should preach the whole counsel of God.

*Ed.* By reason of having a conscience somewhat enlightened, and a heart entirely erratic, mankind are a bundle of marvelous incongruities and inconsistencies. Hence our *pride of consistency* is the effervescence of human weakness and conceit.

## 458. INCONSIDERATION.

*Secker.* "Hear, O heavens! and be astonished, O earth!" Why, what is the matter? "My people do not consider."

Some *do* first, *think* afterwards, and repent forever.

Distraction follows inconsiderate actions.

*Ed.* The inconsideration of men is a sin of omission, and most of their consideration is a sin of commission, by reason of a wrong direction. They consider vanities, and personal concerns, but do not consider the chief end, character, and works of the Lord, nor their own moral character, obligations, guilt, and dangers. [See 455.]

## 459. INCURABLES.

*Solomon.* Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

*Ib.* Seest thou a man wise in his own conceit, there is more hope of a fool than of him.

*Ed.* A tyrannic nature, united with a sanguine temperament; stupidity, married to covetousness; rank pride, coupled with littleness; poverty, with a habit of idleness; the spirit of lying, during political campaigns; and disagreeable manners in old age, are among the inveterate diseases.

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## 460. INDECISION, SUSPENSE, DOUBTING.

Some persons like to live in the castle of doubting, to avoid the obligations incident upon believing.

*Swift.* It is a miserable thing to live in suspense; it is the life of the spider.

*Cowper.* He would not, with a clear, decided tone,  
Assert the nose upon his face his own;  
With hesitation admirably slow,  
He humbly hopes — presumes — it may be so.  
Knows what he knows, as if he knew it not;  
What he remembers, seems to have forgot;  
His sole opinion, whatsoe'er befall,  
Cent'ring, at last, in having none at all.

*Ed.* To be without opinions on subjects of common interest and obligation, is the perfection of sneaking.

*Is.* It is a great evil to be unable to utter a prompt and decided No.

*Is.* Indecision of opinion on the first principles of self-evident truth, and common sense, is but one step from "damnable heresy." [See 327.]

## 461. INDEPENDENCE.

Let every tub stand upon its own bottom.

*Em.* Yes, yes; but what must those tubs do that have no bottoms?

*Edwards, (Tryon).* There is often as much independence in not being led, as in not being driven.

*London Times.* It is a mockery to talk of national independence, where religion has no power but to absolve from crime.

Have a mind of your own: *Ed.* That is, if you have any. Those who have not, have reason to be thankful if they happen to be under a generous aristocracy, who are disposed to do their thinking, voting, and choosing for them.

*Ed.* Independence — something which the multitude are blindly seeking for, without understanding its nature, its cost, or its accompaniments.



## 462. INDULGENCES.

Who dainties love, shall beggars prove.

*Ed.* Indulgences sensual are often costly at both ends.

*Ib.* Of all sales, except in "slaves and the souls of men," the papal *sale of indulgences* was perhaps the greatest imposition and outrage upon religion and morals.

## 463. INDUSTRY.

It is better to wear out, than to rust out.

*Blair.* Industry is not only the instrument of improvement, but the foundation of pleasure. He who is a stranger to industry, may possess, but he cannot enjoy. It is labor only that gives relish to pleasure. It is the indispensable condition of possessing a sound mind in a sound body.

*Reynolds.* Excellence is never granted to man but as the reward of labor.

Industry keeps the mind clear, and the body healthy. *Ed.* Ditto, the heart whole, and the purse wealthy.

*Em.* Every industrious man, in every lawful calling, is a useful man. Industry makes the useful farmer, the useful mechanic, the useful physician, the useful magistrate. And one principal reason why men are so often useless is, they neglect their own profession, and divide and shift their attention among a multiplicity of objects and pursuits.

*Ib.* The industrious man, who gives himself to his proper business from morning to night, is comparatively out of the reach of vice and immorality.

Man must have occupation, or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. We are happier with the sterility which we can overcome by industry, than we could have been with spontaneous plenty and profusion. The body and the mind are improved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasure it bestows. Its enjoyments are peculiar: no wealth can buy them, no indolence taste them.

Such as would excel in art, must excel in industry.

Rise early, live soberly, and apply thyself with industry.

*Ed.* One thing more — pursue great and good objects.

*lb.* Application and industry, having great and good objects, are the best preventives from mischief. [See 516.]

## 464. INEFFICIENCY.

*Ed.* Those are comparatively inefficient, who have no confidence in God — and positively so, who have no confidence in their own powers, resources, and prospects.

*lb.* Inefficiency is produced by vice, and by false labor, rather than by other causes.

## 465. INFANT MORAL AGENCY.

*Prof. Stuart.* Whatever may be the degradation into which we are now born, we are still born moral agents, free agents, with faculties to do good; yea, all the faculties that are needed.

*Woods.* This is a point in which men are generally agreed. We are born with an intelligent and moral nature; — have rational souls from the beginning. Who will deny that human beings are born with souls — born rational and moral agents?

*Spring.* It is not the investiture with a mere animal frame, that constitutes a being human; but the mysterious union of the body and soul. Of every such existence, moral character can be predicated. If God has breathed into its nostrils the breath of life, and it has become a living soul, though its body is a little thing, yet is it a spiritual, acting existence, and possesses a character as really as it will in the ages of eternity.

*Pond.* Infants receive the immortal soul with the first breath of life, and the infant mind begins instantly to receive ideas through the senses. It also begins to feel in view of them. If infants are human beings, they have human souls, and all the faculties of human souls; and these they begin instantly to exercise.

*Ed.* That infants become moral agents as soon as they commence a separate existence, appears from the Divine and human imputation of murder, to the malicious slayer of an infant. Beside, who can believe that the infant mind would, or could make such surprising attainments in the language of signs and sounds; in the system of morals, manners and behavior, and in the knowledge of men, animals, and things, during the first

year or two, without the intellectual and moral powers of moral agents? [Vide *Intuition*]

*Em.* If conscience be an essential faculty of the human mind, it must belong to it in infancy. And if infants possess this faculty of moral discernment, then they must of necessity become moral agents as soon as they become agents. There seems to be no way to avoid this conclusion, but to suppose that conscience cannot be exercised so early as the other faculties of the mind. But how does it appear that conscience cannot be exercised as early as any other intellectual faculty? It does not appear from experience. For every person knows that he has been able to distinguish right from wrong, and to feel a sense of guilt, ever since he can remember. It does not appear from observation; for infants discover plain marks of moral depravity, and appear to act wrong as soon as they begin to act. And it does not appear from Scripture; for the Bible represents infants as sinful, guilty creatures, as soon as they are born; which plainly implies that they are moral agents. In a word, Scripture, reason, observation, and experience, are all in favor of the moral agency of infants. And if we do not admit that moral agency commences in infancy, it is impossible to determine, or even to form a probable conjecture, when it does commence. [See 492.]

#### 466. INFATUATION.

Quem Deus, vult perdere prius dementat. That is, Whom God intends to destroy, he first infatuates.

*Ed.* The infatuation of mankind is very common, and very great. It appears in the desire and pursuit of sensual lusts, — of sensual and sordid pleasures; of wealth; of worldly honor and fame; it appears in worldly ambition, politics, ethics and religion, which are all capable of madness.

#### 467. INFIDELITY, SKEPTICISM, ETC.

Infidels, as lawyers say, "admit themselves out of court."

*Thompson, O.* Infidelity is seated in the heart. It is as easy, therefore, for great men, as for small; for the learned, as for the ignorant, to be infidels.

*Ed.* If things are to be esteemed according to their useful-

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ness, then are Atheism, Deism, Infidelity, and semi-infidelity, *despicable*; for they have accomplished nothing for morality, religion, or government.

It requires a vast amount of credulity to be an infidel.

*Bellamy.* Hume took unwearied pains to prove that nothing can be proved.

*Ed.* A boasting skeptic once said to Dr. Emmons, "Can you tell me what I am to understand by *the soul of man*?" No, replied the Dr., I can't tell a man who has none.

*Ed.* The fool first says in his *heart*, *No God*, and then denies him with his lips. Atheism can never boast an intellectual origin, though some great intellects have attempted its defence.

*Headly.* To the thorough skeptic, the world has no plan or purpose, and the busy centuries no object. The heavens and the earth are an unmeaning poem; the history of man a short episode, and all is accident. A talented mind without a God, is a most melancholy spectacle.

*Ed.* An intellectual man, somewhat skeptical, once called on Rev. Thomas Williams, and asked him to tell him the precise difference between those strictly and thoroughly orthodox, and their opponents. Mr. Williams observed, The former believe that God knew what he was about, when he created the world and its inhabitants, and fixed all their characteristics, relations, conditions and events, according to his infinite wisdom and goodness, while their opponents do not. The observation took such hold of the man, as to lead to his conversion from skepticism to Christianity.

*Davies.* A man's wickedness sets Christianity against him, before he can have any temptation to set himself against Christianity.

*Bible.* Thou thoughtest that I was altogether such a one as thyself: but I will reprove thee.

*Young.* Not thus our infidels the Eternal draw;

A God all o'er consummate, absolute,

Full orb'd, in his whole round of rays complete:

They set at odds heaven's jarring attributes;

And, with one excellence, another wound;

Maim heaven's perfection, break its equal beams,  
 Bid mercy triumph over — God himself,  
 Undeified by their opprobrious praise :  
 A God all mercy, is a God unjust. [See 53.]

## 468. INFIDELITY INCREASING.

*Clark, R. W.* Foreign skepticism has reached our country, and made its impression upon a portion of our literature, our science, our theology. It has taken captive a class of minds of a mystical and transcendental tendency, and has been reproduced in various forms. It is diffused abroad among the community through pamphlets, and the periodical publications. It appears often in the lyceum lecture. Coming as it does with the profession of high authority, and decorated with the beauties of rhetoric, the grace of appropriate and striking imagery, the fervor of earnestness, and the glare of eloquence, it poisons those who deem themselves the most fortified against every form of infidelity. It becomes enthroned in the circles of fashion and refinement, and obtains a lodgement in the heart, while the scientific principles which it has accompanied, are instructing the intellect.

*Ed.* The Patriarchal dispensation closed with the almost universal infidelity of the old world, and the consequent deluge. The Mosaic dispensation closed with the formalism and semi-infidelity of the Jews, so that the Son of God scarcely found faith on the earth. The present Christian dispensation will close with the battle of the great day of God Almighty, and be followed with the dispensation of the Spirit, or latter-day glory. It is a serious question with those awake to the signs of the times, whether the present dispensation will not also close with a flood of infidelity and vice. By his apostles, Christ gave his followers some intimations that it will thus terminate. In several instances they speak of the general wickedness of the "last days" and "last times," which seems most evidently to denote the closing scenes of the dispensation upon which they had entered. Vide 2 Thess. 2: 3-8. 2 Tim. 3: 1-5. 2 Pet. 3: 3. 1 John 2: 18. Jude 18, with much in Ezek., Rev., and other portions of Scripture, to confirm this view. [See 77, 211, 752, 875.]

## 469. INFINITY.

*Burke.* Where is the subject that does not branch out into infinity! *Ed.* The perpetual and accelerated progress of saints and seraphs is a species of prospective infinity, that is beyond our comprehension. If objects of thought branch out into infinity, so does the power of thought.

*Ib.* Though God is infinite to us, he is comprehensible and comprehended by himself.

*Em.* Some philosophers have told us that matter is infinitely divisible: but the doctrine of absolute infinities is infinitely absurd.

## 470. INFIRMITIES.

Deride not any man's infirmities.

*Ed.* To bear with each other's infirmities, is only common civility.

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

## 471. INFLUENCE.

*Roscoe.* Our minds are formed, and our characters modified by those master-spirits, who survive alike the attacks of envy, the storms of persecution, and the oblivious efforts of time.

The influence of great men and their works may extend through all time, and even down the cycles of eternity.

All moral beings desire influence, in proportion to their zeal, in order to accomplish their desires and ends.

*Ed.* In heaven, where influence is always well employed, it will be always increasing. Influence there, will be glory.

Mankind are ordinarily swayed more by superiority of intellectual and moral qualities, than by pomp, power, or splendor.

## 472. INGRATITUDE.

To say that a man is ungrateful, is to say all evil of him.

Ingratitude is as blind as it is base.

*Em.* Ingratitude for prosperity in the morning and meridian of life, God often punishes with sorrow upon sorrow in the decline or close of life.

The dinner over, away go the guests.

*Sh.* Blow, blow, thou winter-wind,  
Thou art not so unkind,  
As man's ingratitude:  
Thy tooth is not so keen,  
Because thou art not seen,  
Although thy breath be rude.  
Freeze, freeze, thou bitter sky,  
That dost not bite so nigh  
As benefits forgot:  
Though thou the waters warp,  
Thy sting is not so sharp  
As friend remember'd not.

*Swift.* He that calls a man ungrateful, sums up all the evil that a man can be guilty of.

Men charge Providence for sicknesses, but forget to give credit for health.

*Is. 1:2.* Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me.

#### 173. INJURIES, ABUSES.

The injurer never forgives.

The injuries we do, and those we suffer, are seldom weighed in the same balance.

Remembering and avenging an injury, is often more hurtful to us than receiving it.

*Insults* — it is man-like to resent them, — Godlike to forgive them.

The noblest remedy for injuries is oblivion.

*Franklin.* Christianity commands us to pass by injuries, — policy, to let them pass by us.

*Ed.* Before resenting or avenging an injury, let time enough lapse to reflect upon the precious opportunity it affords to augment your substantial reputation and happiness, — by returning good for evil, and thus endeavoring to overcome evil with good.

*Ib.* 'Tis glorious to bear injuries and abuses in silence, or would be, if any had virtue enough for it.

## 474. INSANITY.

*Em.* Insanity destroys reason, but not wit.

Quem Deus vult perdere, prius dementat, — i. e., Whom God intends to destroy, he first infatuates.

*Sh.* O judgment, thou art fled to brutish beasts,  
And men have lost their reason.

## 475. INSENSIBILITY, APATHY.

*Young.* All feeling of futurity benumb'd;  
All godlike passion for eternals quench'd;  
All relish of realities expired;  
Renounced all correspondence with the skies.  
Dismounted every great and glorious aim;  
Imbruted every faculty divine;  
Heart-buried in the rubbish of the world.

*Ed.* It is an alarming judgment, to be "past feeling."

*lb.* Sin stupefies, and is therefore called "spiritual death."  
But holiness vivifies the whole man.

## 476. INSINUATIONS, IMPLICATIONS, ETC.

*Lavater.* He who, when called upon to speak a disagreeable truth, tells it boldly and has done, is both bolder and milder than he who nibbles in a low voice, and never ceases nibbling.

*Ed.* Slandorous insinuations and implications are cowardly, and mischievous, however mild. But plain and faithful reproof to the face, though it offend, is well adapted to amend.

Imputations, however unjust, sully, if they do not stain a character.

## 477. INSOLVENCY, BANKRUPTCY.

Gain is temporary and uncertain, but expense is constant and certain. *Ed.* Hence, the need of industry, frugality and economy, to avoid insolvency.

*Ed.* Insolvency is the legitimate child of avarice, ambition, and personal neglect of sacred trusts. Hence, with few exceptions, it is a much greater transgression than calamity. If men, approaching this vortex, do not "turn away their heads, shut their eyelids, and roll away their eyeballs," they must ordinarily come to the knowledge of their approaching defection gradually.



Then arises the struggle between integrity and presumption. The latter usually prevails. Then follows closer concealment of debts, splendid offers, generous promises *on time*, and zeal to collect spoils on credit. To cover the ruse, there must be a good deal of underselling, or selling off at cost. No matter how many *bona fide* business men are injured, or outstripped, if the public be benefited by more than generous sales and purchases. And when the catastrophe comes, and the forty, fifty, sixty, seventy-five or more per centum off on a dollar falls like an earthquake upon a confiding community, the blame is all cast upon unfortunate and untoward circumstances. If laid at the right door, it is soon forgotten, provided insolvent persons or companies are generous enough to deliver up what spoils they have not wasted, or the chief part of them, instead of working themselves through into clandestine affluence. They may soon enter the course unshackled, for another race. And since I have arrived to this train of thought, I will here give railroad and canal corporations, bridge, boat, and other building companies and contractors a few hints of advice, in relation to success. Let the act of incorporation, or basis of combination, be as irresponsible towards the public as possible, and the more out of sight the better. Then, be sure to puff and trumpet the object or enterprise, both at home and abroad, in respect to its utility, feasibility, and universal advantage. Ally as many capitalists and great men to the enterprise as possible, by all means, — either in reality, or by a tenure which they can cut at pleasure, — so as to have the advantage of their influence. Then, push the enterprise; pay generously, as far as you pay at all; promise, with equal or greater generosity; apologize plausibly for delays in payment, and as these multiply, let promises become more confident and generous. Believe me, you will always find plenty of credulous and confiding persons in the community to see the enterprise carried through successfully, on *promissory payments*. Then, you may be as prudent, non-committal, and cold as you please, to creditors, while the enterprise is going through bankruptcy, and the irresponsible wire-workers are dis-

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solving their company, transmitting their enterprise to others, at a sufficient discount to become par, pocketing the splendid profits of the chartered enterprise, and being off. A hint to the wise is sufficient. [See 207, 680.]

## 478. INSTABILITY.

Virtue which parleys, will soon surrender.

*Spectator.* A man so various that he seem'd to be

Not one, but all mankind's epitome

Stiff in opinion, always in the wrong,

Was everything by starts, and nothing long!

But in the course of one revolving moon,

Was chymist, fiddler, statesman, and buffoon.

Then all for women, painting, rhyming, drinking,

Besides ten thousand freaks, that died in thinking;

Bless'd madman, who could every hour employ

In something new to wish, or to enjoy!

In squand'ring wealth was his peculiar art,

Nothing went unrewarded but desert.

*Pope.* Some have at first for wits, then poets past,

Turn'd critics next, and prov'd plain fools at last.

*Em.* One principal reason why men are so often useless is, they neglect their own profession, and divide and shift their attention among a multiplicity of objects and pursuits.

*Ed.* Priestleyan somersets in theology and ethics, is the way to buy popular notoriety. Public *esteem* and *confidence*, however, have not yet become quite so dog-cheap.

## 479. INSTINCT.

*Smith, Rev. R.* There are modes of knowledge enjoyed by inferior creatures, which are mysterious to man. Who comprehends the thousand curious instincts of the brute? Who teaches the camel in the desert to scent the springs of water that lie unseen and far away over the trackless and burning sands? Who teaches latitude and longitude to the sea-fowl, whose nest is on the little rock just rising above the ocean wave — while she stretches her wings, and sees a new horizon upon the watery waste, and plays in every zigzag course, as food or sport may call her; yet all day long she keeps the bearing of her little

home, and turns her eye up to the sun to see how time is moving; and as her shadow lengthens on the deep, she knows her distance well, and for a hundred leagues, she flies over the pathless billows, straight to her well-known bed? Who can tell the chart by which she moves, the way-marks which direct her, or the strange attraction which draws her surely to her downy home?

*Ed.* The instinct of animals bears a resemblance to the intuitive in man, though the latter grasps different objects.

#### 480. INSTITUTIONS, RELIGIOUS.

*Em.* The open enemies of the Gospel point their enmity and opposition directly against instituted duties and Divine ordinances. These they view as the bulwarks of Christianity, and confidently imagine, that if they can demolish these, they can entirely destroy the religion of the Gospel. They accordingly point their heaviest artillery against the Sabbath, against public worship, and against the sacraments. Infidels and errorists are wise to do evil, and judge very correctly, that if they can only lead Christians to disbelieve and set aside the Sabbath, they can easily be induced to set aside the preaching of the Gospel, a standing ministry, and all Divine ordinances. When these are all set aside, all revealed religion must follow, and nothing remain but Deism and atheism. This was the systematic course which the French philosophers and infidels pursued, to exterminate Christianity. They abolished the first-day Sabbath, and substituted every tenth day for amusements, diversions, and profligacy, instead of a day of religious devotion and public worship. And when they had abolished the Sabbath, they had no occasion for ministers, nor any religious services, nor for any religion at all. The same means will produce the same effects. Only let the Sabbath be abolished in any Christian country, and it will subvert all Christian ordinances, and consequently Christianity itself. How alarming are the present signs of the times? Every engine is set at work to destroy the sanctity and obligation of the Sabbath. Never, in this land, did it more concern Christians to 'be watchful, and strengthen the things that remain and are ready to die.' It becomes churches to stand erect,

when the enemy is coming in like a flood, and spreading errors and delusions, contentions and divisions among them. (*Ms. Ser. Lk. 22: 15*). [See 406.]

## 431. INSTRUCTION.

*Cicero.* The wise are instructed by reason, ordinary minds by experience; the stupid by necessity; and brutes, by instinct.

Poverty and shame attend those who refuse instruction.

*Ed.* Nor have those escaped these evils who gave instruction, when mingled with the proper reproof, admonition, and warning. Those who refuse instruction, will abuse faithful instructors.

*Ed.* It has been said, that the great object of the moral teacher is not to inform, but to persuade. Whether this be true or not, it is a desideratum with every wise and faithful teacher, to hide himself, while he teaches the true knowledge of God, of religion, and of morals; and let the heart of God, and the intrinsic moral power of his truth do the persuading.

## 482. INSTRUCTION, BEFORE IMPRESSION.

*Em.* The understanding is the inlet to the other powers of the mind. No objects or truths can impress the mind, unless they are first perceived by the understanding. The wise preacher, therefore, will address the understanding before the conscience; and the conscience before the heart. This is the order of nature; and this order must be observed, to make the deepest impression on the human mind. When the understanding is informed, and the conscience awakened, then the affections may be raised as high as possible. There is no danger of raising the affections too high, by the exhibition of truth, though there is nothing else that can raise them higher. Instruction should always go before declamation. It can answer no valuable purpose to inflame the passions, before light is thrown into the understanding and conscience; but rather serve, on the other hand, to produce the most fatal effects. Many souls, no doubt, have been destroyed by this mode of preaching. To raise the fears, and then the hopes of sinners, without exhibiting a proper portion of Divine truth, only serves to make them build upon the sand, and to fill them with a momentary joy, which must end in everlasting sorrow.

*Tho. Wms.* A preacher who is wise, will deliver his sermons in a manner best suited to convey truth to the minds of his hearers. The mind and heart are easily diverted from the objects which are placed before us by the light of truth. From these objects mankind are naturally inclined to withdraw their attention and affections. If they can prevent the conviction and reception of the truth, they will do it. And they can do it, whenever the preacher in the delivery of his sermons departs from a rational and natural expression of his sentiments.

*Ed.* It is often said of Christ, that he *taught the people*. We also read, "And moreover, because the preacher was wise, he *taught the people knowledge*." Instruction is before declamation in the order of all good examples of teaching. The great business of the moral teacher, therefore, is to make the best moral impressions, and excite the best feelings, by giving the clearest, fullest, and most valuable instruction in righteousness.

#### 483. INSUBORDINATION, JUVENILE.

*Weeks.* It is the children's day.

*N. E. Puritan.* Among the various kinds of degeneracy which mark the times in which we live, there is perhaps none more obvious in its character, or more melancholy in its prospective results, than *family insubordination*. I can well remember, — and I am not very old, — when the parents were not only in fact the *head* of the family, but were generally so regarded by the children. But now, by some strange process, this arrangement is, in many cases, reversed, — the children ruling, and the parents rendering due obedience. I can also remember when nobody thought of doubting the wisdom of Solomon's directions in respect to the management and discipline of the young; but I have known many of late, who deem both his precepts and his practice in this respect, inhuman and barbarous. Insubordination in the family is not only a growing evil; it is also a *serious* one. It will not be necessary to argue this point with those of us who were taught long before we could read the story of Eli and his profligate sons, if we believe the inspired record. But we need not go to the Bible to demonstrate the disastrous consequences of parental unfaithfulness

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and filial impiety. If the history of the world, and the course of God's providence establishes one principle more firmly than any other, it is this, that whether we regard the social and moral interests of the individual, or the community, there is no surer way of bringing ruin upon society, in all its highest interests, than for parents to leave their children to follow their own wayward and unrestrained inclinations.

484. INTEGRITY.

Integrity is the first step to true greatness.

*Ed.* Integrity — what men love to praise, and hate to practise. Moses, Samuel, Daniel, and especially Christ, found that it cost immense self-denial to maintain it in high places; and in all places, it is liable to persecution. Its end, however, is always glorious. The universe will yet do it homage. [See 431.]

485. INTELLECT, TALENT.

*Roscoe.* Everything connected with intellect is permanent.

*Em.* Don't despair of a student, if he has one clear idea.

*Ed.* Intellect, talent, and genius, like murder, "will out." [See 586, 922.]

486. INTEMPERANCE.

*Old Prov.* Wine is a turn-coat; first a friend, then an enemy.

*Edwards, (Tyron).* The drunkard, says Seneca, is a voluntary madman. Some one has added, a necessary fool.

Intemperance, the maelstrom of human life.

When the wine is in, the wit and wisdom are out.

*Sh.* What's a drunken man like? Like a drown'd man, a fool, and a madman: one draught above heat makes him a fool; the second mads him; and a third drowns him.

*Ib. Drinking:* I could well wish courtesy would invent some other custom of entertainment. *Ed.* What courtesy failed to do, philanthropy and the "Maine Law" are accomplishing.

*Addison.* Wine heightens indifference into love, love into jealousy, and jealousy into madness. It often turns the good-natured man into an idiot, and the choleric into an assassin. It gives bitterness to resentment, it makes vanity insupportable, and displays every little spot of the soul in its utmost deformity.

*Lucretius.* When fumes of wine do once the brain possess,  
 Then follows straight an indisposedness  
 Throughout; the legs so fettered in that case,  
 They cannot with their reeling trunk keep pace.  
 The tongue trips, mind droops, eyes stand full of water,  
 Noise, hiccough, brawls, and quarrels follow after.  
 Dire was his thoughts, who first in poison steep'd  
 The weapon form'd for slaughter — direr his,  
 And worthier of damnation, who instill'd  
 The mortal venom in the social cup,  
 To fill the veins with death instead of life.

*Em.* There is no vice in nature, more debasing and destructive to men, than *intemperance*. It robs them of their reason, reputation, and interest. It renders them unfit for human society. It degrades them below the beasts that perish, and justly exposes them to universal odium and contempt.

Intemperance produces diseases, stupefies the senses, brutifies the mind, and thus makes universal havoc.

*Solomon.* Wine is a mocker; strong drink is raging; and whosoever is deceived thereby, is not wise.

Bacchus has destroyed more men than Neptune.

Drunkenness turns the body into a hospital.

*Jefferson.* The habit of using ardent spirits, by men in office, has occasioned more injury to the public, and more trouble to me, than all other causes. And were I to commence my administration again, the first question I would ask, respecting a candidate for office, would be, Does he use ardent spirits?

Temperate families usually run out, the second or third generation, or become idiots or insane.

*Dodsley.* Death, having occasion to choose a prime minister, once summoned his illustrious courtiers, and allowed them to present their claims for the office. Fever flushed his cheeks; Palsy shook all his limbs; Dropsy inflated his carcass; Gout racked his joints; while Asthma half strangled himself. Stone and Cholic pleaded their violence; Plague, his sudden destructions; and Consumption pleaded his certainty. Then came War, with stern confidence, alluding to his many thousands at

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a meal. Last came Intemperance, and with a face like fire, shouted, Give way, ye sickly, ferocious band of pretenders to the claim of this office. Am I not your parent? Does not sagacity trace your origin to me? My operations ceasing, whence your power? The grisly monarch here gave a smile of approbation, and placed *Intemperance* at his right hand, as his favorite and prime-minister.

*Crosby, in 1840.* Twenty-five millions of bushels of grain are annually distilled in the United States, besides much cane, potatoes, apples, etc.

The estimates of Judge Cranch, of Washington, and of Butler, of Albany, by which it appeared that intemperance costs us, annually, more than a hundred millions of dollars, first brought the nation to its senses.

#### 487. INTENTIONS.

Good intentions will not justify evil actions.

Good intentions are more plentiful than good actions.

Most people intend, some time or other, to accomplish some great thing or other, but usually fail, some how or other.

*Ed.* Good intentions are very mortal things. Like very mellow and choice fruit, they are difficult to keep.

#### 488. INTERPRETATION OF SCRIPTURE.

*White.* Common sense is the fundamental rule by which to interpret Scripture.

*Williams, T.* The holiness and sovereignty of God, and the sinfulness and dependence of man, which may be seen and known, independently of the Scriptures, and which will be known and felt, with increasing certainty, by every person of a good and honest heart, will be the primary and fundamental principles, by which a wise preacher will study and explain the Bible.

*Ed.* There are many self-evident truths, respecting God, and duties towards him, which are seen intuitively, or which appear from the things that are made, by which the Scriptures should, and must, be interpreted, in order to get a just view of their meaning. [See 317.]



## 489. INTOLERANCE.

*Spring.* Mountains of flame have ascended to heaven, and rivers of blood have been poured upon the earth, as offerings on the altar of a malignant, or misguided intolerance. Jews, Mohammedans, Christians, and pagans, have all, though not always with the same ardor and phrensy, been to a greater or less degree, involved in this miserable warfare. Among the Jews, if any man confessed Christ, he was "put out of the synagogue." Turn to the Mohammedans, we have the same melancholy picture. Like a furious torrent, the religion of the false prophet laid waste Asia, Africa, and a great part of Europe. \* \* \* The law which condemned heretics to the flames, was retained by the Protestant Churches of England, during one hundred and thirty years. And long after Protestantism was established at the revolution in Scotland, it framed the solemn League and Covenant for the extirpation of prelacy by the sword. There is no more humbling view, than that which is presented by this single feature in the history of the Church.

*Ed.* The religious intolerance of the consolidated, nominal churches, has always been turned against the true religion and its defenders, rather than against false, or mainly spurious systems; thus confirming a cardinal Christian truth, that the carnal mind is enmity against God, and not subject to his law. Though the true churches of Christ have occasionally fallen into the error of cruel intolerance, in their manifold declensions and backslidings, yet Christ condemned all such intolerance in his followers. This cruel intolerance appeared in all its malignity in the advocates of Judaism, the capital antagonist of Christianity.

## 490. INTUITION.

*Day.* *Intuition* — the power of the mind to decide immediately respecting self-evident truths; a faculty which is common to all mankind, the learned and the unlearned. (Will, p. 121.)

*Ib.* There can be nothing in the word of God opposed to intuitive, or demonstrative certainty.

*Job.* There is a spirit in man: the inspiration of the Almighty giveth them understanding.

*Lavater.* Intuition is the greatest, simplest, most inexhaustible gift a mortal can receive from heaven.

*Beattie.* Common sense is nature's gift,  
But reason is an art.

*Pope.* And reason raise o'er instinct as you can,  
In this 't is God directs, in that, 't is man.

*Em.* We know intuitively, that the objects around us are realities, and not mere phantoms and appearances. This perception of reality, in distinction from fiction, is derived from distinct power or faculty of the human mind. It is a capacity of having an intuitive view of truth, without a train of reasoning or reflection. If we were not endued with this sense of truth, no arguments could convince us of the real existence of external objects. This is a proper check to the power of imagination, without which it would run wild, and involve us in error, delusion, and misery.

*Id.* Our idea of cause and effect is as clear and distinct as our idea of heat and cold, and is as truly correspondent to an original impression.

*Id.* We intuitively know that there is no virtue or moral excellence in selfishness, which is the root and source of all natural and moral evil. And we as intuitively know, that there is no virtue or moral excellence in happiness, which is common to all irrational, as well as rational creatures.

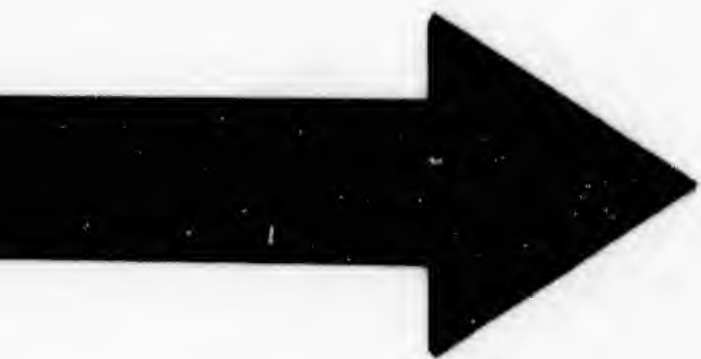
*Paul.* These having not the law, are a law unto themselves, which show the work of the law written in their hearts.

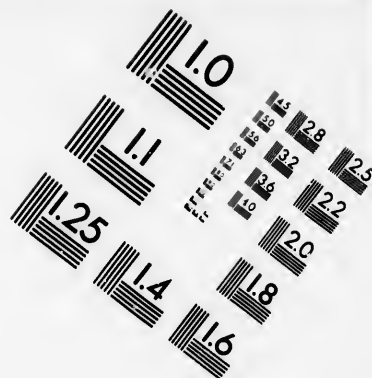
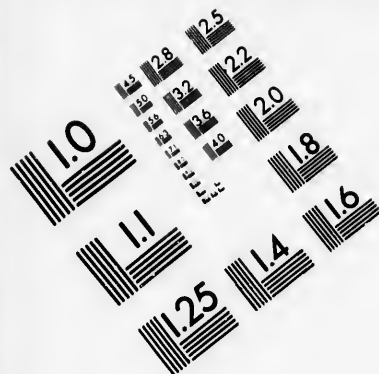
*Bowen.* The moral law in the breast of man, is merely a revelation of the character of the Creator. It images to us the perfections of him from whom we received it. We thus obtain the idea of God's nature. [See 137.]

#### 491. INTUITION, PRIOR TO REASONING.

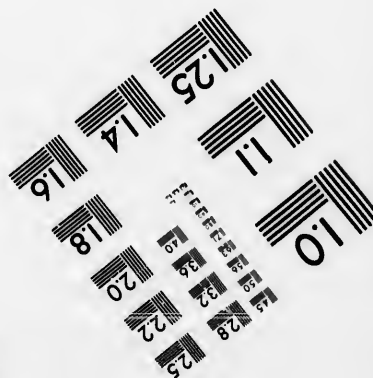
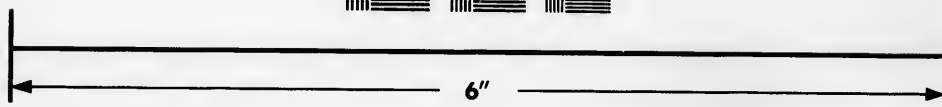
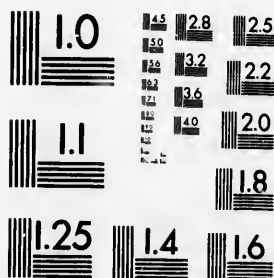
*Woods.* The moral evidence of the being of God is very simple and direct, and the belief arising from it generally precedes any particular effort of the intellect to frame a speculative argument. "It is an established fact," says Knapp, "that all who believe in the Divine existence, are convinced of it







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before they come to the knowledge of any theoretic argument by which it might be proved." (1, p. 204.)

*It.* Instruction on intellectual subjects does not originate the first intellectual acts, but presupposes them, refers to them, and makes use of them. The same is true of moral instruction. It does not originate the first moral emotions, nor communicate the first moral perceptions; but evidently proceeds on the supposition, that they have already begun to exist. We cannot prove that a little child has no moral emotions, because he is incapable of receiving instruction from human teachers. He has not yet learned the meaning of words and other signs, which must be used by teachers as the means of giving instruction. But his mind may be capable of perceptions and moral emotions; and as these perceptions are the incipient elements of knowledge, the moral emotions attending them are the incipient elements of moral character. (2, p. 308.)

#### 492. INTUITION IN EARLY INFANCY.

*Ed.* We may justly conclude that intuitive knowledge commences at birth. We can conceive no other knowledge so suited to the infant state. As soon as "there is a spirit in man, the inspiration of the Almighty giveth them understanding," to the extent he pleases. He can write the intuitive knowledge of himself and his law upon the heart of a new-born infant, without subjecting the feeble intellect to any special or improbable effort. And if God does give new-born infants an intuitive view or impression of any truths, objects, or beings, we may justly conclude that he gives them a view of his own existence and perfections, as the basis of their original accountableness. If there is an obvious first truth, it is and must be the fact that God is—that there is a glorious First Cause of all things, possessing all conceivable perfections and prerogatives. An infant can discover this fact by intuition, at least as early as he can know his own existence by his senses. The first juvenile inquiries usually respect cause and effect, which indicates a very early view or impression of the First Cause of all things. Our original intuitive knowledge and impressions may be lost sight of,

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## JEALOUSY, JEWS, JOKING, JOY.

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like other species of knowledge, by reason of subsequent moral depravity. But this is no evidence that intuition is not connected with the origin of our ideas, and is not the earliest basis of accountableness. [See 465.]

## 493. JEALOUSY.

Sh.

Trifles, light as air,  
Are, to the jealous, confirmations strong  
As proofs of holy writ.

*Ed.* The jealousy of King Saul toward David made several individuals and families wretched, and cost the nation of Israel much expense, and some blood. Over fourscore sacred persons perished under its rage, which continued till the death of the miserable and disobedient first king of the Hebrews. There is, perhaps, not a more striking or hateful example of ungodly jealousy on record.

## 494. JEWS.

*J. Wolff.* The total population of the Jews throughout the world, I believe to be about ten millions. *Ed.* 15 millions.

*Ed.* There are yet marvellous things to be effected by this remarkable people. God has not kept them a separate people so long, for nothing. The prophesies of their return to Palestine are numerous and remarkably explicit, and the event seems to be hastening to its accomplishment. Their predicted conversion to the Gospel of Christ, will be like life from the dead to Zion. The scenes predicted in Ezekiel and other prophets, subsequent to their return, will shake the earth to its centre. This dispersed and down-trodden people will soon become a conspicuous nation, whose influence will be great again upon earth.

## 495. JOKING.

Joking often loses a friend, but never gains an enemy.

*Ed.* Joke-crackers are commonly among the rattle-brained wits.

*lb.* Joking and jesting are prejudicial to morals and manners. They devour that seriousness which is so friendly to virtue and usefulness.

## 496. JOY, JOYS, JOLLITY.

There is no forbidden joy without alloy.

*Ed.* Jollity is a miserable species of joyfulness.



*Ed.* The "joy of the Lord" is the believer's strength, and will soon annihilate all other joys.

*Ib.* The ungodly have merriment only — believers have joys.

## 497. JUDGES.

*Ed.* When public judges are fools, the heavens are incensed against the land.

*Ib.* The office of judge is of Divine appointment, but judges are too often *self-appointed*.

*Ib.* All judges are fools, who do not habitually fear the final Judge and judgment.

## 498. JUDGMENT, PENETRATION.

Judgment is the child of close observation.

Good rules cannot supply the place of good judgment. *Ed.* Nor good axioms and maxims, the place of common sense.

Knowledge is the treasure, judgment the treasurer of a wise man.

In active life, penetration and judgment are more valuable than large erudition.

*Hunter.* Wit is brushwood; judgment is timber. The first makes the brightest flame, the other the most lasting heat. *Ed.* United, they both heat and illumine to admiration.

*Pope.* 'Tis with our judgments as our watches, none  
Go just alike, but each believes his own.

*Sh.* O Judgment! thou art fled to brutish beasts,  
And men have lost their reason.

A man's judgment of others, affords him a good index of judgment of him. [See 836.]

## 499. JUDGMENTS.

*Cowper.* When God is forgotten, his judgments are his remembrancers.

*Ed.* Divine judgments are phantoms in popular faith, but serious things in human experience, and infinitely more terrible still in Divine threats and predictions yet undeveloped.

## 500. JUDGMENT DAY.

*Ed.* During time, God has allowed mankind to plead their own cause, and make their own representations. The day of judgment will be *his* time to be heard. Preparatory to this trial, all associations among creatures will be broken up. A

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new area, without the present obstructions to sight and sound, will be prepared to receive the congregated universe. Nobility, rank, caste, station, and all the favoritisms of wealth and power, will perish with the earth. Antiquity will no longer diminish, forgetfulness no longer cover faults and crimes. Every false standard will perish in the final conflagration, and the standard of eternal truth be set up as the test of moral character. All truth, all facts, will then be disclosed, that the final decisions and sentences may be made in that equity that can never be questioned. All the circumstances of the general judgment are designed to make indelible impressions. The suddenness with which it is to burst upon an unbelieving and mirthful world — the conflagration of the present material universe — the appearance of the Son of God, with his angels, in the clouds of heaven — the congregation of all rational creatures, and separation of the righteous and wicked — the complete revelations of truth and facts that will ensue — the overwhelming convictions that will be fastened upon every guilty conscience — and, at last, the final decision and sentence of heaven, that will fix the eternal state of the just and unjust, — all unite to make this period of the general judgment a season of the deepest interest and greatest solemnity conceivable. But what are our present feeble conceptions of it, when compared with the scene itself!

#### 501. JUDGMENT DAY, WHY APPOINTED.

*Em.* The great day is called "the day of the revelation of the righteous judgment of God." The design of it is to display the rectitude of God's conduct toward both the happy and the miserable, or to make it appear to every individual person, that he has not only treated him right, but that he has treated every other rational creature in the universe right. It is only on this account, that we can see the necessity, or even propriety of a general judgment. God can make every person see and feel that he has treated him right, before the day of judgment; but he cannot make every person know and see, that he has treated all other creatures right, without calling them all together, and fully opening his conduct toward them, and their conduct toward

him and one another. And since this will be the business of the great day, it is necessary that every intelligent creature in the universe should be actually present at the day of judgment.

*Ed.* The general judgment is the place fixed upon for indelible impression. The eternal progress of the intelligent creation depends upon the impression of the elementary truths and facts of religion. The reason we make little progress here in essential knowledge, is because we have such feeble impressions of truth and right, beauty and deformity. To make these impressions clear and strong, God has laid the best conceivable plan in the circumstances of the day of judgment. Every principle of the Gospel will be set in the clearest possible light, and the brightness of truth will annihilate the darkness and delusion of all error. This will be of unfathomable consequence to intelligent and moral creatures, in its bearing on the progress of eternity. The facility and rapidity of future acquirements, will essentially depend upon the accuracy and strength of the impressions made during the day of judgment.

#### 502. JUDGMENT, AN ERA OF LIGHT.

*Ed.* With all its solemnities, the righteous may truly say, "My soul longeth, yea even fainteth," for the great day. It is the *alma mater* for the life that is to come — the corrector of all errors, the umpire of all disputes, and will usher in the pure light of the Lord and of heaven upon all beings, objects, and events. The value of a holy and happy existence will be increased beyond conception by the light and disclosures of this day. The knowledge of earth is mere infantile vision, when compared with the profound intellectual comprehension that will result from its revelations. The Father of lights knows how to manifest himself — the eternal Son of God knows how to teach creatures knowledge — and the more profound and complete the discoveries of creatures, the more God will be justified and glorified. The vast and the minute, the simple and the complicated, the plain and the obscure in creation, providence, and grace, will be alike conspicuous. The progress, achievements, and pretensions of science, are the mere twilight of knowledge, when compared with the perfection that will follow the great day.

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### JUDGMENT INCOMPARABLY SOLEMN.

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*Em.* Such a clear and full exhibition of facts will clear the innocent and condemn the guilty, in the minds of all intelligent beings. And from the day of judgment to all eternity, every intelligent being will possess clear light respecting himself, his God, and his fellow creatures. This will give an emphasis to the joys of heaven and the miseries of hell, and serve as bars and bolts to sever the righteous and wicked, to interminable ages. This will shut fear out of heaven, and hope out of hell, forever and ever.

### 503. JUDGMENT, INCOMPARABLY SOLEMN.

*Young.* At midnight, when mankind are wrapt in peace,  
 And worldly fancy feeds on golden dreams;  
 To give more dread to man's most dreadful hour,  
 Man, starting from his couch, shall sleep no more!  
 The day is broke, which never more shall close!  
 Terror and glory join'd in their extremes!  
 Our God in grandeur, and our world on fire!  
 All nature struggling in the pangs of death!  
 I see the JUDGE enthroned! the flaming guard!  
 The volume open'd! open'd every heart!  
 A sunbeam pointing out each secret thought!  
 Great day of dread, decision, and despair!  
 At thought of thee, each sublunary wish  
 Lets go its eager grasp, and drops the world;  
 And catches at each reed of hope in heaven.

*Em.* In solemnity and importance the day of judgment will unspeakably surpass all other scenes which ever have taken place, or ever will take place, in time or eternity. Accordingly the Apostle, with peculiar propriety and emphasis calls it **THE GREAT DAY**. The circumstances, the business, and the consequences of it, will all unite to render it solemn and interesting beyond the present conception of men and angels.

### 504. JUDGMENT DAY CERTAIN.

*Ed.* Truth and right, innocence and piety, for centuries and millenaries, have looked to this period for vindication against their calumniators, and God will surely vindicate them. He will illustrate his own wisdom, goodness, and righteousness, by

contrasting them with all the folly and deceit, selfishness and malevolence in the universe. He will illustrate, in the same way, the benevolence he has caused in the hearts of his people. He will make the opposite tendency of sin and holiness appear.

#### 505. JUDGMENT WORTHY OF REGARD.

*Ed.* Why should we regard any surveillance and tribunal except the eye and judgment seat of Christ, since all things else appear as nothing and vanity, the moment the day of judgment is fairly in view.

#### 506. JUMPING AT CONCLUSIONS.

Multitudes see, without observing.

*Ed.* When the mind jumps at its conclusions, without examination, the conclusions need to be proved, before being trusted.

*Ab.* A habit of jumping at conclusions in science, resembles a religion of mere impressions, and is a very mischievous habit.

#### 507. JURISPRUDENCE.

*Webster, D.* The law is made to protect the innocent, by punishing the guilty.

*Ab.* The criminal law is not founded in a principle of vengeance. It uses evil, only as the means of preventing greater evil.

*Ab.* Whenever a jury, through whimsical and ill-founded scruples, suffer the guilty to escape, they become responsible for the augmented danger of the innocent.

#### 508. JUSTICE.

The rapid and the slow are seldom just.

*Ed.* When sin abounds, and justice is most needed, it comes to pass that she is commonly maligned as impolitic and unjust. Then expect trouble in the cabinet and country.

*Ab.* When general justice is denounced, justice between man and man is loosened from its foundations.

*Adams, J. Q.* JUSTICE, as defined in the Institutes of Justinian, nearly two thousand years ago, and as it is felt and understood by all who understand human relations and human rights, is: 'Constans to perpetua voluntas, jus suum cuique tribuere'—'a constant and perpetual will to render TO EVERY ONE that which is his own.'

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*Democritus.* It is justice to do those things which ought to be done; injustice, not to do them.

*Epicurus.* Justice gives to every one according to his due, and provides that injury be done to no one. [See 827.]

# 509. JUSTICE, VINDICATIVE.

*Young.* He weeps! — the falling drop puts out the sun;  
He sighs! — the sigh earth's deep foundation shakes.  
If in his love so terrible, what then  
His wrath inflam'd? his tenderness on fire —  
Like soft, smooth oil, outblazing other fires?

*Em.* The apostle Paul speaks in the name of all true believers, and says (Heb. 12 : 29), “ *Our God is a consuming fire.*” Though the Gospel has opened a way in which God can display his mercy, instead of his justice, towards penitent sinners, it has not dispossessed him of his attribute of justice. This is still an essential part of his character, and renders him a consuming fire to all, who finally reject the offers of his grace. Vindicative justice is an amiable perfection of the true God. A being of perfect goodness must be a being of vindicative justice. “God is love;” and his benevolence necessarily disposes him to love benevolence in all his creatures, and to hate their selfishness or malevolence. But if he necessarily hates all moral evil, then he must necessarily feel disposed to punish it, or manifest his disapprobation of it, by inflicting natural evil, the proper punishment of it. We cannot conceive that God should love holiness, and feel disposed to reward it with the tokens of his favor, — and yet not hate sin, and feel disposed to condemn it by marks of his displeasure. In this light God represented his character to Moses, when he desired to see his glory. So Christ and his apostles have represented it.

*Ed.* Though vindicative justice is despised and denounced by a world lying in wickedness, all those who will ever sing the songs of heaven, will see and sing the greatness of the Divine excellency in her most terrible manifestations.

*B.* Who ever read the account of the overthrow of the proud Haman, that was not constrained to admire the justice that overlook him? [See 604, 821.]

## 510. KINDNESS.

Kindness is stronger than the sword.

*Wms., T.* Christian kindness consists in those friendly affections and services which mere justice does not demand, nor any particular engagement require.

Wise sayings often fall upon barren ground, but a kind word is seldom thrown away.

He who is accustomed to do kindnesses, always finds them when in need.

*Ed.* Little kindnesses are great ones. They drive away sadness, and cheer up the soul beyond all common apprehension. They become sources of great influence over others, which may be used for important purposes. When such kindnesses are administered in times of need, distress, danger, and difficulty, they are still more likely to be remembered with gratitude. Parents should be as much concerned to make their children kind, gentle, obliging, and respectful to all others around, as to provide for them a common education in needful knowledge.

*It.* A kind word, in return for an unkind one, is kindness that is *felt*.

*It.* The Father of mercies is kind to the evil and the unthankful; bears and forbears long; and multiplies his absolute favors to a marvellous extent. He suffers his kindness to be very long and very widely abused, before he vindicates. In this kindness we all share very extensively every day, hour, and moment,—which lays us all under great and solemn obligations to abound in all needful kindnesses to the needy and suffering around us,—to serve one another, and “let good favors go round,” as Franklin expressed it. [See 394.]

## 511. KINGDOM, KINGDOMS.

*Ed.* The devil claims all the kingdoms of the world; but the kingdom of Christ, when denoted by its own distinctive features, he never does or can claim, with his present feelings.

*It.* Kingdom of God—the only absolute monarchy that is free from despotism.

*It.* The kingdom of God is so completely above all other

kingdoms, that the lords, commons, and abjects of all other kingdoms are the instruments and subjects of the Most High God,—in the most comprehensive sense conceivable.

## 512. KNAVERY.

Honest men are easily bound, but you cannot bind a knave. There is nothing so like an honest man, as an artful knave.

*Ed.* Much of the world's honesty is latent knavery.

Take heed of an ox before, an ass behind, and a knave on all sides.

It indicates knavery to boast of extraordinary honesty. [600.]

## 513. KNOCKINGS, SPIRITUAL.

*Ed.* These knockings have knocked some pretty strong, but visionary minds, from the balance of reason. They are indeed, a very wonderful phenomena, combining mesmeric and other influences, which have bewitched many in past ages, as well as the present, but which the progress of science may soon divest of their power to impose. As pretended communications from our departed friends, these delusive manifestations are contrary to the parable of the Rich man and Lazarus, and other scripture testimony, and ought to be treated as beneath contempt by all those who have any other use for their scorn. We have better use for our admiration than to wonder and run after such beasts that occasionally arise from the bottomless pit. All such miserable pretensions to the heavenly in time past, have turned out to be the humbugs of those who are earthly, sensual, and devilish, and for persons of any respectability, to give them the least countenance at this late day, is more marvellous than the imposition itself. It is high time all Christian ministers, and friends of science and morals, set their faces like a flint against all such miserable delusions and pretensions; and make all those who have the mark of the beast in their foreheads, or his wonder in their minds, to feel their sharpest rebukes. It is a duty we owe to common dignity and decency, to give no quarter to such low and bewitching buffoonery.

## 514. KNOWLEDGE.

Knowledge is power.

*Gr. Pr.* The more we study, the less we know.



*Gr. Pr.* Thou may'st of double ignorance boast,  
Who know'st not that thou nothing know'st.

The pride of man in what he knows,  
Keeps lessening, as his knowledge grows.

Why is knowledge like a river? Because the stiller it is, the deeper it runs.

*Cowper.* Knowledge is proud that he has learn'd so much;  
Wisdom is humble, that he knows no more.

*Whelpley.* Knowledge, like the light of heaven, is free, pure, pleasant, and exhaustless. It invites to possession, but admits no preëmption, no rights exclusive, no monopoly. It is not like wealth, of which one may deprive another—like honor, which the breath of envy may blast—like power, which superior power may overcome. The understanding being formed to acquire and treasure up knowledge, is thereby made capable of endless enlargement, and the objects of knowledge are extended through infinite space and eternal duration. \* \* \* The fields of truth are wide; they smile in perpetual verdure; are covered with ever-blooming flowers, and lightened with eternal glory. They invite, solicit, and allure the immortal mind's most noble powers to explore them—to begin that exalted and delightful employment which shall never end.

*Ed.* Knowledge is invaluable, because progression increases its perfection and value.

*Penn.* Who has more knowledge than judgment, is made for the use of others, rather than for his own.

*Sprat.* 'Tis the property of all true knowledge, especially spiritual, to enlarge the soul by filling it; to enlarge it without swelling it; to make it more capable, and more earnest to know, the more it knows.

A knowledge of the world is our defence against the liar, and a knowledge of ourselves against the flatterer.

Knowledge may slumber in the memory, but it never dies.

What light and sight are, in the visible world, truth and knowledge are, in the world of intelligences.

Those who know everything in general, know nothing in particular.

Knowledge and virtue are the pillars of State—the true basis of liberty and happiness.

*Ed.* Why is the knowledge of some persons like money taken from the bank? Because it is received upon trust, without examination.

*B.* Knowledge can be either acquired, or imparted, to advantage.

Knowledge must be acquired gradually.

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

Knowledge is the treasure of a wise man, but judgment the treasurer.

The natural product of knowledge is not pride, but modesty; since the great lesson it teaches is the extent of our ignorance, and the limits of our faculties and acquirements.

It is hard to acquire knowledge, harder to retain it, still more difficult to put it into practice, and hardest of all, not to be proud of it.

It is good to know much, better to make good use of what you know, best of all, not to be proud of either.

Knowledge cannot be ours, until we have appropriated it by some mental operation.

*Johnson, Dr. S.* If no use be made of the labors of past ages, the world must always remain in the infancy of knowledge.

The greater our circle of knowledge, the greater the horizon of ignorance that bounds it.

*Ed.* That knowledge, which is composed partly of uncertainties and conjectures, partly of fond wishes and hopes, and built on hypotheses, or assumptions, fancies, feelings, and vague impressions, with little of the intuitive, is frothy, like a calf's meal at sucking ears.

Knowledge is worth nothing, unless we do and teach the good we know.

*Bp. Butler* compared his knowledge to a point; Newton his, to the shells a child picks up on the shore, and Socrates, and other Greeks, represented theirs as nothing. And if we com-

pare the highest present human attainments, with what is *yet to be known*, they are, indeed, as nothing and vanity, but still important as a prelude of what is in store for progressive minds.

*Em.* We are, in the present state, totally unacquainted with the maturity of human nature. We have never seen any mind brought to its natural or moral perfection. But those who die in the Lord, will immediately find their own perfection, and the perfection of others who arrived before them to the mansions of the blessed. And when they have come to the perfection of their nature, and all their natural excellencies are adorned with the beauty of holiness, how glorious must they appear! How happy must they be! What rapid advances must they make in Divine knowledge and holy love, in the world of light! There is Adam, and Moses, and the Prophets, and the Apostles, and Christ himself, to pour instruction into their minds. There the history of God and of man will be completely laid open; and there will be nothing within, and nothing without, to divert their attention, or impede their progress in Divine knowledge and Divine enjoyments. [See 273, 527, 544.]

#### 515. KNOWLEDGE OF GOD.

Keep prominent those sciences which the most effectually teach the true knowledge of God.

*Ed.* The Creator knows many things which creatures can never learn. He knows *how* he exists *independently*; *how* he operates *universally*; and *how* all creatures live and move and have their being in him. He comprehends the mode of his mysterious existence, and the mode of his operations in working all in all. He knows his own designs. Indeed, how much God knows in respect to everything, and in respect to the most familiar object, beyond what we know, or ever shall know, is more than we can tell. The present knowledge of the whole intelligent creation, and indeed, the whole amount of created knowledge that we can conceive within any limited period of duration, is less than a drop to the ocean, in comparison with the knowledge of God. "The Lord is a God of knowledge, and by him actions are weighed." "The ways of man are before the eyes of the Lord, and he pondereth all his goings."

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"Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments! and his ways past finding out."

## 516. LABOR, TOIL, ETC.

Toil is the price of sleep and appetite, health and enjoyment.

Life without toil is unenjoyed;  
The happiest, are the best employed!  
Work moves and moulds the mightiest birth,  
And grasps the destinies of earth!

*Thompson.* O mortal man, who livest here by toil,  
Do not complain of this thy hard estate;  
That like an emmet thou must ever moil,  
Is a sad sentence of an ancient date;  
And, certes, there is reason for it great;  
For, though sometimes it makes thee weep and wail,  
And curse thy star, and early drudge and late,  
Withouten that, would come a heavier bale,  
Loose life, unruly passions, and diseases pale.

Labor makes ease delightful.

From labor, health; from health, contentment springs.

Repose is found only by labor, and labor is but refreshment from repose.

Nothing valuable is attained without exertion. Let us then be active while the day lasts, "for the night cometh when no man can work."

God formed us to live by labor, and he would have every man so employed as to be truly happy and very useful.

Pressure to labor is the main cause of efficiency. This, Wordsworth calls "the rich blessing of restraint." [See 463.]

## 517. LABORS, DIVINE.

*Em.* God has been laboring from eternity. Before the foundation of the world, he formed the best possible plan of operation, and determined all things that should ever take place, by his own operations, and by the operations of all his creatures.

Though he formed this great, complicated, and comprehensive design with perfect ease; yet it required the highest possible effort of his all-knowing, all-wise, and all-benevolent mind. It requires considerable mental exertion in a man of large property, to form a wise and correct plan of his own conduct, and of the conduct of all whom he employs in his service. It requires still greater mental exertion in a general of a numerous army, to form a wise and complicated plan of his own conduct, and of the various operations and movements of all under his command. But it required an infinitely greater exertion of the Deity to determine in his own mind, how many worlds he would make; how many creatures he would form; and how he would dispose of them all through every period of their existence. Having made these astonishing *mental* exertions in adjusting the whole plan of creation, he began to labor with his own hand. By his omnipotent hand, he brought heaven and earth, angels and men, out of nothing into being; and by the same hand, he constantly upholds and governs all his creatures, and all his works. He controls all the views, designs, and conduct of angels and men, and employs them all as laborers in his vineyard, and as instruments in his hand of executing his original and eternal purposes. Thus God, — speaking after the manner of man, — has been laboring, in devising the plan of creation, in performing the work of creation, and in superintending both the natural and moral world, from the beginning to this day; and he will continue his constant and laborious operations till the end of time.

## 518. LANGUAGE.

Unintelligible language is a lantern without a light.

*Ed.* Language is capable of more senses than we are of sensations; and yet it can be employed to convey thoughts to honest, unprejudiced minds, with astonishing accuracy and precision.

*lb.* It has been a question, whether the language of signs, or the most copious written language, is capable of the most various impression of thought, and excitement of the feelings. But written languages have been carried to such perfection, they probably possess the greater power of manifold impression.

# 519. LARGENESS OF HEART.

*Em.* Every true believer has an important interest in everything that has existed and that ever will exist. And so far as he understands and loves the Gospel, his heart is growing more and more extensive, as his real interests appear to increase. It is the direct tendency of the Gospel to enlarge his heart, until it extends to the utmost bounds of creation, and feels interested in every created and uncreated object. The heart of the least Christian is as large and boundless as eternity. His love is eternal love; his hope is an eternal hope; his inheritance is an eternal inheritance; and his joy is an eternal joy.

# 520. LAUGHTER, LIGHTNESS.

The horse-laugh indicates brutality of character.

*Goldsmith.* And the loud laugh, that speaks the vacant mind. A light and trifling mind never accomplishes anything great or good. On the contrary, it makes an empty purse, an empty reputation, and a miserable end.

Levity of manners and conversation favors almost every vice, and repulses every virtue.

*Lk. 6:25.* Wo unto you that laugh now; for ye shall mourn. [See 531, 579.]

# 521. LAW OF GOD.

*Em.* The law of God is clothed with infinite authority, and carries with it the weight of all the Divine perfections.

*b.* The law of God is a transcript of his own moral character, and requires men to exercise the same pure, holy love, which he does. This our Saviour taught. "Love your enemies. If ye love them which love you, what reward have ye? Be ye therefore perfect, even as your Father which is in heaven is perfect." The law of God is perfect, in all respects, because it requires that kind of love, in which all moral perfection consists, and in exact proportion to the powers and faculties of every person, who is capable of understanding the law. It requires every one to love God, at all times, with all his heart, mind, and strength. This is requiring neither too much nor too little.

*b.* The penalty of the Divine law, which is as perfect as its precept, is death. "The soul that sinneth, it shall die." "The

wages of sin is death." The transgression of a perfectly holy and just law is sin; and every sin deserves punishment; and this desert of punishment can never be taken away.

*lb.* It is the perfection of the Divine law, that gives it all its weight and energy, and makes it a proper instrument of converting the souls of men. Through the medium of his perfect law, God causes sinners to feel the weight of all his great and glorious perfections, which is sufficient to make the stoutest hearts stoop.

*The reason or necessity of the Divine law remaining, the law remains.*

*Spring.* The only standard to which all human conduct ought to be conformed, and conformity to which is rectitude, is the law of the great Supreme. If there be a God, he must rule; his will must be law. He has no superior, no antecedent; and there is no being of equal claims and rectitude. He only has a right to give law, and he only has a right to give it in conformity to the eternal rule of his own perfect nature.

*lb.* These ten commandments are indeed a wonderful code. Do they not embody rules of conscience, the great principles of union among men, and constitute the vital basis of social organization? So comprehensive a summary of the indispensable principles of a social state, and so wonderful a summary of moral duty, never could have been of human invention. This great moral code deserves to stand at the head of all the Mosaic institutions, and, through the people to whom it was originally proclaimed, to address its claims to all the nations of men.

*Ed.* The Decalogue, as illustrated by Christ, Paul, and others, is a most sublime summary of essential law. It is the parent-law. This transcript of the heart of God, requires disinterested love, in its modifications of benevolence, moral rectitude, and universal righteousness; and forbids all selfishness, in its modifications of malevolence, injustice, and unrighteousness. The authority of this law, arising from the supremacy of God, from his right of property in his creatures, and from their dependence upon him, is infinitely above all other authority. Its power to bind the conscience, arising from the perfection, spirituality

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and extent of its precepts, is as great as possible. Its restrain-  
ing power over sin, arising from its penalty, corresponds with  
its authority and the moral perfection of its precepts. As a  
rule of duty for the intelligent creation, and guard of civil and  
domestic order and happiness, nothing better can be conceived.  
It respects every human relation and obligation. This law pos-  
sesses a most efficacious moral power, which, under God, is able  
to make men wise unto salvation. We have no adequate idea  
of the ultimate honor that will be paid to this instrument of light,  
and order, of sanctification and happiness, when the honor be-  
stowed upon the laws, the Magna Charta, and constitutions of  
human device, will all be forgotten. It is the medium by which  
God has revealed and is revealing his heart, to his rational off-  
spring. The supreme delight and admiration manifested, by  
saints upon earth, towards this law, will increase in proportion  
to their intellectual and moral progress, forever. To deny or  
oppose its precepts, its penalty, its moral power, perfection, and  
honors, indicates superlative ignorance, blindness, and moral  
turpitude. [See 615.]

## 522. LAWS CONTRARY TO GOD.

*C. Robbins.* When those in power enact laws, and require  
obedience in violation of the Constitution, and of the laws of God,  
in such a case obedience would be rebellion against Heaven, and  
implicit treason against the State.

The safety of the nation, is the supreme law. *Ed.* Of those  
nations, who have the least safety, and find the earliest oblivio...

## 523. LAW, JURISPRUDENCE.

*Hooker.* Of law there can be no less acknowledged than  
that her seat is the bosom of God, her voice the harmony of the  
world. All things in heaven and earth do her homage; the  
very least as feeling her care, and the greatest as not exempt  
from her power. Both angels and men, and creatures of what  
condition soever, though each in a different sort and name, yet  
all, with one uniform consent, admire her as the mother of their  
peace and joy.

*Solon.* Laws are like cobwebs, where the small flies are  
caught, but the great ones break through.



*Ames.* No man can be a sound lawyer, who is not well read in the laws of Moses.

*Milman.* The Hebrew lawgiver has exercised a more extensive and permanent influence over the destinies of mankind, than any other individual in the annals of the world.

Man is under physical and moral laws, which were wisely established by his Creator, and sanctioned by fearful penalties.

#### 524. LAW OF PARADISE.

*Em.* As the Supreme Being, God had an unquestionable right to give law to Adam, whom he formed a rational creature and a proper subject of moral government. And if he intended to give law to Adam, he could not have done it in more appropriate and definite words than those in Gen. 2: 17. These words were addressed to Adam personally; they contained a precise prohibition, which was sanctioned by a precise penalty. Adam was the very person prohibited; the thing prohibited was his eating of the tree of the knowledge of good and evil; and the penalty annexed was death: "In the day that thou eatest thereof, thou shalt surely die." This was a proper *law*, in distinction from any *covenant*, or *constitution*. A law is essentially different from a covenant. When our civil rulers make a law for the people, they do not at the same time, and by the same act, make a covenant with them. And it is equally true, that when God made a law for Adam, he did not at the same time, and by the same act, make a covenant with him. It does not appear that God ever made any covenant with Adam but the covenant of grace, after his fall. He certainly made no other covenant with him in Paradise. A covenant is a mutual stipulation or agreement between two or more parties, upon certain conditions. But it does not appear that God stipulated with Adam, and Adam with God, respecting the tree of the knowledge of good and evil. Adam did not promise to refrain from eating of that tree; nor did God promise to reward him, if he should refrain from it. There was no form of a contract between God and Adam, which was absolutely necessary to constitute a covenant. But there was the simple and precise form of a proper law: Thou shalt not eat; and if thou eatest,

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thou shalt surely die. It is rather strange that this law should ever have been mistaken for a covenant.

## 525. LAWS OF NATURE.

*Wilson, (Prof.)* That obedience sharpens, and sin obscures the moral sight, is natural law.

*Woods.* There is an immediate and constant superintendence exercised over the whole creation, and what we call the laws of nature, are but the operations of Divine power in a regular and uniform manner. This is the exact idea of the laws of nature, which has been held by the best writers, from Sir Isaac Newton to the present time. (2, p. 15.)

*N. Howe.* The first law of nature is, to give unto the Lord the glory due unto his name. *Ed.* There is more beauty, truth, science, comprehension, and moral power in this clerical aphorism, than in an ordinary preacher's whole body and soul, sermons and life. The perfections and infinite glory of God, are stamped upon every object in nature, every creature, every faculty of mind, and function of body, every fibre in plants, every vestige of nature's works. The magnificent and the minute, alike, are perpetual and impressive preachers, calling upon man to obey, and glorify his Maker. This, therefore, is the *first* law of nature. And a *law*, it really is, for its authority grinds all theoretical and practical atheism to powder, and with it, virtually annihilates all deism, infidelity, and false religion. Moreover, this is a law of *nature*, high above all perversion. The "elder Scripture" defies all base criticism. The glory must be *given* unto the Lord—denoting the *disinterestedness* of true religion, and, consequently, annihilating the whole world of selfish religion. Moreover, all the glory we can render to the Lord is *due* him—which shows that religious duties and services are an imperative and solemn *obligation*; thus subverting all the theoretical and practical works of *supererogation* in religion and morals. These are a few of the manifold and mighty thoughts in this aphorism.

*Ed.* It is a well known law of nature, that vice shall punish itself, as a premonition of the future retribution of Jehovah. This law is very broad and terrible, for it reaches every species

of wickedness. It embraces remorse of conscience, bitter reflections, the acute pains and diseases that attend most vices, and the wretchedness of want, of popular disgrace, and of contempt, that follow the footsteps of crime. This law applies to sins personal, domestic, and public, and to both ecclesiastical and national sins. The grand law of God's moral kingdom is, supreme love to Him, and impartial, disinterested love to our neighbor; even to the significant precept, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Individuals neglect their bodies and minds, and what is the consequence? *Physical and mental diseases*, which become a terrible bondage and calamity through life. Diseases seat, faults become habits. Parents neglect to give the proper instruction, and to exert the needful and indispensable restraint and good influence over their offspring. In quick time follows stubborn disobedience, ingratitude, mischief, lawless vice, and broken hearts. A Christian church slumbers, and sets a bad example, instead of rebuking and restraining the sins of the community around, and converting others from the error of their ways. And what is the consequence? General stupidity, irreligion, error, and vice, till disorders, mischief, depredations, incendiarism, and crime, imperil reputation, property, and even life. Parents, relatives, and professed Christians and moralists, allowed Bonaparte and his Frenchmen to grow up to manhood, without the needful instructions, restraints, and pious influences to form them virtuous citizens. And what was the consequence? *The French Revolution*, with its expenditure of millions of fortunes, rivers of human blood, and oceans of misery temporal; evils which are a mere prelude to infinitely greater evils to follow in the life to come. A ship-company imported a few Africans into one of the United States, and sold them as slaves. This outrage upon humanity was winked at, instead of being nipped in the bud, and what is the consequence? A dozen or more slave states, to be a pest to the nation, a noth and misery to themselves, and a spectacle of horror to the whole world. Such are some of the laws of nature, and they ought to be better understood. [See 629, 817, 895, 984, 500.]

## 526. LEADERS AND GUIDES.

Those who talk like philosophers, and live like fools, are dangerous leaders.

*Ed.* The most common leader upon earth is an invisible one, who leads men captive at his will.

*lb.* The popular "*Guides to Christ*," whether books or men, are often those who have never been *taught of God*.

## 527. LEARNING.

It is not what we read, but what we incorporate with our own minds, that makes us learned.

He is the best scholar, who hath learned to live well.

He that learns useful things, and not he that learns many things, is the wise man.

Learning is the ornament of youth, the honor of manhood, and the enjoyment of age.

Man has much truth to learn, but little time to live.

Learning enlarges, refines, and elevates the mind.

*Em.* He is a learned man, who understands *one* subject; a very learned man, who understands two.

*lb.* It is easy to learn something about everything, but difficult to learn everything about anything.

*Aristotle.* Learning is an ornament in prosperity, a refuge in adversity, and an excellent provision for old age.

*Antisthenes.* That learning is most requisite, which unlearns evil.

*Em.* Knowledge, next to religion, is the brightest ornament of human nature. It strengthens, enlarges, and polishes the human soul; and sets its beauty and dignity in the fairest light. Learning hath made astonishing distinctions among the different nations of the earth. Those nations, who have lived under the warm and enlightening beams of science, have appeared like a superior order of beings, in comparison with those, who have dragged out their lives under the cold and dark shades of ignorance. The Chaldeans and Egyptians, as well as the Greeks and Romans, while they cultivated the arts and sciences, far surpassed, in dignity and glory, all their ignorant and barbarous neighbors. Europe, since the resurrection of letters in

the sixteenth century, appears to be peopled with a superior species. And the present inhabitants of North America, owe all their superiority to the Aborigines, in point of dignity, to the cultivation of their minds in the civil and polite arts. Learning has also preserved the names, characters, and mighty deeds of all ancient nations from total oblivion. A few learned men, in each nation, have done more to spread their national fame, than all their kings and heroes. The boasted glory of Britain, is more to be ascribed to her Newtons, her Lockes, and her Addisons, than to all her kings, and fleets, and conquerors.

*Ed.* Those who will not learn here, shall be taught hereafter, to their sorrow and shame. [See 273, 514, 544.]

#### 528. LEGACIES, PATRIMONIES, ETC.

*Ed.* If you would have your sons wealthy men, let their patrimony be a good reputation, and a habit of industry and economy.

*lb.* Legacies, given as permanent funds to religious societies, organizations, and institutions, soon make anti-Christ's of them. Hence the wise and good distribute their charitable funds while and where they can see them rightly applied.

The more you leave your heirs, the less will they mourn your death.

#### 529. LEISURE.

Spare minutes are the gold-dust of time — the portions of life most fruitful in good or evil; and the gaps through which temptations enter.

*Ed.* Leisure is a treasure, if rightly improved; a terrible curse, if abused.

#### 530. LETTERS THE ALPHABET.

*Em.* The ark was a small, elegant chest, which contained the two tables of the law, written by the finger of God in alphabetical letters. This was probably the first alphabetical writing in the world. Though the Egyptians and other heathen nations used to employ hieroglyphics, to record past events, and denote the actions and intellectual and moral qualities of men, yet they were totally ignorant of letters which compose words and sentences by their particular sounds. For there was no analogy be-

tween hieroglyphics and letters. Hieroglyphics were pictures, or signs, and conveyed ideas by their shape, without sounds. Letters convey ideas by their sounds, and not by their shapes. Though some conjecture that letters were a human invention, yet no author has presumed to tell us positively when, or where, or by whom, letters were first discovered; which is a strong presumptive evidence that no man ever did discover them; and consequently that they were at first revealed to Moses, at the giving of the law at mount Sinai. The law, contained in the ark, was the Hebrew Bible, written by the finger of God in alphabetical letters; and is now the oldest as well as the best book in the world.

*Adams, J. Q.* The employment of alphabetical characters to represent all the articulations of the human voice, is the greatest invention that ever was compassed by human genius. Plato says, "it was the discovery either of a god, or a man divinely inspired." The Egyptians ascribed it to Thot, whom the Greeks afterward worshipped under the name of Hermes. This is, however, a fabulous origin. That it was an Egyptian invention, there is little doubt; and it was a part of that learning of the Egyptians, in all of which, we are told, "Moses was versed." It is probable that, when Moses wrote, this art was, if not absolutely recent, of no very remote invention.

## 531. LEVITY.

A light and trifling mind never accomplishes anything great or good. Its tendency is to imbecility.

*Ed.* Levity always indicates a moral character minus in weight, like Belshazzar, who was "weighed in the balances, and found wanting."

Levity of manners is prejudicial to every virtue. [520, 579.]

## 532. LEWDNESS, LICENTIOUSNESS.

Incontinence produces imbecility of body and mind.

*Sh.* Lascivious metres, to whose venom-sound

The open ear of youth doth always listen.

*Secker.* If you would not step into the harlot's house, you should not go by the harlot's door.

Licentiousness proceeds from fulness of food, and emptiness of employment.

*Ed.* Licentious habits are strong men, well armed with slaughter-weapons, and difficult to conquer.

*Ib.* Lewdness is a very broad way to death, well ornamented with artful flowers, and begins to allure and seduce travellers at a very early age. The young need a very watchful and faithful parental guard from early childhood, to keep them from this road to ruin.

*Ib.* Lewdness is a very contemptible, though common vice. The best way to avoid or to overcome it, is to think about something more important, and shun the tempters and temptations to it with fierce and holy indignation. [See 453.]

### 533. LIBERALITY, BENEFICENCE.

*Mackenzie.* There is no use of money equal to that of beneficence; here the enjoyment grows on reflection, and our money is most truly ours when it ceases to be in our possession.

*Secker.* Liberty does not consist in good words, but in good works.

Less of your courtesy, and more of your coin, gentlemen!

*Penn.* Do good with what thou hast, or it will do thee no good.

Proportion thy charity to the strength of thine estate, lest God in anger proportion thine estate to the weakness of thy charity.

Beneficence is the salt of wealth.

The way to have nothing to do, is to do nothing; and the way to have nothing to give, is to give nothing.

*Homer.* By Jove the stranger and the poor are sent,

And what to these we give, to Jove is lent.

*Lavater.* No communications can exhaust genius, no gifts impoverish charity.

*Sterling.* Be busy in trading, receiving, and giving,

For life is too good to be wasted in living.

*Henry.* The riches we impart are the only wealth we shall always retain.

*Bruyere.* Liberty consists rather in giving seasonably, than much.

*Cleobulus.* Do good to thy friend, that he may be wholly thine; to your enemy, that he may become yours.

2. We never loses, by doing good to others.

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*Bion.* It is more desirable and magnanimous to distribute the fruits of one's own industry, than to reap the benefit of other people's.

*Ed.* Those who serve God without view of receiving a reward, are appointed to inherit all things. [See 112.]

#### 534. LIBERALITY, AN IMPERATIVE DUTY.

*Edwards (Tryon).* Liberty was formerly called *honesty*, — as if to imply, that unless we are liberal, we are not honest, either toward God or man.

*Ab.* Abraham gave one-tenth of all his possessions to religious uses, and so did Jacob and the Jews generally; and even the heathen, — the Arabians, according to Pliny; and the Greeks, according to Herodotus, did the same; — and shall the Christian do less for his Saviour than the Jews for their ritual, or the heathen for their idols?

*Sh.* What is yours to bestow, is not yours to reserve.

*Ecc. 11: 1.* Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth.

*Fuller.* It is the glory of true religion that it inspires and inculcates a spirit of benevolence. It is a religion of charity, which none other ever was. Christ went about doing good; he taught the doctrine; he censured the Pharisees for setting it aside; he set the example to his disciples, and they abounded in it.

1. That, with which we do good, must be our own. "Cast thy bread." As there are some who withhold more than is meet, so there are others who, from ostentation, give what is not their own.

2. We are to do good liberally. "Give a portion to seven, and also to eight." It is a great obstacle to many, and a common objection, that cases are so numerous. This is true; and every person must judge whether he ought to give to all. If not, he must select the most deserving and important. But the



caution, "Be not weary in well doing," is not given without reason.

3. For the sake of doing good, we should deny ourselves. "Thy *bread*." It is a notion of many that they are required to give only superfluities; but this is treating God and the poor with only a dog's portion—the crumbs, as it were, which fall from their table. "Cast thy *bread* on the waters." Emulate the churches of Macedonia, (2 Cor. viii.) whose deep poverty abounded to the riches of their liberality.

4. We are to do good, notwithstanding discouraging appearances in providence. We must not regard wind and weather, but resemble the husbandman in sowing the grain. The work *must* be done—the corn *must* be sown, let wind and weather be what they may. "Here is a cloud," says one; "stay awhile. I am apprehensive of loss in this quarter and' in that; and I may not have enough for myself." Nay; but "in the morning sow thy seed, and in the evening withhold not thy hand." Give as the Lord hath prospered you, and leave another day or another year to take care for itself.

Consider the motives by which this duty is enforced.

1. The reward which awaits you. "Thou shalt *find* it again." God so orders it, that merciful men meet with mercy in this life, and their children after them, Ps. 112: 20; and who knows what ours may need? Or, if we never find it here, we shall find it in a dying hour, and still more at the judgment, Matt. 25: 31–46. The poor are Christ's receivers. Yea, it will add to our joy hereafter, else it could not be called, "laying up treasure in heaven."

2. The impending ills that threaten us. "Thou knowest not *what evil shall be upon the earth*." Covetousness would turn this to another use: "We know not what we shall want; we must every one look to himself." No! that which you now possess may be taken from you: foes may consume it, floods may sweep it away, enemies may invade it, or internal changes may strip you of your all. Do good while you have it in your power,—by and by, you may be unable.

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3. The design of God in affording us what we have — not that it may be hoarded, but communicated. If the clouds be full of rain, they *empty themselves on the earth*. Inanimate nature is brought in to provoke us. We are but stewards after all, and must give account of our stewardship.

#### 535. LIBERALITY, ADVANTAGEOUS.

The husbandman scatters his seed; it springs up, is gathered into his barns, and crowns his labors with joy and plenty. So the man who distributes his fortune with generosity and prudence, is amply repaid by the gratitude of those he obliges; by the approbation of conscience, and by the favor of Heaven.

He that lays out for God, lays up for himself.

Charity is twice blessed, in him that gives, and in him that receives.

Benevolent persons are the darlings of Providence.

*Henry.* Those that venture in a good cause, with a good heart, are under the special protection of a good God, and have reason to hope for a good issue.

*Ed.* Liberality or charity secures the friendship and favor of God, of man, and of conscience. These friends will sustain the heart, and that will infuse vigor into the body. And where both mind and body are active, and the reputation good, the purse will have ample resources, and may be drawn upon with great frequency.

*Is.* Do your part in supporting literary and religious institutions, even after you are unable; and then you will soon be able.

*Is.* The more we absolutely invest in the Bank of the Lord, the better our credit with men. Why? Because the Bank of the Lord pays better interest than any other.

*Isaiah.* The liberal deviseth liberal things; and by liberal things shall he stand.

*Solomon.* There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself. He that hath pity on the poor, lendeth to the Lord; and that which he hath given will he pay him again.

## 536. LIBERTY.

*Milton.* Where liberty dwells, there is my country.

Eternal vigilance is the price of liberty.

*Price.* Nothing can be of so much consequence to us as liberty. It is the foundation of all honor, and the chief privilege and glory of our natures.

*Ib.* As no people can lawfully surrender their *religious* liberty, so neither can any civil societies lawfully surrender their *civil* liberty, by giving up their power of legislating for themselves. Such a cession being inconsistent with the inalienable rights of human nature, would either not bind at all, or bind only the individuals who made it. This is a blessing which no one generation can give up for another; and which, when lost, a people have always a right to resume.

*Em.* Religion and government must be allowed to be the greatest of all national concerns; and to enjoy complete liberty in respect to these important objects, is to enjoy the greatest civil and religious freedom that any nation can possibly possess.

*Ib.* Liberty is the birth-right of man, and congenial with his nature. It ennobles and exalts the mind, inspires it with great and sublime sentiments, and at the same time invites and encourages its highest exertions, with hopes of success and the promises of reward. For, in free Republics, where liberty is equally enjoyed, every man has weight and influence in proportion to his abilities, and a fair opportunity of rising by the dint of merit, to the first offices and honors of the State.

*Wesley.* Liberty is the right of every human creature, as soon as he breathes the vital air; and no human law can deprive him of that right, which he derives from the law of nature.

*Milton.* The liberty to know, to utter, to argue freely, according to the dictates of conscience, I prize above all liberties.

*Spring.* The Protestant principle, that "God alone is Lord of the conscience," has done more to give the mind power, and to strike off its chains, than any principle of mere secular policy in the most perfect 'Bill of Rights.'

*Ib.* Civil liberty is not freedom from restraint. Men may

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be wisely and benevolently checked and controlled, and yet be free. The spirit of subordination, so far from being inconsistent with liberty, is inseparable from it. It is essential to liberty that men should be subjected to the restraints of law; and where this restraint is limited to a wise regard to the best interests of the State, there men are free.

*Gov. Treadwell.* Liberty I love; but it is that liberty which results from the most perfect subjection of every soul to the empire of law, and not that which is sought by illuminees and atheists.

*Cowley.* The liberty of a people consists in being governed by laws which they have made themselves, under whatsoever form it be of government: the liberty of a private man, in being master of his own time and actions, as far as may consist with the laws of God, and of his country.

*Addison.* Oh, Liberty! thou goddess heavenly bright,  
 Profuse of bliss, and pregnant with delight!  
 Eternal pleasures in thy presence reign,  
 And smiling plenty loads thy wanton train;  
 Eas'd of her load, subjection grows more light,  
 And poverty looks cheerful in thy sight;  
 Thou mak'st the gloomy face of nature gay,  
 Giv'st beauty to the sun, and pleasure to the day.  
 'Tis liberty alone that gives the flower  
 Of fleeting life its lustre and perfume;  
 And we are weeds without it.

In a free country, there is much complaint, with little suffering; in a despotism, there is much suffering, with little complaint.

Liberty without obedience is confusion; and obedience without liberty is slavery.

*Ed.* Liberty consists in the unmolested right which God has given us, of doing, getting, and enjoying all the good in our power, according to the laws of God and of conscience. True liberty, therefore, can never interfere with the duties, interests, and rights of others. The liberty which slave-holders so obstinately contend for too much resembles the murderer who

came to this country, slew a man in a fit of anger, and in his apology plead, that *he thought this was a free country.*

*Burke.* Men are qualified for civil liberty, in exact proportion to their disposition to put chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding are above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. [See 366.]

### 537. LIBERTY RELIGIOUS, SPIRITUAL FREEDOM.

He hath the greatest liberty, who is most captivated by the spirit of truth.

*Cowper.* He is the freeman whom the truth makes free,  
And all are slaves beside.

*Ib.* But there is yet a liberty, unsung  
By poets, and by senators unprais'd,  
Which monarchs cannot grant, nor all the pow'rs  
Of earth and hell confederate take away;  
A liberty, which persecution, fraud,  
Oppression, prisons, have no pow'r to bind;  
Which whose tastes can be enslav'd no more.  
'Tis liberty of heart deriv'd from heav'n,  
Bought with His blood, who gave it to mankind,  
And seal'd with the same token. It is held  
By charter, and that charter sanctioned sure  
By th' unimpeachable and awful oath  
And promise of a God. His other gifts  
All bear the royal stamp that speaks them his,  
And are august! but this transcends them all.

*Webster, (Plymouth Dis. 1820).* The love of religious liberty is a stronger sentiment, when fully excited, than an attachment to civil freedom. Conscience, in the cause of religion, prepares the mind to act, and to suffer, beyond almost all other causes. It sometimes gives an impulse so irresistible, that no fetters of power or of opinion can withstand it. History instructs us, that this love of religious liberty, made up of the clearest sense of right, and the highest conviction of duty, is able to look the

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sternest despotism in the face, and, with means apparently most inadequate, to shake principalities and powers.

## 538. LICENSURE, ORDINATION.

*Cowper.* From such apostles, O ye mitred heads,  
Preserve the Church! and lay not careless hands  
On skulls that cannot teach, and will not learn.

*Paul.* Lay hands suddenly on no man.

*Ed.* The most appropriate license of many applicants for approbation, would be a license to improve in theological and general knowledge.

## 539. LIFE, HUMAN.

*Sh.* This is the state of man; to-day he puts forth  
The tender leaves of hope, to-morrow blossoms,  
And bears his blushing honors thick upon him:  
The third day comes a frost, a killing frost;  
And then he falls.

Life is half spent before we know what it is.

It is painful to think how life slips through our fingers.

He most lives, who thinks most, and feels and acts the best.

Life is too short to admit of our doing many things which must be done more than once. *Ed.* Let us therefore do everything well, since a thing well done is twice done, as the proverb goes.

Until the drama of life is acted out, we cannot fully understand the plot.

Measure life by its usefulness, not by years.

Every day is a little life, and human life is but a day repeated.

*Ed.* Nature's works of rapid progress and decay are continually reading us lessons on the shortness and vanity of human life. Shadows, vapors, changes, leaves, flowers, diurnal and annual revolutions, are all moral lectures.

*Lb.* Human life is a continual expenditure, only when we live by faith, which turns it into a continual investment. [See 564, 970.]

## 540. LIGHT, LIGHTEN.

Men often try to lighten the world with a lamp that has gone out. *Ed.* More frequently with one never lighted.

*Bellamy.* Never, thunder before you lighten.

*Plato.* Light is the shadow of God.

*Christian Philosopher.* Moral light is the radiation of the Divine glory.

#### 541. LIGHT OF NATURE.

*Cowper.*

Sages after sages strove,

In vain they push'd inquiry to the birth  
And spring-time of the world ; ask'd, Whence is man?  
Why form'd at all ? and wherefore as he is ?  
Where must he find his Maker ? with what rites  
Adore him ? Will he hear, accept, and bless ?  
Or does he sit regardless of his works ?  
Has man within him an immortal seed ?  
Or does the tomb take all ? If he survive  
His ashes, where ? and in what weal or woe ?  
Knots worthy of solution, which alone  
A Deity could solve.

*Lord, J. K.* The light of nature, the light of science, and the light of reason, are but as darkness, compared with the Divine light which shines only from the word of God.

*Ed.* Those who reject the light of revelation, and profess to admire the light of nature, will find that the light that they profess to admire, has far more power to condemn them than they are aware. Intuition, common sense, conscience, and the things that are made, convey light enough to take away all excuses, and impose a fearful condemnation.

#### 542. LIGHT OF THE LORD.

*Em.* God is governing all creatures and all events, just as he originally intended, in order to give the fullest discovery of all the feelings of his heart. And, when this great and glorious design shall be accomplished, he will give all intelligent beings a full and clear view of himself. This will dissipate all the clouds and darkness, in which his past conduct, for ages and ages, had been involved. He is now laying the foundation for light, and he will finally cause it to appear in the brightest lustre. "God is light, and in him is no darkness at all." And

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when he shall have accomplished his great and glorious design, he will appear full of light and glory. The righteous will see light and glory in every step he has taken; and more especially in those events which surpassed their wisdom to comprehend. At the consummation of all things, a flood of light will break into the minds of the righteous; for they will then comprehend, in a measure, the wisdom, goodness, justice, and astonishing grace of God. "Light is sown for the righteous, and gladness for the upright in heart."

543. LIKENESS, RESEMBLANCE, UNIFORMITY.

*Lavater.* Each heart is a world. You find all *within* yourself, that you find *without*. The world that surrounds you is the magic glass of the world within you. To know yourself, you have only to set down a true statement of those that ever loved or hated you.

*Em.* Every man carries a world within himself, by knowing which, he may know all the rest of mankind.

*Colton.* The proverbs of Solomon suit all places, and all times, because Solomon knew mankind, and mankind are ever the same.

*Ed.* Personal identity is a fearful rogue-detector.

*Lb.* God made man in his own image and likeness, and the likeness may have been true, without being universal. God is a moral agent, and so is man. God is love; Adam loved. God is a spirit; so is the soul of man. Intuition, reason, conscience, consciousness, benevolence, etc., have a similitude, wherever they exist, in created or uncreated minds. Were this not so, we could have no just notions of God.

544. LITERATURE, SCIENCE.

*Goethe.* Literature is a fragment of a fragment. Of all that ever happened, or has been said, but a fraction has been written; and of this but little is extant.

On being congratulated for his attainments in general knowledge, Sir Isaac Newton replied, "I am only a little child, who has picked up a handful of pebbles on the shore of the ocean."

Nature has inexhaustible treasures in reserve; therefore knowledge will be always progressive, and future generations



will continue to make discoveries, of which the present has not the least idea.

*Edwards, (Tryon.)* It has been said that *science* is opposed to *revelation*. But the history of the former shows, that the greater its progress, the deeper its investigations, and the more accurate its results, the more plainly it is ever seen, not only not to clash with the latter, but in all things to confirm it. In every instance, the very sciences from which objections have been drawn against religion, have by their own progress, entirely removed these objections, and even furnished the strongest confirmation of the truth.

*Ib.* Infidels and sceptics, like Balak, have called on the heavens and earth, the hills, and rocks, and mountains, the streams, and catacombs, and pyramids, to come and curse the Bible, and, *in the end*, they have *all turned and blessed it*.

*Young.* Much learning shows how little mortals know;  
Much wealth, how little worldlings can enjoy.

*Ib.* Earth's disembowell'd! measured are the skies!  
Stars are detected in their deep recess!  
Creation widens! vanquish'd nature yields!  
Her secrets are extorted! art prevails!  
What monuments of genius, spirit, power!

The end of all literature is, to enable us better to understand the will of God, and more perfectly to obey it. Unsanctified by these principles, neither wit nor learning can be of any lasting benefit to their possessors, and may but swell the sad account they must one day render. [See 273, 514, 527.]

#### 545. LITIGATION.

No lawyer goes to law.

Those who go to law for damages, usually secure plenty of them.  
Lawyers' houses are built on the heads of fools.

Two men, after contending sharply for an oyster, referred the matter to a single justice, who opened and swallowed the oyster, and handed each party in the suit a shell.

*Ed.* Litigation is an encounter, where both parties get killed or wounded. The best way to get out of it is not to get into it. The best way to get a redress of injury to reputation or fortune,

is to bear the insult seventy times seven. The surest way to avoid a repetition of injury, is to return good for evil. No enemy can stand such a broadside.

*Colton.* When I weigh the humble, but comparatively insignificant interests of the mere plaintiff or defendant, against the combined array of talent, of influence, and of power [government, court, etc.], I am no longer astonished at the prolongation of suits, and I wonder only at their termination.

*Spanish Pr.* The Jews ruin themselves at the Passover, the Moors at their marriage-feasts, and Christians in their law-suits.

*Dryden.* Wise legislators never yet could draw

A fox within the reach of common law.

In a thousand pounds of law, there is not an ounce of love.

Lawyers, like shears, cut not each other, but only clients who come between them.

An honest man is believed without an oath; his reputation swears for him. A liar is not believed under oath; his character swears against him.

#### 546. LITTLE THINGS.

*Young.* Think nought a trifle, though it small appear;

Small sands the mountain, moments make the year,  
And trifles, life.

Take care of the little things, and great ones will care for themselves.

*Dr. Johnson* well says, "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is very rarely that an occasion is offered for doing a great deal at once. True greatness consists in being great in little things. Drops make up the ocean, and the greatest works are accomplished little by little. If we would do much good in the world, we must be willing to do good in little things — in little acts of benevolence, one after another, speaking a timely and good word here, giving a tract there, and setting a good example always. We must do the first good thing we can, and then the next, and so on, being "diligent in business, fervent in spirit, serving the Lord." This is the way to accomplish much in one's life time. It is this that fixes one's name among

the stars, or above them, to shine as the brightness of the sun forever and ever. [See 597, 951.]

## 547. LOGIC.

Who proves too much, proves nothing.

*Ed.* When an argument begins in mist, it ends in mud.

*Edwards, (Tryon).* Assertion is the logic of prejudice; argument, that of wisdom. [See 581, 783.]

## 548. LOGIC, SPURIOUS.

No-dog has two heads :

Every dog has one head more than no-dog :

Therefore, every dog is a Cerberus, having three heads.

*Ed.* The error of this plausible syllogism lies in a confusion or rather *stratagem of terms*. The very first term, *No-dog*, is equivocal, and may stand for *Not any dog*, (but this sense would spoil all the plausibility of the syllogism,) or it may be taken to denote a real mastiff, to represent the race of dogs. And though this latter sense of the term would render the first proposition truthless, if this fact happens to be overlooked, the second and third propositions will mislead. Therefore, *look out for stratagem in terms*, if you would not be misled by cunning logicians.

## 549. LOVE.

Hot love is soon cold.

Life without love — oh ! it would be

A world without a sun —

Cold as the snow-capp'd mountain — dark

As myriad nights, in one.

A barren scene, without one spot

Of green, amidst the waste,

Without one blossom of delight,

Of feeling, or of taste.

*Young.* Love is the loan for love.

Love conquers all.

He who hath no children, doth not know what love means.

Nothing can stand before the fire of true love.

*Secker.* A soul that loves much will work much.

They are the true and favorite disciples of Christ, not who know the most, but who love the most.

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An honest love is not afraid to frown.

*Peace Manual.* Show kindness to a dog, and he will return love for love. Show kindness to a lion, and you will melt the ferocity of his heart into an affection stronger than death. There is not a living sentient being, from the least to the largest, that is insensible to acts of kindness. If love should extend itself over the earth, it would become a garden of Eden.

*Ovid.* The way to be beloved, is to be lovely.

Truth and love are like light and heat. Of what use were light without warmth? It would shine only on eternal icebergs and lifeless deserts.

Love is the substance of life: those who love not, merely breathe.

Every man can love his friend, but none but the godly can love his enemy.

*Seneca.* If you wish to gain affection, bestow it.

Mutual love or fellowship is the crown of all our bliss. [See 368.]

#### 550. LOVE, DISINTERESTED.

He lov'd his friends with such a warmth of heart,  
So clear of int'rest, so devoid of art,

No words can paint it, but our tears may tell.

Disinterested love is the connecting ligament that makes a unit of a family, a brotherhood of a race, and a family of being.

*Confucius.* Charity is that rational and constant affection, which makes us sacrifice ourselves to the human race, as if we were united with it, so as to form one individual, partaking equally in its adversity and prosperity.

*Paul.* Charity suffereth long, and is kind; seeketh not her own, is not easily provoked, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things.

*James.* If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.

Against the superiority of another, there is no resource but love, or uniting interests. [See 69.]

#### 551. LOVE, SELFISH.

*Gill.* If we love God only for his goodness toward us, it is

loving ourselves more than him. *Ed.* And such love will turn into hatred, as soon as the Divine goodness towards us puts on the modification of holiness, or justice, or impartiality.

*John* 6: 26. Ye seek me — because ye did eat of the loaves.

#### 552. LOVE OF GOD.

Could we with ink the ocean fill,  
Were the whole earth of parchment made,  
Were every single stick a quill,  
Were every man a scribe by trade:  
To write the love of God to man,  
Would drain the ocean dry;  
Nor could the earth contain the scroll,  
Though stretch'd from sky to sky.

*John.* God is love.

#### 553. LOVE TO GOD.

*Spring.* There is no love to God without keeping his commandments, and no keeping his commandments, without love to God.

*Ed.* Love to God is the fountain of holy zeal.

*Ib.* Love to God is the essence of moral rectitude.

*Ib.* Love to God has more of the "nature and fitness of things" in it, than any other conceivable affection. It is a wonderful harmonizer.

#### 554. LOVELINESS.

*Em.* Loveliness arises from goodness, rather than greatness; and especially from that goodness which communicates and diffuses happiness. Kindness, tenderness, and compassion, are the distinguishing qualities of a Saviour, Deliverer, and Redeemer. And these amiable qualities, which Christ, as Mediator, most eminently displays, diffuse a peculiar and superlative loveliness over his whole character, and render him "the chiefest among ten thousand," and "altogether lovely."

*Ed.* Holiness, the most lovely thing that exists, is sadly unnoticed and unknown upon earth.

*Ib.* In proportion as the saints acquire loveliness, they will command esteem.

#### 555. LOWLINESS.

*Ed.* Lowliness is the highest and most lovely, when lowest.

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The lowly man, like a leaning tree, the more fruit, the more he bends.

#### LOWLINESS, MARVELLOUSLY EXALTED.

*Ed.* God takes men by surprise, and commonly selects the instruments of his marvellous works, from the class of men who are little in their own eyes. David, the inspired Psalmist, type of Christ, king of Israel, and father of Solomon, was taken from the obscure shepherds. Amos was taken from the herdmen of Tekoa, to bear the Divine messages. The apostles were selected from the fishermen of Galilee. Moses was an outcast infant, and called from a state of obscurity and banishment, to be the Jewish lawgiver and leader. Samuel was called from an obscure, but pious family, to be seer and ruler of Israel. The Son of God sprung not from Jewish nobility, but was the son of an obscure maiden, and trained in Nazareth. In reference to the vessels of mercy, an apostle says: "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise — *that no flesh should glory in his presence.*"

*It.* The vessels of mercy, in general, will be taken by surprise, when the astonishing treasures and honors of Heaven will be conferred upon them. "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" On the contrary, the proud vessels of wrath will be still more surprised, when they shall find themselves rejected, and placed under the feet of the meek and lowly, whom they had despised, hated, and persecuted. "Then shall they answer: "When saw we thee an hungered, or athirst, and did not minister unto thee?" The God of wonders proceeds marvellously, and surprises the created universe continually by his operations.

#### 556. LUXURY, VOLUPTUOUSNESS.

*Channing.* Were the labor and capital, now spent on the importation and manufacture of pernicious luxuries, to be employed in the intellectual, moral, and religious culture of the whole people, how immense would be the gain, in every respect, though for a short time material products were diminished. A

better age will look back with wonder and scorn on the misdirected industry of the present times.

Voluptuous pleasures bring tormenting pains.

Who dainties love, shall beggars prove.

*Henry.* The more we accommodate ourselves to plain things, and the less we indulge in those artificial delights which gratify pride and luxury, the nearer we approach to a state of innocence.

*Johnson.* Where necessity ends, curiosity begins; and no sooner are we supplied with everything that nature can demand, than we sit down to contrive artificial appetites.

Luxury is sometimes defended, as supporting labor; but labor is illy employed, that produces only luxuries.

The excesses of our youth are drafts upon our old age.

The cure of luxury is poverty.

A fat kitchen makes a lean will. [See 44, 383, 745.]

#### 557. LUXURY, EXEMPLIFIED.

*London Times.* To the Clergy. An incumbent would resign to one not under 46 years of age, a beautiful living, a perfect gem, one of the prettiest things in England, with an excellent new freestone-front house, facing a park, in the county of Somerset, productive garden, lawn, pleasure ground, wall fruit, coach-house, stabling for six horses, out-houses — no trouble as to income — duty easy, the whole worth £280 a year. *Terms.* Incoming incumbent to pay down £1900, to indemnify the present incumbent's outlay on the spot, and for his fixtures, and his old wine, worth £180; also, for live stock, including three cows, horses, and pony-carriage — piano-forte, by Stoddart, cost 85 guineas; hand-organ, by Flight, cost £38; plate and linen, and a few pictures.

"The Duke of Richmond's home-farm, at Greenwood, sixty miles from London, consists of twenty-three thousand acres, or over thirty-five square miles. The residence of the Duke is a perfect palace. One extensive hall is covered with yellow silk, and pictures in the richest and most costly tapestry. The dishes and plates upon the table are all of porcelain, silver, and gold. Twenty-five race-horses stand in the stable, each being

assigned to the care of a special groom. A grotto, near the house, the ladies spent six years in adorning. An aviary is supplied with almost every variety of rare and elegant birds. Large herds of cattle, sheep, and deer, are spread over the immense lawns.

"The Duke of Devonshire's place, at Chatsworth, is said to excel, in magnificence, any other in the kingdom. The income of the Duke is one million of dollars a year, and he is said to spend it all. In the grounds about the house, are kept four hundred head of cattle, and fourteen hundred deer. The kitchen garden contains twelve acres, and filled with almost every species of fruit and vegetables. A vast *arboretum*, connected with the establishment, is designed to contain a sample of every tree that grows. There is also a glass conservatory, three hundred and eighty-seven feet in length, one hundred and twelve in breadth, sixty-seven in height, covered by seventy-six thousand square feet of glass, and warmed by seven miles of pipe, conveying hot water. One plant was obtained from India, by a special messenger, and is valued at ten thousand dollars. One of the fountains, near the house, plays two hundred and seventy-six feet high, — said to be the highest jet in the world. Chatsworth contains thirty-five hundred acres; but the Duke owns ninety-six thousand acres in Derbyshire. Within, is one vast scene of painting, sculpture, mosaic work, carved wainscoting, and all the elegances and luxuries within the reach of almost boundless wealth and highly refined taste."

*Ed.* "And there was a certain beggar, named Lazarus." The contrast between the devotees to luxury, and the self-denying, persecuted, destitute friends and followers of Christ, will be inconceivably greater in the life to come, than in this. So the laws and customs of England allow their Dukes and Bishops to live, while their millions of paupers are crying for bread, perishing, or being sent to other nations to prevent it. But a day of retribution is hastening. [See 79 (Solomon).]

558. LYING.

Liars should have good memories.

*Aristotle*, having been asked, What a man could gain by



telling a falsehood, replied, "Not to be credited when he speaks the truth."

A fault once denied, is twice committed.

He who tells a lie, is insensible how great a task he undertakes, for he must tell twenty more to maintain that one.

*Ed.* Why is a lie like a locomotive? *Ans.* Because a train usually follows it.

*Thacker.* Those are the most dangerous lies, that come nearest the truth.

Show me a liar, and I'll show you a thief. *Ed.* Equally true, reversed, for vices, like sorrows, "Come not single spies, but in battalions."

*Blair.* Dissimulation in youth, is the forerunner of perfidy in old age.

*Ed.* Liars have long since settled a disputed question in theology, whether any of mankind are children of the evil One.

*Ib.* David said, in his haste, All men are liars. He could hardly have hit better, had he spoken with deliberation.

*Solomon.* He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

*Epænetus.* Liars are the authors of all the mischiefs that afflict mankind. *Ed.* True, for all mischief-makers are liars.

[See 95, 885.]

#### 559. MAGNANIMITY.

*Cowper.* A brave man knows no malice, but at once  
Forgets in peace the injuries of war,  
And gives his direst foe a friend's embrace.

*Ed.* David's magnanimity in sparing the life of Saul, amid his fiery persecution, was greater heroism than the destruction of the Giant of Gath.

#### 560. MALEVOLENCE, MALICE.

Avoid an angry man for a while, a malevolent one forever.  
There is as much malice in a wink, as in a word.

*Ed.* Of all malice, disinterested malice, (so to speak,) or doing evil apparently for its own sake, is the most unaccountable. [See 292, 418.]

## 561. MAN, MANKIND.

*L. Crain.* There is as much odds in folks as in any body.

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

*David.* Lord, what is man!

*Young.* How poor, how rich, how abject, how august,  
How complicate, how wonderful is man!  
An heir of glory! a frail child of dust!  
Helpless immortal! insect infinite!

*Cowper.* I sum up half mankind,  
And add two thirds of the remaining half,  
And find the total of their hopes and fears  
Dreams, empty dreams. The million flit as gay  
As if created only like the fly,  
That spreads his motley wings in th' eye of noon,  
To sport their season, and be seen no more.  
The rest are sober dreamers, grave and wise,  
And pregnant with discoveries new and rare.  
Some write a narrative of wars, and feats  
Of heroes little known; and call the rant  
A history: describe the man, of whom  
His own coëvals took but little note,  
And paint his person, character, and views,  
As they had known him from his mother's womb.  
They disentangle from the puzzled skein,  
In which obscurity has wrapp'd them up,  
The threads of politic and shrewd design,  
That ran through all his purposes, and charge  
His mind with meanings that he never had,  
Or, having kept conceal'd. Some drill and bore  
The solid earth, and from the strata there  
Extract a register, by which we learn,  
That he who made it and reveal'd its date  
To Moses, was mistaken in its age.

Some, more acute, and more industrious still,  
 Contrive creation ; travel nature up  
 To the sharp peak of her sublimest height,  
 And tell us whence the stars ; why some are fix'd,  
 And planetary some ; what gave them first  
 Rotation, from what fountain flow'd their light.  
 Great contest follows, and much learned dust  
 Involves the combatants ; each claiming truth,  
 And truth disclaiming both. And thus they spend  
 The little wick of life's poor shallow lamp  
 In playing tricks with nature, giving laws  
 To distant worlds, and trifling in their own.

*Ed.* No terrestrial painter could construct a picture with sufficient variety, to express all the differences of mankind, much less the shades of difference in intellectual, moral, and sensitive character. The Supreme Architect, without doubt, forms every rational creature after a distinct model, and each one has something peculiar to himself, which differences will be more and more palpable, as duration rolls onward. Neither David nor Solomon have yet comprehended a fraction of the import of the inspired saying, "O Lord, *how manifold are thy works ! in wisdom* hast thou made them all : the earth is full of thy riches." [See 539, 631.]

## 562. MANNER, MANNERS.

Mankind hate vulgarity more than vice.

A man without ceremony has need of great merit.

*Hunter.* Good manners are a part of good morals ; and it is as much your duty as your interest, to practise both.

*Middleton.* Manner is something with every-body, and every thing with some.

A man's manners decide his fortune.

Kind and courteous words cost nothing, and secure much.

Be neither affected, nor embarrassed, nor absent, in society.

*Cowper.* He that negotiates between God and man,

As God's ambassador, the grand concerns  
 Of judgment and of mercy, should beware  
 Of lightness in his speech. 'Tis pitiful

To court a grin, when you should woo a soul;  
 To break a jest, when pity would inspire  
 Pathetic exhortation; and t' address  
 The skittish fancy with facetious tales,  
 When sent with God's commission to the heart!

Advice and reprehension require the utmost delicacy; and painful truths should be delivered in the softest terms, and expressed no farther than is necessary to produce their due effect. A courteous man will mix what is conciliating with what is offensive; praise, with censure; and deference, with respect; so far as these can be done in consistence with probity and honor. For the mind revolts against all censorian power, which displays pride or pleasure in finding fault; and is wounded by the bare suspicion of such disgraceful tyranny. But advice, divested of the harshness, and yet retaining the honest warmth of truth, "is like honey put around the brim of a vessel full of wormwood."

Firmness of character should be blended with suavity of manners.

Good manners are the blossoms of good sense and good feeling.

Generosity of manner often covers a niggardly heart.

Mend your manners, and that will mend your fortune.

*Ed.* In order to appear *somehow*, stand firmly *somewhere*.

*Ab.* Good manners among *strangers*, are pretty sure to gain respect. Where you are *known*, this depends partly upon something else.

*Edwards.* Be like a lion to men's consciences, like a lamb to their persons. This will make a naked breast for the arrow.

*Nettleton.* If the wicked will oppose, it becomes us to be careful and not furnish them with successful weapons. When the preacher has lost the wisdom of the serpent, and the harmlessness of the dove, the sooner he quits the field the better. The fact that the unrenewed heart is opposed to God and the Gospel, has by some been assigned as a reason for stirring up all its opposition. Aside from the simple exhibition of Divine truth, Paul adopted a method directly the opposite. (See 1 Cor.

9 : 19-22. 10 : 32, 33, and 2 Tim. 2 : 24-26.) [See 704, 826, 830.]

## 563. MANUFACTURES.

*Ed.* Much of our merchandize was made to *sell*, not to wear.

*Ib.* There is a very calamitous system of deception and imposition in the customs of our manufacturers, that has become too strong a monopoly for honest, individual enterprise to overcome, and therefore seems to call for the interference of government, where it can be reached. Since "there is no trade where there is no trust, and no trust where there is no truth and honesty," national prosperity demands legal restraints against the crying deception and imposition in our customs of manufacture, in every way the civil arm can properly reach the evil, either directly or indirectly. A cheat in manufacture is often five or ten times more injury to the consumer than advantage to the manufacturer, and therefore should be made a penal offence, as far as possible. Legislative enactments should protect public interests, and punish public offences against those interests.

## 564. MARRIAGE, MATRIMONY.

*Hughes.* Themistocles, the great Athenian general, being asked whether he would rather choose to marry his daughter to an indigent man of merit, or to a worthless man of estate, replied, that he should prefer a man without an estate to an estate without a man.

Marriage is requisite for man's social perfection.

He that hath a prudent wife, hath a guardian angel at his side ; but he who hath a proud wife, hath a destroying angel at his elbow.

Choose a wife as you choose a knife : Look to her *temper*.

*Giles.* There is no earthly happiness exceeding that of a reciprocal satisfaction in a conjugal state.

He who marries a widow and three children, may find four thieves.

If you would know a bad husband, look at the countenance of his wife.

*Dwight.* The marriage institution keeps the moral world in

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being, and secures it from an untimely dissolution. Without it, natural affection and amiableness would not exist, domestic education would become extinct, industry and economy be unknown, and man would be left to the precarious existence of the savage. But for this institution, learning and refinement would expire, government sink into the gulf of anarchy, and religion, hunted from earth, would hasten back to her native heavens. Man, stripped of all that is respectable and amiable, would prowl in solitudes and deserts, to satisfy his rage and hunger.

Marriage, with peace, is a paradise; with strife, a purgatory.

A happy marriage, good house-keeping; a bad one, misery, and the husband from home.

He that would gather the sweet blossoms of matrimony, must wed in the spring of life, and not wait until the blast of winter has wasted the bud of sympathy, or withered the bough that bears it.

A faint heart never won a fair lady.

Better is a portion *in* a wife, than *with* one.

A wife, worthy of him, is the prettiest flower a man can wear next his heart.

*Ed.* A person's character is but half formed, till after wedlock.

*It.* In choosing a companion, a nurse, and a school-teacher, have an eye to the *breed*. Early habits cling.

*It.* Matches too commonly spring from sudden fancy, mere animal affection, or desire for money, rather than from deliberate choice of a suitable companion. In nothing do mankind more frequently play the fool. If they would be guided by mutual affection, mature acquaintance, and sober reason and conscience, matrimonial connections would make *marriages*, and marriages would create strong and permanent natural affection and domestic happiness, which are not merchantable commodities, nor to be weighed in the balances with silver and gold.

*It.* No class of persons make such bad matrimonial connections for their calling, as the professed ministers of the gospel of Christ.

*It.* Marriage, that is congruous and sincere, is the palladium

of honor and happiness. But marriage with antipodes, hatred and strife, is stereotyped misery.

*Ib.* Never marry without love, nor love where you cannot esteem.

*Ib.* Who marries for wealth, thinks nothing of the relation.

## 565. MARTYRS.

The blood of the martyrs is the seed of the church.

*Cowper.* They liv'd unknown,

Till persecution dragg'd them into fame,  
And chas'd them up to heaven. Their ashes flew  
— No marble tells us whither. With their names  
No bard embalms and sanctifies his song:  
And history, so warm on meaner themes,  
Is cold on this.

Not the pain, but the cause, makes the martyr. [See 189, 688.]

## 566. MARVELS, MARVELLOUS.

*Ed.* It is marvellous that a life of piety and faithfulness should ever be a life of trial — it is more marvellous that a life of sin and oppression should ever be a life of prosperity — it is most marvellous, that the rewards of either in another world will be eternal.

*Ib.* The most marvellous object conceivable, is God's chief end in creation and redemption, and the most astonishing thing upon earth is the fact that so many rational and talented minds overlook, or utterly mistake it, and lose the matchless intellectual delight of contemplating it, and the cordial delight of embracing it in fellowship with him.

## 567. MATERNAL.

*Ed.* The greatest misfortune upon earth, is never to have, or early to lose, a good mother.

*Ib.* If you wish for accomplished, agreeable, virtuous, and promising sons, keep them as much under correct and intelligent female influence as practicable, during the morning of life.

## 568. MATHEMATICAL DEVOTION.

*Pres. Webber*, formerly of Harvard college, is said to have been as fond of mathematics, as his wife was of romance and elegant composition. The former admired demonstration; the

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latter, elegant composition. Mrs. W. having got a new romance, in very enchanting dress, expressed her admiration of it, and urged her husband to read it, which he declined. At length she persuaded him to hear her read one page of it, after which she inquired, in a high state of emotion: "Do n't you admire it?" The Pres. coolly replied: "*What's the argument?*"

*Ed.* Devotion to mathematics, and devotion to religious duties, are said to have a practical interference. Some, however, make an idol of other studies.

#### 569. MEANNESS, LITTLENESS.

The more you court a mean man, the statelier he grows.

*Ed.* Meanness — to borrow, and not lend or return; to buy, and not pay; to receive, and not give; to steal from the poor and the generous; and to rob and oppress the weak and helpless. If any deserve to be called *scoundrels*, it must be such, and kindred spirits.

Anger, Envy, Pride, and Vanity, are natives of little minds.

*Cowper.* To dally much with subjects mean and low,

Proves that the mind is weak, or makes it so.

*Ed.* When persons are little by nature, little by education, little in principle, and little by practice, there is little hope in their case.

#### 570. MEANS OF GRACE.

*Spring.* The means of grace enlighten the understanding, impress the conscience, illustrate the obduracy of the heart, evince the sovereignty of Divine grace, and thus, by bringing God to the view of men, they prepare the way for his grace to be illustriously triumphant.

*Ed.* The means of grace are the truths best adapted to enlighten, convince, and convert men to the disinterested spirit and Gospel of Christ, and lead them to hate selfishness, and turn from sin. They are a contrast to the means of destruction, which beget hope, without producing light, conviction, and the death which Paul died, just before regeneration.

#### 571. MECHANISM, MECHANICAL POWERS.

*Steam.* Strange there should slumber in yon tranquil pond, a power so tremendous, and yet so manageable as to be success-



fully applied to locomotion, commerce, manufacture, and other human services.

*Ed. Electricity.* Still stranger there should slumber in the more quiet earth, a power so energetic, as to carry thoughts, with lightning speed, over kingdoms, when aided by human art, instead of merely darting fire through contiguous clouds, and trees, and houses.

*Ib.* When we consider what God has done for his children, in mechanical discoveries, during half a century, since they began a few tiny enterprises to enlighten and reform the earth, what may we not hope, in reference to future mechanical discoveries and arts, when they shall make and hold conquest of the whole earth, under the Captain of their salvation, during the millennium? The thistly, thorny curse, may yet be entirely removed, by the progress of the arts, and the earth be brought under subjection to man, and requite a moderate and beneficial toil, with her original profusion.

#### 572. MEDDLERS, MEDDLING.

If you would destroy your own repose, disturb that of your neighbor.

*Ed.* To meddle with another's privileges and prerogatives, is vexatious; to meddle with his interest, is injurious; to meddle with his good name, unites and aggravates both evils; but to meddle with his dangerous and injurious faults and vices, in a scriptural way, not suffering sin upon him, is a very rare and commendable meddling. [See 93.]

#### 573. MEDICAL.

The art of the physician consists, in a great measure, in exciting hope, and other friendly passions and feelings.

Physic, the substitute for temperance and exercise.

*Em.* Men have different criteria by which to judge of a physician. I have five: 1. good common sense; 2. a power and disposition to discriminate; 3. previous opportunities for professional study; 4. a habit of reflecting on his daily practice, and systematizing his conclusions; 5. right moral feelings.

#### 574. MEDIOCRITY, OR THE GOLDEN MEAN.

Persevering mediocrity is much more reputable and useful than talented inconstancy.

*Horace.* He that holds fast the golden mean,  
And lives contentedly between  
The little and the great,  
Feels not the wants that pinch the poor,  
Nor plagues that haunt the rich man's door,  
Imbitt'ring all his state.  
The tallest pines feel most the pow'r  
Of wintry blast; the loftiest tow'r  
Comes heaviest to the ground :  
The bolts that spare the mountain's side,  
His cloud-capt eminence divide,  
And spread the ruin round.

*Lemuel.* Give me neither poverty nor riches. [See 165.]  
575. MEDITATION.

*Ed.* Consecrate to God the first of your daily thoughts and affections, if you would obtain a habit of devout meditation.

*Is.* Meditation is the nurse of thought, and thought the material for meditation.

*Is.* If a reader does not devote considerable time to meditation and solid thinking, he will be *rattle-brained*.

Meditation is the soul's perspective glass. [See 160, 791.]

576. MEEKNESS, MILDNESS.

The spirit of truth dwelleth in meekness.

When we can do nothing else, we can bear annoying and vexatious events meekly, patiently, and prayerfully, which is more than taking a city.

*Ed.* The meek have a sure promise of more than princely possessions. Mat. 5 : 5.

*Spring.* Denounced as an impostor, stigmatized as an enemy of Cæsar and a conspirator against the government, ridiculed as a wine-bibber and friend of publicans and sinners, charged with being a madman and possessed of the devil, seized by the hands of violence, convicted by perjured witnesses, scoffed at, spit upon, buffeted, scourged, and nailed to the bloody tree, Christ betrayed not one complaining or angry thought. [See 356.]

577. MEMORY.

Memory is the storehouse of the understanding. By memory

we live over our past lives. By anticipation we outlive. By experience we simply live.

It is better to exercise the judgment, than to overload the memory.

Mankind often complain of memories; yet how seldom do they forget even the slightest circumstance of a real or supposed injury.

*Em.* A particular memory, which retains the minute circumstances of things, and phraseology of ideas, is a bad thing.

*Pope.* Thus in the soul, where memory prevails,

The solid power of understanding fails.

Some persons have memories instead of minds.

Men will own a poor memory, but not a poor judgment, or a base heart.

Remembrance of wrong leads to remorse, and remorse is a precursor of retribution. *Ed.* Hence the occasion for the Divine complaint against transgressors, "They consider not in their hearts, that I remember all their wickedness."

*Ed.* A good memory is the creature of proper attention, and of impartial and benevolent affection. For the want of the former, mankind forget their own things; without the latter, they will forget those of others.

*Ib.* Memory becomes tenacious by proper exercise, as the body increases in strength.

*Ib.* Memory is the mind's treasury, but it is often filled up with counterfeit coin, to its injury.

#### 578. MENTAL EFFORTS.

*Ed.* Beware of excessive and protracted mental jading. Let the body take its turn in labor, and, above all, be cheerful and joyful, always having something in mind, sufficiently elevated to make you so.

*Ib.* Sorrow of heart, that is not godly sorrow, and vexation of spirit, especially when accompanied with despondency and melancholy, are destructive frictions in the machine of human life, vastly more so than cheerful thought, and devout meditation, though somewhat intense.

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## 579. MERRIMENT, VAIN AMUSEMENT.

*Young.* Who wants amusement in the flame of battle?

Is it not treason to the soul immortal,

Her foes in arms, eternity the prize?

O the dark days of vanity! while here,

How tasteless! and how terrible, when gone!

Gone? they ne'er go; when past, they haunt us still.

*Ed.* Much time and thought have been expended upon the inquiry, how far is amusement justifiable? A previous question demands consideration. ~~Is~~ Is there nothing beside amusement, required by God and conscience, that will be more useful, and will yield more health and true happiness?

*It.* There is a momentous question before the minds of all unregenerate persons, which should banish all levity and merriment from their minds. It is most unreasonable, absurd, and reckless, for any person to frolic a single moment, while the tremendous question is pending, *whether he is to inherit all good, or all evil.*

*Em.* Diversions, properly so called, have no foundation, either in reason or religion. They are the offspring of a corrupt heart, and nourished by vicious examples. God requires duties, and nothing but duties. And the duties which he requires are so various, and so well adapted to our present state, that in performing them, we may find all the relaxation of body and mind, which either can ever require.

*It.* Many diversions wear an innocent appearance, though they really murder time, and unfit the heart for the duties of devotion. All diversions, whether more mean or more manly, are "the grapes of Sodom," and "the clusters of Gomorrah;" and though they are sweet to the taste, yet they are bitter to the conscience, and injurious to the soul.

*It.* If it be right to teach youth, that their hearts are totally depraved; that they live in an evil and dangerous world; that they are already under a sentence of condemnation, and the wrath of God abideth upon them; that they are exposed every day to sickness and death; that death will close their proba-

tionary state, and that after death is the judgment; can it be right to provide superb theatres, and elegant ballrooms, at a great expense, for their entertainment and vain amusement? All parents know, that if one of these things is right, the other must be wrong. And I presume no parents can be found, who do both.

*Ib.* No blank in time or in duty, God ever made or meant. The young live in God's time, and in God's world, which he allows them to use, but not abuse. [See 520, 531, 731.]

## 580. MERIT.

Among the base, merit begets envy: among the noble, emulation.

Real merit both shuns and deserves applause.

*Pope.* Worth makes the man; and want of it, the fellow.

*Ed. Merits of Christ*—his praise-worthiness for his goodness, loveliness, and extensive labors in the work of creation and redemption. This large stock of merit gave efficacy to his atonement for sin, which made it possible for God to be just, and yet the justifier of true believers.

Merit is like a river; the deeper it is, the less noise it makes.

## 581. METAPHYSICS, METAPHYSICAL.

*Thompson, O.* It has not been uncommon for those who have found themselves foiled by close and cogent reasoning, to raise the cry of *metaphysics*, to the no small terror of many, who know not the meaning of the word. All the properties of spirits, all the laws by which they are governed, and all the changes which they undergo and relations which they sustain to each other, belong to the science of metaphysics. There is no other science so comprehensive. It comprehends every truth relating to the being, perfection, character, and designs of God, and to the nature, faculties, operations, relations, and duties of the human soul.

*Edwards.* We have no strict demonstration of anything, excepting mathematical truths, but by metaphysics. We can have no proof that is properly demonstrative, of any one position, relating to the being and nature of God, his creation of the world,

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the dependence of all things on him, the nature of bodies and spirits, the nature of our own souls, or any of the great truths of morality and natural religion, but what is metaphysical.

*Theol. Mag.* Awake, ye sons of carelessness, to inquiry. If your adversary be ignorant, instruct him. If he reason erringly, detect his fallacies. But against ingenuity which you cannot equal, or demonstration which you cannot disprove, do not, if you would respect yourselves, cry out *metaphysics!*

*Beecher, H. W.* Metaphysicians are whetstones, on which to sharpen dull intellects. [See 547, 783.]

## 582. METHOD.

Despatch is the life of business, and method the soul of despatch.

*H. Moore.* Method is the hinge of business, and there is no method without order and punctuality.

*Ed.* Preachers and teachers of science, wanting in method, resemble the blind man, partially restored by our Saviour to sight, who "saw men as trees, walking."

*Is.* Method is the mechanism of genius.

The easy and expeditious performance of work, of whatever kind, depends on doing it right. Method facilitates every kind of business, and, by making it easy, makes it agreeable. Whether we pursue mathematical or classical studies, unless we read and study methodically, we accumulate a confused assemblage of ideas, which can scarcely be called knowledge. Many persons have spent much time in reading to little purpose, because they have read without method and reflection. Such readers soon forget, and blame the weakness of their memory, or ascribe it to their multiform avocations. But if a person studies a subject methodically; if he contemplates it in all possible points of light, and considers it with its combinations, connections, and dependences, he acquires such a knowledge of it as no ordinary events can obliterate.

## 583. MILLENNIUM.

*Cowper.* The groans of Nature in this nether world,  
Which Heav'n has heard for ages, have an end.  
Foretold by prophets, and by poets sung,  
Whose fire was kindled at the prophet's lamp;

The time of rest, the promis'd Sabbath, comes.  
 Six thousand years of sorrow have well nigh  
 Fulfill'd their tardy and disastrous course  
 Over a sinful world ; and what remains  
 Of this tempestuous state of human things,  
 Is merely as the working of a sea  
 Before a calm that rocks itself to rest ;  
 For He, whose car the winds are, and the clouds  
 The dust that waits upon his sultry march,  
 When sin hath mov'd him, and his wrath is hot,  
 Shall visit Earth in mercy ; shall descend  
 Propitious in his chariot pav'd with love ;  
 And what his storms have blasted and defac'd  
 For man's revolt, shall with a smile repair.

O, scenes surpassing fable, and yet true,  
 Scenes of accomplish'd bliss ! which who can see,  
 Though but in distant prospect, and not feel  
 His soul refresh'd with foretaste of the joy ?  
 Rivers of gladness water all the earth,  
 And clothe all climes with beauty ; the reproach  
 Of barrenness is past. The fruitful field  
 Laughs with abundance ; and the land, once lean,  
 Or fertile only in its own disgrace,  
 Exults to see its thistly curse repeal'd.  
 The various seasons woven into one,  
 And that one season an eternal spring,  
 The garden fears no blight, and needs no fence,  
 For there is none to covet — all are full.  
 The lion, and the libbard, and the bear,  
 Graze with the fearless flocks ; all bask at noon  
 Together, or all gambol in the shade  
 Of the same grove, and drink one common stream.  
 Antipathies are none. No foe to man  
 Lurks in the serpent now : the mother sees,  
 And smiles to see, her infant's playful hand  
 Stretch'd forth to dally with the crested worm,

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To stroke his azure neck, or to receive  
 The lambent homage of his arrowy tongue.  
 All creatures worship man, and all mankind  
 One Lord, one Father. Error has no place;  
 That creeping pestilence is driv'n away;  
 The breath of Heav'n has chas'd it. In the heart  
 No passion touches a discordant string,  
 But all is harmony and love. Disease  
 Is not: the pure and uncontaminate blood  
 Holds its due course, nor fears the frost of age.  
 One song employs all nations; and all cry,  
 "Worthy the Lamb, for he was slain for us!"  
 The dwellers in the vales and on the rocks  
 Shout to each other, and the mountain tops  
 From distant mountains catch the flying joy,  
 Till, nation after nation taught the strain,  
 Earth rolls the rapturous hosanna round.

Come then, and, added to thy many crowns,  
 Receive yet one, the crown of all the Earth,  
 Thou who alone art worthy! It was thine  
 By ancient covenant, ere Nature's birth;  
 And thou hast made it thine by purchase since,  
 And overpaid its value with thy blood.  
 Thy saints proclaim thee king; and in their hearts  
 Thy title is engraven with a pen  
 Dipp'd in the fountain of eternal love.  
 Thy saints proclaim thee king; and thy delay  
 Gives courage to their foes, who, could they see  
 The dawn of thy last advent, long desir'd,  
 Would creep into the bowels of the hills,  
 And flee for safety to the falling rocks.

*Em.* There is reason to expect that the Gospel will sooner  
 or later spread over all the earth, remove all tyranny and op-  
 pression, idolatry and delusions, and every species of vice and  
 immorality, and cause this dark and depraved world to become  
 holy, peaceful and happy. And is not this as much to be de-



sired, as expected? And if to be desired and expected, is it not to be prayed for? Christ has taught all his disciples to pray for it daily, by sincerely praying to his Father, "Thy kingdom come, thy will be done on earth as it is in heaven." But what will expectations, desires, and prayers do, without correspondent exertions?

*Hopkins.* A great part of the productions of the earth, which are for the comfort and convenience of man, are now wasted, and worse than lost. In the days of the millennium it will not be necessary for any men or women to spend all, or the greatest part of their time in labor, in order to procure a living, and enjoy all the comforts and desirable conveniences of life. It will not be necessary for each one, to labor more than two or three hours in a day, — not more than will conduce to the health and vigor of the body. And the rest of their time they will be disposed to spend in reading and conversation, and in all those exercises which are necessary and proper, in order to improve their minds, and make progress in knowledge.

#### 584. MILLENNIUM, ITS DESIGN.

*Ed.* Perhaps no past events were foretold with more clearness, than a future triumph of truth and righteousness for at least a thousand years, upon this earth. God will accomplish some very important ends by this astonishing dispensation. He will demonstrate the value of holiness, and the expediency of universal righteousness, by illustrating their tendency to promote the most valuable happiness. He will show the happy tendency and effects of the plain and faithful exhibition of every truth and duty revealed in his word. He will make it appear that the Spirit of the Lord is not straitened in his power or ability to awaken, convince, convert and sanctify mankind, consistently with their freedom and accountableness, and with the maintenance of his moral government over them. He will show, that "godliness is profitable unto all things," and piety and self-denial, — in all their claims, — are not grievous and burdensome. He will demonstrate the wisdom, utility and importance of the positive institutions of religion, which he has ordained. He will put all errors into practical confusion and

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 dom, and glorify it beyond all our conceptions.

#### 585. MILLENNIUM, HOW INTRODUCED.

*Chalmers.* The next coming of Christ, — whether in person or not, I forbear to say, — will be a coming, not to the final judgment, but to precede and usher in the millennium. I utterly despair of the universal prevalence of Christianity, as the result of a pacific missionary process under the guidance of human wisdom and principle. But without slacking in the least our obligation [efforts] to help forward this great cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures.

*Em.* The common notions respecting the introduction of the millennium, do not accord with the prophecies of Scripture. The millennium will be brought about by the sword.

*B.* God will be morally obliged to employ his Almighty power and awful vengeance in binding Satan and subduing his zealous and combined subjects. He must 'overturn, and overturn, and overturn' kings and kingdoms, and shake all the inhabitants of the earth, in order to break the civil and religious fetters of the captives of Satan, and deliver them from their cruel, but chosen bondage. In these great and terrible revolutions and convulsions, the meek and harmless followers of Christ will undoubtedly have to suffer many great and distressing calamities. But when Christ, with his great and strong sword, shall punish Leviathan, that crooked serpent, which has crept into his vineyard, even then he says, "I the Lord do keep it, I will water it every moment; lest any hurt it, I will keep it night and day."

*B.* Perhaps greater evils are yet to fall upon Zion, than have ever fallen upon it. If we look into the Revelation by John, we shall there find predictions, which threaten tremendous evils upon the Christian world. It is to be expected, that the last opposition to Zion will be the greatest: — and the aspects of Providence coincide with the predictions of Scripture.

*Spring.* The representations given of the millennium in the

Apocalypse are preceded by the representations of most exemplary and fearful judgments inflicted upon wicked men, and upon the powers of antichrist in every form. \* \* How long before the seventh and last phial will begin to be poured out, we are not warranted in determining, any farther than to say that this last series of judgments is yet to visit the earth. There is little doubt that the spirit of wickedness is yet to become rampant, in all its forms of arbitrary power, vile hypocrisy, giddy worldliness, bold infidelity, and filthy crime. Nor is there any doubt that they will combine their counsels and their power against 'he Son of God and his struggling church, and that in this last battle, which is to precede the millennium, the kingdom of darkness will be made to tremble

From turret to foundation stone.

These judgments upon antichristian nations will neither be few nor light. Revolution will succeed revolution both in the political and moral world; convulsion will come upon the back of convulsion; and God will pour upon the nations "his indignation, even all his fierce anger." (Vide *Glory of Christ*, vol. 2, pp. 152, 3.)

*Ed.* The declensions at the close of the patriarchal and Christian dispensations may be typical of the predicted and alarming declensions at the winding-up of Satan's career, before the Millennium, who has or will "come down with great wrath, knowing that he hath but a short time." The success of Christianity during the nineteenth and twentieth centuries will be sufficient to give the world a general warning before the "battle of that great day of God Almighty." The Jews will return to Palestine, and their national unity be restored as it was. God has much for them to do, in the introduction of the Millennium. The chief scene in the battle of the great day, will be in Palestine. Papal Babylon is now losing its power and influence; for the nations that united in giving their kingdoms to the Beast, and have experienced her oppressions, are gradually awaking to her manifold impositions, and have begun to "hate the whore and make her desolate." The lingering remnants of this master device of the adversary will go into perdition during the battle

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of the great day. The Beast that is yet to slay the faithful witnesses for God and his truth, and take the lead in the falling away before the Millennium, is to "rise out of the bottomless pit," and will probably assume the form of bold, scoffing, and open infidelity. The popular evangelists and evangelism that will carry the Bible and a general idea of the Gospel throughout the earth, to give it the predicted warning, will perhaps become less and less orthodox and evangelical, and more and more lax, skeptical, and unbelieving, forming a protestant catholicism, that will aid, directly or indirectly, in the slaying of the true witnesses. This view of things accords with the plain and abundant predictions of Scripture. Vide Scott's Commentary on the Slaying of the Witnesses; Ethan Smith's "Key to the Revelation;" Hopkins on the Millennium; Spring's Glory of Christ, vol. 2, chap. 16; Weeks on the Introduction of the Millennium, U. C. Rep. vols. 4 and 5; and Scripture Manual, under Christ's Kingdom, Jews, and Millennium. So things are now evidently tending, and moving with astonishing rapidity. [See 77, 211, 468, 752, 875.]

## 586. MIND, MINDS.

A mind with much sail, requires much ballast.

Many persons live tolerably well, like their dog and cat, and compare well in other respects, — *the care they take of their minds.*

Little men with little minds, are great dwarfs.

The mind's the standard of the man.

Intelligence, capacity; and goodness, are the most valuable articles in a man's intellectual inventory.

The mind's strength and character depends upon the aliment it feeds upon. [See 485, 922.]

## 587. MINISTRY OF THE WORD.

*Newton.* The Christian ministry is the worst of all trades, but the best of all professions.

*Em.* We ought to judge of preachers, not only from what they do say, but from what they do not say.

*Colton.* In pulpit eloquence, the grand difficulty lies here:

to give the subject all the dignity it deserves, without attaching any importance to ourselves.

*Cecil.* It requires as much reflection and wisdom to know what is *not* to be put into a sermon, as what *is*.

*Ib.* If a minister takes *one* step into the world, his hearers will take *two*.

*Ib.* A minister is to be "in season and out of season," and therefore *everywhere* a minister.

When clergymen err, it is like the town-clock going wrong, which misleads a multitude.

*Whelpy.* It is with clergymen as with all other men : some of them are very good men, and some are *quite the other way*.

*Ed.* As runs the adage, "Some men are wise, and some are *other-wise*."

*Ed.* When people drive away faithful ministers, the Lord will provide for them. When they run away from their people, he leaves them to provide for themselves.

*Luther.* Three things make a divine — prayer, meditation, and trials. *Ed.* These make a *Christian*. A Christian minister needs three more — *talent, application, and acquisitions*.

*Ib.* He must be of a high and great spirit, that undertakes to serve the people in body and soul; for he must suffer the utmost danger and unthankfulness.

*Wms., T.* A clerical philosopher once said, "there are three kinds of lightning, flash, zigzag, and slant. But neither flash nor zigzag ever does any execution; it is only slant that strikes." Just so, there are three kinds of preaching, flash, zigzag, and slant. The ecclesiastical lightning of New England, originally, was slant, almost without exception. The zigzag and flash, however, have frequently made their appearance. The dealers in zigzag claim all the showers: and some of them say they can produce showers whenever they please. Nor can it be denied that they often have high winds and violent tempests. They have clouds in abundance, and great sounds of rain. But it is questioned whether they make the earth more fruitful. However this may be, it is believed that the people of New England very generally have lost either the faculty or the disposition to

distinguish between the zigzag and the slant. And there are many persons who say, that lightning is lightning, thunder is thunder, and rain is rain; and they wonder that any should ever dispute and contend about such things.

*It.* A preacher can never be exhausted in subjects for discourse, who, after the example of Emmons, takes a single point to illustrate in each discourse.

*Fuller.* It was said of one who preached very well, and lived very ill, "that when he was out of the pulpit, it was pity he should ever go into it: and when he was in the pulpit, it was pity he should ever come out of it."

*Secker.* How shall the blind see, when the seers are blind? Some clergymen are like a finger-post, that points you the right way — without walking in it.

#### 588. MINISTERIAL OFFICE.

*Ed.* This office, founded in the general need of theological instruction and moral impression, is rendered still more imperative by the universal depravity of mankind. They need such an example before them of piety, righteousness, knowledge, and dignity, as the clerical office is suited to create. They need an expounder of the sacred oracles, who can command his time to acquire and impart theological knowledge, and carry forward the science. They need a competent watchman, to guard them from dangerous errors, companions, and vices; a faithful re-prover, to correct their faults, and restrain them from wickedness; an able lecturer, to bring the aid of moral and religious motives to the support of law and order; and a living herald, often to remind them of the vanity of the world, the shortness and uncertainty of life, and the importance of making a good preparation for the life to come. No other office has such demands upon it, as the clerical office. No other has such temptations to unfaithfulness; for its support is drawn from the donations of those whom it is appointed to reprove for all manner of errors, faults, and vices. If faithful, no other servants have a stronger claim upon men for sympathy and support; if unfaithful, none have such reason to expect the frowns of Heaven, and the ultimate execration of earth and hell.

*Em.* The ministerial office, faithfully discharged, affords the best advantages to attain all that is worthy to be desired in the present life. It gives ministers a peculiar opportunity of acquiring the largest portion of Divine knowledge. Studious and pious divines enter the widest field for mental improvement. They move in a higher sphere than mathematicians, astronomers, or natural and moral philosophers. These study the science of *means*, but divines soar to a higher region, and study the science of *moral ends*, which is the highest science in nature. Besides, pious ministers enjoy the best opportunity of increasing their holiness, as well as knowledge. Divine truth has a direct tendency to nourish and strengthen every holy and benevolent affection. This office also affords the opportunity of doing the greatest good that can be done by created agents.

#### 589. MINISTRY, ITS OBJECT.

*Cecil.* The grand aim of the minister must be the exhibition of gospel truth.

*Em.* Ministers ought to make it their great object, in preaching, to unfold the character and perfections of the Deity. This is the object which lies nearest the heart of God, and which he uniformly and constantly pursues in all his conduct. He made the heavens and the earth, that they might discover his nature and declare his glory. He governs all events, in the course of his providence, to make the inhabitants of the world know that he is God. In a word, he concerted the astonishing scheme of our redemption, through the sufferings and death of his Son, that the perfections of his nature might be unfolded before all the intelligent creation. The most instructive, practical, and profitable preaching, is that which most clearly and fully displays the Divine character. And it is easy to perceive that this must of necessity be the case; for there is not one valuable and important end to be answered by preaching, but what the exhibition of God's character is directly suited to answer.

All religious errors and delusions originate from some false notions of God; and therefore a clear exhibition of the Divine character will destroy the hopes of those who are placing their expectations of Divine favor upon any false and sandy founda-

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tion. Let the Divine character be properly exhibited, and the nature, necessity, and sufficiency of the atonement of Christ will appear, and the whole Gospel scheme be unfolded. Let the Divine character be properly exhibited, and the human heart will be disclosed; for the bare view of the Divine character, is instead of all other arguments to convince sinners that their hearts are enmity against God. Let the Divine character be opened, and the best motives to repentance will be exhibited.

All obligations to religious duties originate from the excellency and perfection of the Divine Being, and therefore the clear exhibition of his character is best suited to lead men to the practice of religion. If, therefore, ministers of the Gospel wish to glorify God; if they wish to enlighten and convert sinners; if they wish to edify and comfort believers; if they wish to suppress dangerous errors, if they wish to check the progress of infidelity, and promote the great interest of the Redeemer's kingdom, let them declare the whole counsel of God, and unfold, as clearly and fully as possible, the great scheme of redemption.

In a word, if ministers wish to set every creature and every object in its truest, noblest, and most important light; if they wish to form their people for the service and enjoyment of God in this world, and that which is to come; let them make it their main object in their preaching, to unfold, in the clearest manner possible, the character and perfections of the incomprehensible, glorious, and blessed God.

#### 590. MINISTRY DEMANDS SEVERE LABOR.

*Em.* It is very easy to preach, but very hard to preach well. No other profession demands half so much mental labor as the clerical profession.

*Hall.* The demands of such congregations as expect three sermons on the Lord's day, are preposterously unreasonable, as has been made apparent in too many instances. They make a demand which no man can adequately meet. *Hurried* and frequent preaching upon the affecting and all-important doctrines of salvation, seriously injures and impoverishes the mind,



exhausts the power of feeling, dries up the dew of a man's sensibility, and leaves the soul to chill in the coldness of apathy.

*Cecil.* Knowledge and truth are to be the constant aim of the young minister. Let him be everywhere and always a listener.

*Ed.* Others labor for the body; ministers, if faithful, labor for both soul and body.

#### 591. MINISTRY DEMANDS WATCHFULNESS.

*Em.* The work of the ministry is a great and arduous work.

This appears from the various appellations which the Scripture gives to those who undertake it. Ministers are called laborers and soldiers, to denote the exertions and fatigue which attend their work. They are called overseers and watchmen, to intimate the care and concern which accompany their office. They are called shepherds, pastors, teachers, and stewards, to signify the various duties of leading, of guiding, and instructing the people of their charge. A work which contains so many and so important branches of duty, must be a very difficult and laborious work; and, of course, must require those who undertake it, to give themselves wholly to it.

*Dr. Woods.* Almost all the variance, contention, and party zeal which have existed in the Christian world, have originated in the feelings and conduct of ministers of the Gospel. Whatever evils come upon the churches, will, no doubt, be owing to something amiss in those who sustain the sacred office.

*Ed.* A calling so replete with difficulties, responsibilities, and trials, as that of the Christian ministry, demands peculiar watchfulness, prayerfulness, and devotion to its duties. If these are wanting, ministers are pretty sure to fall into great faults, and to do immense evil by their example.

#### 592. MINISTRY, DESCRIPTIVE PREACHING.

*Louis XIV.* said one day to Massillon, after hearing him preach at Versailles, 'Father, I have heard many great orators in this chapel; I have been highly pleased with them; but for you, whenever I hear you, I go away displeased with myself; for I see more of my own character.' This has been considered the finest encomium ever bestowed upon a preacher.

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*Em.* To make objects affecting, they must be described; and to make Divine truths interesting, they must be explained. The hearer always feels, when the preacher hits him; and he always hits him, when he describes his character. Ahab felt the description of Elijah, and said, Hast thou found me, O mine enemy? The Jews felt the preaching of Christ, which described their characters, and pierced them to the heart. There is always a peculiar pungency in that preaching which explains Divine truths, describes Divine objects, and distinguishes human characters.

*Ed.* Descriptive preaching, when confined to the proper and most important objects of preaching, is the most offensive discourse that ever falls from the lips, in this *track-hating* world.

*Porter, Dr. E.* Never preach a single sermon, without making it pinch somewhere.

### 593. MINISTRY, SUCCESSFUL.

*Cecil.* Truth and sympathy are the soul of an efficacious ministry.

*Ab.* No man was ever eminently successful in the ministry, who did not make truth his friend.

*Ab.* A sermon that has more head than heart infused into it, will not come home with efficacy to the hearers.

*Ab.* More faith and more grace would make us better preachers; for "out of the abundance of the heart the mouth speaketh."

*Ed.* Effectual preaching is where the heart and head both labor.

*Fuller.* That preaching which comes from the soul, most works on the soul.

*Backus, Dr. C.* In all your ministrations, have special regard to the young under twenty, and to the aged over sixty.

*Baxter.* I have never known any considerable success from the brightest and noblest talents, nor the most excellent kind of preaching, and that even when the preachers themselves have been truly religious, if they have not had a solicitous concern for the success of their ministrations.

*Em.* In three or four seasons of special religious attention,

I preached more sentimentally than usual, which I found made deeper and better impressions upon the minds of the awakened and unawakened, than loud and declamatory addresses to the passions. Strangers occasionally preached among us, in such a manner, but with little effect. Discourses upon the Divine character, the Divine law, the total depravity of sinners, the sovereignty of special grace, and the duty of immediate submission, produced the most convictions, and the most conversions.

*Ed. Puritan Rec.* The highest success in the ministry may well be expected among these two classes, of which the one has not yet become fully involved in the whirlpool of worldly cares, and the other is just beginning to escape from its giddy maze.

*Ib.* It will be found true, as a general rule, that the most successful ministers have been the most prayerful. And most sadly do they mistake, who expect by any amount of labor, skill, and eloquence, in preaching, or any diligence in pastoral labors, to make amends for the want of a prayerful spirit; because this deficiency paralyzes all these efforts.

If, then, the minister longs to see religion revived, and has recourse to all the efforts which an enlightened zeal can suggest, and is disappointed still; and if he be on the point of yielding to discouragement, let him ask himself, if there has not, after all his efforts, been this sad deficiency,—that he has not gone forth to his many labors, with his soul bathed in a spirit of earnest and importunate prayer. Let him, in a word, become more simple, childlike, and prayerful, and see what the result will be.

#### 594. MINISTRY, IMPORTANT TO THE STATE.

*Em.* It has been the common opinion of mankind, that religious instructors are very useful in civil society. When the ancient Egyptians were constrained to sell their persons, as well as their property, to secure sustenance, the *priests* were exempted, and “had a portion assigned them of Pharaoh.” Profane history assures us, that the Babylonians, Persians, Greeks, Romans, and ancient Britons, all had their teachers of religion. The Jews, and all Christian nations, have universally agreed to support religious teachers. All civil communities, therefore, in

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maintaining religious instructors, have always acted upon the principle, that they are a body of men really useful and necessary to civil society. They have formed their opinion of religious teachers from universal observation and experience. This opinion, therefore, which mankind in all ages have formed, respecting the usefulness of religious instructors, rests upon a firm and broad foundation, which can never be shaken.

*1b.* The business of religious teachers perfectly coincides with the business of civil rulers. It is the ultimate design of civil magistrates to restrain the *external actions* of men; and, so far as religious teachers restrain *their internal corruptions*, just so far they aid the civil powers, and contribute all their influence to promote the good of civil society. This salutary effect of religious instruction, enforced by the motives of eternity, mankind have observed and experienced in all ages; and upon this solid ground they have formed their united and just opinion, that religious instructors are highly necessary to promote their civil as well as religious interests.

*South.* If there were not a minister in every parish, you would quickly find cause to increase the number of constables; and if the churches were not employed as places to hear God's law, there would be need of them to be prisons for law-breakers. [See 401, 800.]

## 595. MINISTRY OFTEN UNFAITHFUL.

*Em.* Those preachers, who perpetually swim upon the surface of the Gospel, never teach their people any real knowledge of the great system of Christianity. For no subject in divinity can be said to be really known, without being known in its various connections with the other branches of divinity, and with the general scheme of Divine grace. But superficial preachers, who never lay open the Gospel as one great, uniform, consistent design, never represent one doctrine of religion in its full and proper connection. Hence they never convey much real instruction to their hearers, by their vague and indeterminate preaching.

*1b.* Preaching the Gospel partially, never fails of leading hearers into error. They must form wrong ideas of God, and

of the doctrines of the Gospel, if the most important parts of the work of redemption are either concealed or denied.

*Ib.* Those who attempt to preach the Gospel without its threatenings, do not preach the whole Gospel, but that which is subversive of the whole Gospel.

*Puritan Rec.* Omission to hold forth the truth, as it should be done, is cause enough to secure a rank growth of error. Unitarianism never came into the Unitarian churches by Unitarian preaching, and never will. Those whose memory extends back to the time of its first development here, and who know the habits of that time, well know, that the mischief was done more by silence, than by controversy. Men will not be indoctrinated in Christianity, unless they hear the doctrines preached. And if they are not indoctrinated in the truth, error is the sure result.

*Boston paper.* We once knew a clergyman, reputed in his congregation as uncommonly bold and faithful; but his people became pharisaical, denunciatory, and quiet in their sins. On closer inspection, it appeared that their pastor, in his preaching, hit everybody but his own flock, and all sorts of sins but those of which they were specially guilty. Taking him as a model of faithfulness, they thought they could have no faults which he would not point out, and as they saw how much more heinous the sins of others were represented than their own, the young pharisee in them could but flourish under such a ministration of the word.

#### 596. MINISTERIAL POPULARITY.

*Ed.* (Ironical.) *Recipe for present popular favor.* Cultivate the outside talents much; the inside, much or little. In managing, be profound; in divinity, superficial. Be declamatory and amusing, not discriminating and systematic. Desultory things, said smartly and smoothly, are the thing. Strive to be animated, especially when preaching *nothing*, for such animation will excite an auditory, and this excitement will pass for religion, active and devout. In preaching, assert, but never reason; at least, never from offensive and disputed principles. Preach little or much on the *importance* of logical, instructive, doctrinal, and discriminating preaching, provided you avoid the

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thing itself. Guide all the reputable *selfish feeling, spiritual pride, and vanity*, into the channels of *piety*, that religion may *flourish*, and not *decline*. Attach much importance to the *quantity* of religion, little to the *quality*. Let strong and popular prejudices die a *natural death*: it is always hazardous to encounter them. Be careful to lead, or drive, in the way people *wish to go*. Avoid all questions that involve high principles in theology or ethics, as long as it will do; but when compelled to meet them, ingeniously attach enough other things to them to cover up all offensive points, or to turn away public attention from them. Preach rousingly and pointedly against errors and vices that prevail abroad, but slide over, with all possible smoothness and circumlocution, besetting and prevalent errors and faults at home. If you mention the latter, classify them with many others, and not dwell upon them in particular. Encourage all reputable persons, who think favorably of themselves, to come into the church, that, by enjoying its ordinances and privileges, they may become prepared for heaven. Be hospitable enough to secure all desired friendship; and liberal enough in charitable donations to avoid deprecated censure. More might be said, but these hints will give a clue to that course of preaching and procedure which can scarcely fail, with common abilities and prudence, to secure present popular favor and influence. "I speak as unto wise men, judge ye what I say."

*Em.* If you would preach so as to please every-body, be careful and not meddle with the conscience. [See 714.]

## 597. MINUTENESS.

*Jour. Com.* The small drop of water, which appears clear, and too minute to contain any insect, when viewed through a microscope, appears an extensive, turbid pond, in which thousands of living creatures are swimming about, sporting and preying upon each other, and pursuing the bent of their nature with as much eagerness and animation as the mightiest monsters of the deep. The wings of a gnat, when thus viewed, appear put together with as much firmness and strength, compared to the weight they bear, as the wings of the largest birds.

*Ed.* The greatness of God's power and wisdom appear as manifest, as marvellous, and much more manifold, in the *minuteness* as in the *magnificence* of his works. We can no more find the end of the minute, than of the magnificent.

*Smith, Rev. R.* The philosophy of trifles is the most curious of all philosophy. What student of natural science has not wondered as he has looked forth upon the minute, the subtle, the microscopic among the things of creation? The tiny wonders of physical nature give us most impressive images of the many trivial things which, by their peculiar connections, or accumulated influence have so mighty a bearing in the mental and moral world. [See 546, 951.]

## 598. MIRACLES.

The Christian miracles are confirmed by ancient miracles, and infidels admit that genuine miracles prove a revelation.

*Ed.* Miracles confirm faith, and confound unbelief.

## 599. MISCELLANEOUS MAXIMS.

*Ed.* Maxims miscellaneous, like unlucky men, have not wit enough to find their place in the body politic.

A good mason refuses no stone.

Rely not on another for what you can do for yourself.

*Cowper.* A monarch's errors are forbidden game.

Change your climate, not your mind. *Ed.* The reverse would often be better advice.

Two of a trade can never agree. *Ed.* Unless the trade is to do good, and not merely to get it.

*Brugere.* We are come too late, by several thousand years, to say anything new in morality. The finest and most beautiful thoughts concerning manners, have been carried away before our times, and nothing is left for us, but to glean after the ancients, and the most ingenious of the moderns. *Ed.* The misfortune is not that we are born too late, but that we are become too indolent, or notional, to be anything but gleaners and copyists.

There are many say-wells, to one do-well.

The worth of a thing is best known by the want of it.

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All that's ridiculous and foolish,  
It would have nothing left to do.

*Ed.* A mistake. It would have plenty of work to make them stay abolished.

Who is wise? He who learns from every one.

Who is powerful? He who governs his passions.

Who is rich? He who is contented with little.

Who is open, without levity; generous, without waste; secret, without craft; humble, without meanness; bold, without insolence; cautious, without anxiety; regular, yet not formal; mild, yet not timid; firm, yet not tyrannical, will pass the ordeal of honor, virtue, and friendship.

*Lavater.* He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.

*Henry.* God's favorites are often the world's laughing-stocks.

*Ed.* We go out of the world before we become acquainted with it; and out of the body, before we become acquainted with ourselves.

*Ib.* Those towns which abound in spiritual guides who point the wrong way, and are deficient in finger-posts to direct strangers the right way, are wanting in public virtue and spirit.

Who lives in a glass house, should not throw stones.

He that speaks ill of others to me, will speak ill of me to others.

If leaders go to a precipice, the people will go over it.

*Sh.* What fates impose, that, men must needs abide;

It boots not to resist both wind and tide.

A living faith is the best divinity; a holy life is the best philosophy; a tender conscience, the best law; honesty, the best policy, and temperance the best physic. *Ed.* "And what shall I say more?" Only, that a good memory is the best almanac; a good conscience, the most cheerful companion; a good wife, the best fortune; a good home, the best place; a good name the best perfume; and a well-grounded religious hope the best possession.

It is an ill wind that blows nobody any good.



There are four mothers of whom are often born four undesirable daughters. Truth brings forth hatred; prosperity, pride; security, danger; and familiarity, contempt.

By faith, we enjoy God; by love, our neighbors; by patience, ourselves.

## 600. MISCHIEF.

*Spanish Proverb.* A fool can cast a stone into a well, which many wise men cannot get out.

Nip mischief in the bud.

*Nerius.* It is easier to do a great deal of mischief, than to accomplish a little good.

*Solomon.* One sinner destroyeth much good.

*Em.* There is, perhaps, no way in which one man can destroy so much moral good, and spread so much moral evil, as by disseminating corrupt moral and religious sentiments. Voltaire destroyed more good, and did more mischief in Europe, by his pen, than Bonaparte did with his sword.

*Ed.* Mischief and murder will out.

*Ib.* The Scribes, Pharisees, and men of the world viewed Christ to be the greatest mischief-maker of his or any other age; for he did more to overturn the false religion and customs, destroy the false peace, and subvert the ungodly interests and pursuits of men, than any other person who ever visited our world. Good and bad beings, therefore, radically differ about mischief.

*Ib.* To denounce or discourage Christian institutions, revealed truths, or Christian policy, by words, actions, or by aiding, practising, and teaching the contrary institutions, truths, or policy, is to do incalculable mischief to Christ's kingdom on earth, and to the souls and bodies of men. [See 512.]

## 601. MISERS.

The prodigal robs his heir; the miser, himself.

The miser heaps treasure; but, with it, gathers the envy and hatred of his fellow-men. He becomes rich in money, but poor in good wishes.

Most vices have some kind of enjoyment in view. But the very term *miser* (from which miser-able comes) indicates

misery of avarice ; for, in order to save his gold, the miser robs himself :

"Throws up his interest in both worlds ;

First starv'd in this, then damn'd in that to come."

*Ed.* Many who possess much, enjoy nothing, because they do not hold their possessions *sacred to the general good*.

There is one disease by which a miser never dies — enlargement of the heart.

#### 602. MISERY.

Reproach not the miserable. *Ed.* Because God hath taken them in hand.

*Ed.* Whence arises the unhappiness of men ? Not merely from bodily infirmity, or poverty, or oppression ; for some have been joyful under all these circumstances. It must arise from the neglect of their duties toward God, themselves, and others. Misery has its principal seat in the feelings, not in the outward circumstances of mankind. They ought to "rejoice in the Lord always," which would forever annihilate their unhappiness. They ought to perform every duty in its time and place, which would make internal happiness overflow and drown their sorrows.

God hath yoked to guilt her pale tormentor, misery.  
Misery is wedded to guilt.

#### 603. MISERY, MENTAL.

*Puritan Rec. Ap. 15, 1852.* As to the amount of suffering, of which the mind is capable, we can have no conception of its greatness. Who can estimate what the mind can endure from disappointed worldly hopes, wounded pride, loss of friends, the rankling of revenge, consciousness of guilt, and dread of coming woe ! Those who have tasted these sorrows, can easily conceive of circumstances that might have augmented them a hundred or a thousand fold. Wise men have believed that there is not an accountable mind upon earth, who might not ultimately suffer a degree of misery, greater than the whole amount of sufferings ever yet experienced in the universe of God. No one questions that the mind's capacity for happiness, allows of its perpetual advancement, and that it is the blessed destiny of saints to enjoy

more and more of God forever. And can we question the mind's capacity for increasing suffering? If mind be capable of those holy and benevolent emotions and acts, which will perpetually swell the tide of its delight in its own conscious rectitude, it must also be capable of those unruly emotions and acts, which must excite its own perpetual and increasing self-displeasure. If in this world, the mind is capable of enduring one degree of suffering, and of rising thence to ten or a hundred, who can question that in a future world, where only is the actual and full retribution of guilt, it may go on forever increasing in woe. The anguish of a guilty mind results from the laws of its own constitution. Sin in the soul, whenever fairly seen, cannot but produce remorse. It does so here, and death does not change this great feature of our mental constitution.

## 604. MISERY, ETERNAL.

*Ed.* By committing sin, and experiencing pain, we are able to form a clear experimental, as well as theoretical view of the state of future misery. Perhaps nothing is more clearly revealed than "the damnation of hell," — a fact that accounts for the opposition to the Bible. This is the most serious subject of revealed religion, or that ever entered created minds. It involves "the terrors of the Lord," with which nothing can compare. It is the fountain of sublime moral and religious emotion — the ground of the fear of the Lord, and the grand contrast to eternal happiness. It shows us what sin is, what grace is, and what God is. We can conceive no other suitable penalty to the law of God — nothing else that is suited to vindicate the rights of the universe, or give proper influence to moral government. Have great and invaluable ends been answered by means of temporal evils? Still more magnificent ends will be accomplished by means of eternal evils. The numerous, explicit, and solemn Divine threats and predictions of wrath to come, are laden with too much reason to prove untrue. Some who deserve and have most reason to expect eternal misery, have indeed boldly denied its reality. This may be called impious madness, and the acme of folly. Nothing is more reasonable and delightful, than to avoid the danger, by accepting the punishment

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which the righteous God has threatened, and believing in a Saviour as proposed in the Gospel. This is the true happiness of life, the true hope in death, the true consolation in afflictions, and leaves all the danger to the opposite scheme.

*It.* The Goths and Vandals demolished the monuments of art and science. Those who deny future punishment, make a far more radical warfare against the cause of eloquence, the song of heaven, and the foundation of impression and intellectual progress. Their unwillingness to accept the punishment of their iniquities, has so benighted their souls, that they are bewildered and lost, in reference to their own substantial interests, and the glory, beauty, and grandeur of the universe. Unless they repent, and take the part of God and of his law, they will certainly awake, at the general resurrection, to shame and everlasting contempt. [See 509, 772, 821.]

## 605. MISFORTUNE.

*Colton.* Rats and conquerors must expect no mercy in misfortunes.

Misfortune is the touchstone of friendship.

Misfortunes are the regulator of human life.

A strong mind, united with a good heart, while they hold on and hold out, are superior to misfortune.

Misfortunes improved, pay us in wisdom, more value than they take from our fortune.

*Ed.* Religion can turn all misfortunes into advantages.

*Bion.* It is a great misfortune not to be able to bear misfortune.

Every one of us bears, with heroic courage, the misfortunes — of others. [See 94.]

## 606. MISREPRESENTATION.

*Toplady.* Wrench the finest eye that ever shone in a lady's head from its socket, and it will appear frightful and deformed, though, in its natural connection, the symmetry and brilliancy, the expressiveness and beauty, were conspicuous. So it often fares with authors. A detached sentence, artfully misplaced, or unseasonably introduced; maliciously applied, or unfairly

cited; may appear to carry an idea the very reverse of its meaning.

*Ed.* Both wanton and careless misrepresentation have a base origin.

## 607. MISSING THE MARK

A miss is as good as a mile.

Not to hit a mark is to miss it. The almost Christian is an impenitent sinner, and almost to enter heaven, is to miss of eternal life.

## 608. MISTAKES.

He that understands amiss, concludes worse.

*Ed.* To classify all mistakes with semi-knavery, will hardly do; but a great many belong to this class.

*lb.* Some persons mistake their friends, others their foes — some mistake their talents and calling, but the worst of all is, to mistake our moral character, and think we are *something*, when we are *nothing*.

## 609. MOBS.

There is no fear of God in a riot.

*Ed.* The way to allay a mob is, for private citizens to run away from it.

It requires an orderly and invincible force of arms, timely to bring a mob to order.

## 610. MODERATION.

Moderation is apt to be firm, and firmness succeeds.

*Ed.* Moderation commonly reaches the end more speedily and surely than haste.

*lb.* Drivers, without moderation, get off the track, and into the rear.

## 611. MODESTY.

Modesty is both the presage and ornament of merit.

There is a modesty in pure desires after excellence, which affectation can never counterfeit.

A person without modesty, is without virtuous sensibility.

Modesty has more charms than beauty.

*Lavater.* He alone shall stem oblivion, who can both forget himself, and make others forget him.

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*Ab.* Who can hide magnanimity, stands on the supreme degree of human nature.

*Ed.* A good deed done, and immediately forgotten in doing for others, is the desideratum.

Do all the good you can, and make as little noise about it as possible.

Modesty graces every other virtue.

We should never remember the benefits we have conferred, nor forget the favors received.

An ostentatious person once asked a pious matron, how much she prayed in secret? She replied, "It would not be a secret, if I should tell you."

A boasting denouncer once said, "Have you got any religion, Dr. Lathrop?" "None to speak of, sir," was the Doctor's reply.

*Em.* Make no display of your talents or attainments; for every one will clearly see, admire and acknowledge them, so long as you cover them with the beautiful veil of modesty.

If you have intelligence, modesty best sets it off; if not, it best hides the want of it.

The nettle mounteth on high, while the violet shrouds itself under its own leaves, and is chiefly found out by its fragrance. Let Christians be satisfied with the honor which cometh from God only.

*Paul.* In lowliness of mind, let each esteem other better than themselves.

*Shenstone.* Virtues, like essences, lose their fragrance when exposed. They are sensitive plants, that will not bear too familiar approaches.

#### 612. MONEY.

Money makes the mare go.

Wealth gives influence—it is learning and worth which adorn.

Money is the servant of some, the master of others, and the god of still more.

Money is the sinews of enterprise, and the nerves of war.

*Diodorus.* If thou knowest how to use money, it will become thy hand-maid; if not, thy master.

*Ed.* When money *makes* a man, the loss of it *unmans* him.

*lb.* Wealth is a very dangerous inheritance, except the inheritor is trained to active benevolence.

*Anon.* A fool and his money are soon parted. [See 59, 182, 854.]

#### 613. MONOPOLY OF LAND.

*Beecher.* Hitherto the majority of mankind, who have tilled the earth, have been slaves, or tenants. The soil has been owned by kings, military chieftains, and nobles, and by them rented to landlords, and by these it has been divided and subdivided, until the majority who have paid the rent, sustained by the sweat of their brow, not only their own families, but three or four orders of society above them. The same monopoly of the soil has sent another large class of the community into manufacturing establishments, to work out their days in ignorance and hopeless poverty; and another to the army and navy, where honor and wealth await the few, and ignorance and an early grave the many.

The consequence of excluding such numbers from the possession and the healthful cultivation of the soil, has been ignorance, reckless indifference, turbulence, and crime. Tortured by their oppressors, and unrestrained by moral principle, they have been prepared for desperate deeds. Such a state of society cannot be made happy; the evil is radical, and can only be remedied by giving a new direction to the physical, moral, and intellectual energies of men. Room for action must be afforded, and light must be poured upon the understanding, and motive pressed upon the heart. But, to accomplish this, the earth must be owned by those who till it. This will give action to industry, vigor to the body, tone to the mind, and by the attendant blessings of heaven, religion to the heart. From agriculture, stimulated by personal rights, will result commerce, science, arts, liberty, and independence. [See 59.]

#### 614. MORALS, MORALITY.

*Wardlaw.* Morality is religion in practice; religion is morality in principle.

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*Spring.* There is no religion without morality, and no morality without religion. [See 618, 975.]

#### 615. MORAL LAW.

*Spring.* The moral law is built on firm and immutable foundations. It was not imposed by arbitrary will, but corresponds to truth, to the nature of intelligent beings, and the relations they sustain to God and one another. It is adapted to all times, places, and intelligences; is without change, or abatement; and is alike fitted to earth and to heaven. It requires what human laws may not require — perfect holiness; and it forbids what man may not forbid — all sin. It has a province with which no human code may interfere; for it controls the heart. [See 521.]

#### 616. MORAL OBLIGATION.

*Em.* Mere moral obligation has no precepts nor prohibitions, and therefore is not clothed with the authority of any being in the universe; but all the positive and moral laws of God contain both precepts and prohibitions, which are sanctioned by Divine authority, which creates an obligation to duty, that is distinct from the obligations founded in the nature of things. Moral obligation to do right, and to avoid doing wrong, is primarily founded in the nature of things, and not upon any law which God has ever given to mankind. Many imagine that all moral obligation is founded in the moral law; but the truth is, all moral law is founded in the nature of things, or in the relation which God bears to his creatures, and which they bear to him and to one another. The moral and positive laws which God has given to men, are binding, because they are founded in the nature and relation of things, and not merely because they are sanctioned by Divine authority.

*Ed.* A person who cannot be held by the cords of his moral obligations, is harder-bitted than any horse or mule.

#### 617. MORAL RECTITUDE OF GOD.

*Spring.* Were it possible for moral rectitude to be detached from the character of God; were that Divine Nature, now so glorious, to be stripped of the "beauties of holiness;" instead of being revered and loved, he would be the object of suspicion and



fear, and could no longer be contemplated but with terror and dismay. The higher a being is in intellectual power, the more debased is he, and the more were he to be dreaded, were he destitute of holiness. Holiness constitutes the beauty, the amiableness, the loveliness of the intelligent nature, in whatever being or world it is found.

*Abraham.* Shall not the Judge of all the earth do right?

*Ed.* God cannot lie, because his love of truth and righteousness always and everywhere prevents him. [See 387.]

#### 618. MORAL VIRTUE, RECTITUDE AND PRINCIPLE.

We ought to submit to the greatest inconvenience, rather than commit the least sin. *Ed.* This maxim has been styled the first principle in morals.

Let justice be done, though the universe should sink.

I would not tell a lie, for all America.

*Fuller.* No man can lay himself under obligation to do wrong, even for his best friend. Pericles, being once desired by his friend to do so, excused himself, saying, "I am a friend only as far as the altar" — [as far as religion will allow].

*Spring.* If virtue is anything, it is virtue everywhere and always; and if vice is anything but a name, it is vice always and everywhere. Nothing in the condition of this or other worlds — nothing in the Divine purposes and government — nothing in time or eternity, can alter its nature. \* \* \*

*It.* There is reality and strength in moral virtue, when it will cheerfully do and suffer for the principles of rectitude. [See 614, 797, 975.]

#### 619. MORTALITY.

*Young.* All men think all men mortal but themselves.

*Ed.* It is supposed that about one human being dies, upon an average, each second of time. Hence there must be from a hundred and fifty to two hundred in the vast congregation of the dead, where there is one among the living. [See 200.]

#### 620. MOTHERS.

*Napoleon.* The future destiny of the child may be learned from the mother.

*Ed.* Every one born of woman, ought to think and speak

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well of the relation, do homage to the station, and be grateful for the gratuitous, abundant, and kind attentions of a mother.

*It.* If you would reform the world from its vices, begin the work by enlisting the mothers.

#### 621. MOTIVES.

Men often present motives to others, which they themselves despise.

The incidental and ultimate consequences of doing good, or of evil-doing, are commonly if not always more important than their direct ones. The character of the doer, therefore, depends upon his motive, and is modified by his knowledge of consequences.

The motives of our actions, like the pipes of an organ, are usually concealed. But the gilded and hollow pretext is placed in front, for show.

#### 622. MOTIVES, RELIGIOUS.

*Em.* Religious motives, which are drawn from the being and presence of the all-seeing and heart-searching God, from the infinite authority of all his precepts and prohibitions, from the controlling influence of his universal providence, and from the future and eternal rewards and punishments which he will finally dispense to the righteous and the wicked, are infinitely superior to any other motives which can be exhibited before reasonable and accountable creatures. They are calculated to affect and influence all the powers and faculties of their souls. They are equally adapted to enlighten their understandings, to bind their consciences, and to govern all their hopes and fears. And they carry the same infinite weight and authority to all men, at all times, in all places, and under all circumstances.

#### 623. MOURNING.

*Young.* Some weep in earnest, and yet weep in vain,  
As deep in indiscretion as in woe.

Passion, blind passion, impiously pours

Forth tears that need more tears, while reason sleeps.

*Ed.* All rational beings are capable of considering both natural and moral evils in their hateful and dreadful natures, hurtful tendencies, and calamitous consequences. This view of evils

calls for mourning, or godly sorrow; and such mourners Christ pronounced blessed. We cannot exercise and supremely delight in holiness, or righteousness, without supremely hating and deprecating moral evils. We cannot love our neighbor as required, without deprecating the evils he is suffering as if they were our own sorrows. In this sense, all the persons in the Godhead grieve and mourn, and such mourning is the duty and privilege of all persons who behold evils. It is consistent with habitual joy in God, and unconditional submission to his will or providence in respect to the existence of evils under his government, and the very valuable, desirable, and important ends occasioned or secured by means of them. There is an opposite "sorrow of the world, which worketh death,"—a disregard of the good ends and objects occasioned by the existence of evils, and deprecating them merely on account of their interference with our personal gratifications and interests. Between such a selfish, and benevolent sorrow or mourning, there is a complete contrast.

## 624. MURDER.

*Murder will out.*

*Sh.* Murder, though it hath no tongue, will speak  
With most miraculous organ.

*Th.* Foul deeds will rise,  
Though all the earth o'erwhelm them to men's eyes.

*Ed.* Murder is the extreme sin against the human body;  
begetting a false hope of heaven, the extreme sin against the soul.

## 625. MUSIC.

*Cowper.*

Ten thousand sit

Patiently present at a sacred song,  
Commemoration mad; content to hear  
(O wonderful effect of music's power!)  
Messiah's eulogy for Handel's sake!

*Hastings.* Expression is one of the most important of musical requisites.

*Ed.* A person must have "music in his soul," in order to produce exquisite music.

*Em.* Sacred music is adapted to other purposes than the proper use of the ear, but a composer performs the sense of music, in singing the Sabbath! ship, should be ter. It consists of God, and in comes every in plating and we earth.

*Th.* Sacred music be performed in concord between just observation what he says; well, unless he music flow from praises of God, ings, in order to similar emotions

*Young.* Sha His Men must be A religion wit Lord, J. K. the transcendent out sun-light by Woods. The

*Em.* Sacred music should not only be connected with words, but adapted to their sense, rather than to their sound. When music is adapted to the mere sound of words, it can serve no other purpose than to please the ear; but when it is adapted to the proper meaning of the psalm or hymn, it not only pleases the ear, but affects the heart. It is here, that both composers and performers of sacred music are most apt to fail. How often do composers appear to pay more regard to the sound than to the sense of the words which they set to music! And how often do performers make choice of festival, instead of sacred music, in singing psalms, and hymns, and spiritual songs, on the Sabbath! All music, which is employed in religious worship, should be truly serious, because religion is a serious matter. It consists in a realizing sense of the being and perfections of God, and in exercising right affections toward him. It becomes every intelligent creature to feel solemn, while contemplating and worshipping the supreme Majesty of heaven and earth.

*Th.* Sacred music can never produce its best effect unless it be performed with true sincerity. There ought to be a perfect concord between the music, the words and the heart. It is a just observation, that no man can speak well, unless he feels what he says; and it is equally true, that no man can sing well, unless he feels what he sings. The highest graces of music flow from the feelings of the heart. Those who sing the praises of God, must possess truly sublime, solemn, tender feelings, in order to fill the minds of a religious assembly with similar emotions and affections.

## 626. MYSTERIES.

*Young.* Shall God be less miraculous, than what  
His hand hath formed?

Men must believe mysteries, or be faithless.

A religion without mystery, must be one without God.

*Lord, J. K.* Man can no more explain or comprehend all the transcendent mysteries of Redemption, than he can weigh out sun-light by pounds, ounces, and penny-weights.

*Woods.* The belief of the incomprehensibleness of the sub-

jects of revelation, in order to be of any practical use, must be wrought into our habit of thinking, and produce such an effect upon our thoughts and feelings, that no difficulties, however great, shall diminish our confidence in any doctrine established by the authority of God.

*Ed.* "The mystery of iniquity" is often praised and admired; but let the "mystery of godliness" be proclaimed, and difficulties, perplexities, and manifold objections are sure to arise.

*Ib.* The more the visiter of the third heavens penetrated the character and counsels of God, with deeper emotions he exclaimed, "O the depths," etc. The day of judgment, and the successive periods in eternity, will magnify, not take away or diminish "the mystery of the Gospel." It is said of the wicked, "Thou thoughtest I was altogether such a one as thyself;" but real saints love to contemplate and adore a God of "mighty wonders."

*Ib.* Though there are great mysteries in the Gospel, it were puerile to deny, or doubt; its cardinal truths and facts are characterized by plainness and simplicity. And the frequent attempts to make mysteries where there are none, indicate great intellectual confusion.

#### 627. NAMES, APPELLATIONS, ETC.

*Ed.* Names used to be things, and are so still, in spite of nicks.

*Ib.* Truth has the advantage over error, in the name applied to things; for a truthful name will stick, — an untruthful one will die.

*Ib.* The scripture names applied to believers and unbelievers, have more forcibly expressed the essential distinction between saints and sinners, than a world of arguing could have done. If we would be wise, we must give a profound and proper attention to the appellations divinely given to both created and uncreated beings, and to objects visible and invisible. For names, divinely given, are luminous things.

#### 628. NATURAL ABILITY.

*Em.* Siamers may see what is the real and sole difficulty in

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the way of their going to heaven. They generally plead, that they have not power enough to go, though they wish, desire, seek, and strive to go. This is their most common, and they think the most forcible plea, when they are driven to make any excuse. But it is totally groundless. The truth is, they are too strong, instead of being too weak. They are stout-hearted. They cannot bear the spirit and business of heaven. They have strength to avoid walking in the straight and narrow path to heaven; and to walk and even run in the broad road to destruction. It is not true that they have no strength, but that they have no heart to go to heaven. They put forth more strength, more courage, more resolution, and more zeal, in travelling the forbidden paths to ruin, than others do in running their Christian race to heaven. If they would seriously, critically, and impartially examine the exercises of their own hearts, they would find that Christ has told them what is the real difficulty in the way of their obtaining salvation. "Ye will not come to me, that ye might have life." [See 30.]

## 629. NATURAL LAW.

*Varle.* Every vice and folly has a train of secret and necessary punishment. If we are lazy, we must expect to be poor; if intemperate, to be diseased; if luxurious, to die prematurely.

*Ed.* God has done much to reveal himself through the natural laws of his kingdom, but much more by his written laws, and providential government.

*Ab.* It is a fearful thing to deists, that there is such a wonderful harmony between God's natural and revealed laws. Both make the way of the transgressor hard. [See 525, 817, 895.]

## 630. NATURE AND HER LESSONS.

*Young.* Read nature; nature is a friend to truth.

*Cowper.* Nature, enchanting Nature! in whose form

And lineaments divine I trace a hand

That errs not, and find raptures still renew'd,

Is free to all men — universal prize.

Strange, that so fair a creature should yet want

Admirers, and be destin'd to divide

With meaner objects, e'en the few she finds!

Search out the wisdom of nature ; there is depth in all her doings ; she seemeth prodigal in power, yet her rules are maxims of frugality.

Nature inanimate hath sweet charms,  
But animated nature sweeter still,  
To sooth and satisfy the human ear.  
Ten thousand warblers cheer the day, and one  
The livelong night.

*Young.* Stars teach, as well as shine. At nature's birth,  
Thus their commission ran — "Be kind to man."  
Where art thou, poor benighted traveller?  
The stars will light thee, though the moon should fail.  
Where art thou, more benighted! more astray!  
In ways immoral? The stars call thee back;  
And, if obey'd their counsel, set thee right.

This prospect vast, what is it? — Weigh'd aright,  
'Tis nature's system of divinity,  
And every student of the night inspires.  
'Tis elder Scripture, writ by God's own hand:  
Scripture authentic! uncorrupt by man.  
What read we here? Th' existence of a God?  
Yes; and of other beings, man above;  
Natives of ether! sons of higher climes!

Way from yon arch, that infinite of space,  
With infinite of lucid orbs replete,  
Which set the living firmament on fire,  
At the first glance, in such an overwhelm  
Of wonderful, on man's astonished sight,  
Rushes OMNIPOTENCE? — To curb our pride;  
Our reason rouse, and lead it to that Power,  
Whose love lets down these silver chains of light,  
To draw up man's ambition to Himself,  
And bind our chaste affections to his throne.  
Thus the three virtues, least alive on earth,  
And welcom'd on heaven's coast with most applause,  
An humble, pure, and heavenly-minded heart,  
Are here inspired. And canst thou gaze too long?

*Ed.* If nature  
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*Campbell.*

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Night grants thee the full freedom of the skies,  
 Nor rudely reprimands thy lifted eye ;  
 With gain and joy she bribes thee to be wise.  
 One sun by day, by night ten thousand shine ;  
 And light us deep into the DERTY ;  
 How boundless in magnificence and might !  
 Devotion ! daughter of Astronomy !

An undevout astronomer is mad.  
 True ; all things speak of God : but in the small,  
 Men trace out Him ; in great, He seizes man ;  
 Seizes, and elevates, and wraps, and fills  
 With new inquiries, 'mid associates new.

Why has the mighty Builder thrown aside  
 All measure in his work ? stretch'd out his line  
 So far, and spread amazement o'er the whole ?  
 Then, (as he took delight in wide extremes,)  
 Deep in the bosom of his universe,  
 Dropp'd down that reasoning mite, that insect, man,  
 To crawl, and gaze, and wonder at the scene ? —  
 That man might ne'er presume to plead amazement  
 For disbelief of wonders in Himself.  
 Shall God be less miraculous, than what  
 His hand has form'd ?

*Ed.* If nature's wilds, wastes, and warts, furnish rich and  
 valuable imagery, and elicit sublime, delectable, and useful  
 thoughts, we may well conclude that 'nothing was made in  
 vain, or without admirable ends.' The poets have evinced the  
 truth of this remark in their descriptions of these thought-  
 inspiring wilds, a specimen or two of which follow :—

*Campbell.* The tempest blackens on the dusky moor,  
 And billows lash the long-resounding shore ;  
 In pensive mood I roam the desert ground,  
 And vainly sigh for scenes no longer found.

\* \* \* \* \*

Far different scenes allure my wondering eye,—  
 The white wave foaming to the distant sky ;



The cloudy heavens, unblest by summer's smile,  
 The sounding storm, that sweeps the rugged isle,  
 The chill, bleak summit of eternal snow,  
 The wide, wild glen, the pathless plains below,  
 The dark-blue rocks, in barren grandeur piled,  
 The cuckoo, sighing to the pensive wild!

*Young.* A part, how small, of the terraqueous globe,  
 Is tenanted by man! the rest a waste, —  
 Rocks, deserts, frozen seas, and burning sands;  
 Wild haunts of monsters, poisons, stings and death.  
 Such is earth's melancholy map! But far  
 More sad, — this earth is a true map of man!

## 631. NATURE, HUMAN.

*Em.* Mankind are selfish, unjust, unstable, fickle and capricious. As they are very mutable in their purposes and pursuits, they cannot be pleased very long by those who take the most pains to please *em.* And, when they find that any have pleased and flattered them to their disadvantage, they become their bitter enemies. *Ed.* If so, those who mean to live by *managing human nature*, should well know how and when to haw and gee.

*Ed.* The first principle in the science of human nature, is best expressed in Jer. 16 : 9, "The heart is deceitful above all things, and desperately wicked; who can know it?" This is the key to the science, without possessing which, no person can ever master it.

*Ab.* Shakspeare is perhaps the most various and striking painter; and Byron, one of the most manifold exemplars, of human nature. [See 561.]

## 632. NATURE, MORAL.

*Ed.* The moral nature of man does not exist before, but is constituted by the existence and operation of the mental and moral faculties. It is unscriptural, unphilosophical, hypothetical and absurd, to assume the existence of a moral nature prior to intellectual and moral exercises, which constitute both the nature and character of the agent.

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## 633. NECESSITY, WANT.

Necessity knows no law.

Necessity will drive through a stone wall.

Want prompts the wit, and first gave birth to arts.

Necessity is the mother of invention.

*Em.* Who says *A*, must say *B*.

*Ed.* Many imagine that every kind of necessity is incompatible with free agency. Let such persons test their theory, by trying to stop the free and spontaneous current of their thoughts for a few hours, and their vain imagination will be corrected. We necessarily live, and move, and have our being, by a cause from without.

## 634. NEGATION, FICTITIOUS.

*Spring.* It is essential to the nature of mind, to be positively holy, or positively sinful. A being invested with the faculties of perception, reason, and conscience, is under law; and must either positively fulfil or positively violate it. There is no such thing as a failure to fulfil without positive violation. Sin would be a very harmless thing, if it consisted in the mere defect of holiness. What is mere negation, but nothing?

*Ed.* All sins of omission involve a positive and actual transgression of the law of God, and are so represented in the Scriptures of truth. The notion of *negative unrighteousness*, is a *positive solecism*, both in expression and in fact. [See 638.]

## 635. NEGLECT, NEGLIGENCE.

*Em.* I never could think well of a man's intellectual and moral character, if he was habitually unfaithful to his appointments.

*Franklin.* A little neglect may breed great mischief; for want of a nail, the shoe was lost; for want of a shoe, the horse was lost; and for want of a horse, the rider was lost, being overtaken and slain by an enemy, — all for want of care about a horse-shoe nail.

*Ed.* The most ruinous neglect, is to neglect the commands, counsels, invitations, and exhortations of God and the Gospel, until the first death sweeps us away to the despair of the second.

## 636. NEIGHBORS, NEIGHBORLY.

Good fences make good neighbors ; bad, tempt both man and beast.

*Ed.* The way to have neighbors, is to be neighborly.

*lb.* It is material in neighborly economy, for parents to provide an inviting and profitable *home* for their children.

## 637. NEOLOGY.

*Jay.* "If any man speak, let him speak as becometh the oracles of God." New terms make way for new doctrines ; nor has any subtlety of the adversary succeeded better in corrupting the mind from the simplicity there is in Christ, than modernizing the language of Divinity. When men are shy of the "words the Holy Ghost teacheth," we are afraid they are beginning to be ashamed of the things.

*Ed.* Neology, or the coining of new phraseology, is so zealous for revision, that it is become difficult to tell who is who, or what is what. Theological sense and senses are becoming mazy, and crazy, and the science is losing its perspicuity, with the moral declensions of our times.

## 638. NEUTRALITY IN RELIGION, CHIMERICAL.

*Williams, T.* When a spot of neutral ground, on which neuters can stand, is found, in heaven, on earth, or in hell, then let neuters take their stand. But real neuters are nothing. And professed neuters on religious subjects, are always false and faithless in reality.

*Nevins.* The man who lives *in vain*, lives worse than *in vain* : he who lives to *no* purpose, lives to a *bad* one.

*Ed.* Neuters in religion, or morals, are hardest to convert.

*N. Y. Correspondent of a Boston paper.* The publishing committee of the Tract Society, represent six evangelical denominations, and no work is issued, which has not their unanimous sanction. Its platform is so broad and so catholic, that every evangelical denomination can unite in its work, and no discord or jealousy results from their combined action. The harmonious labors of the distributing, financial, publishing, and executive committees, where gentlemen of various denominations weekly consult for the common furtherance of the kingdom

of Christ, through the sacrifice of singular talents, that there is so much to be done where Christianity is concentrated against an enemy, and difficulties do not appear, first of all, the martyrs, that this discovery of Christian warfare on the platform of the platform of truly Evangelical churches to see

*Em.* No scheme includes nor excludes their strict and sect and party, scheme of religion, Christian name, own opinion, common trines, which the truth, and extreme Gospel may be called it appears that the Gospel it, does neither sovereignty, Divine includes nor excludes. It neither includes reverence, disinterested and vindictive justice of neutrality, principles of Christianity destroy the whole system difference between that was ever practical religion in total wickedness, and des

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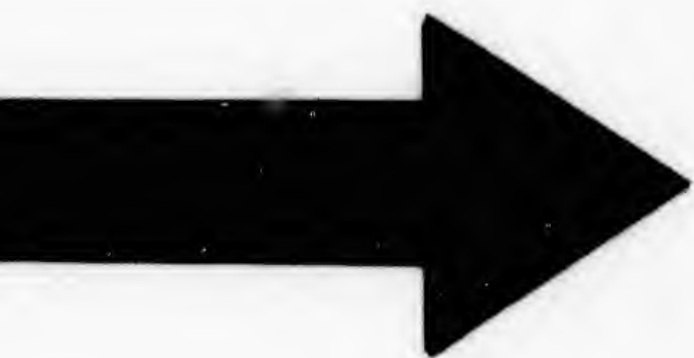
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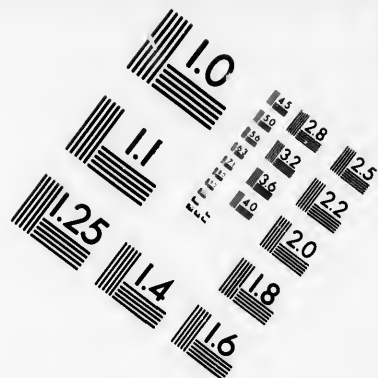
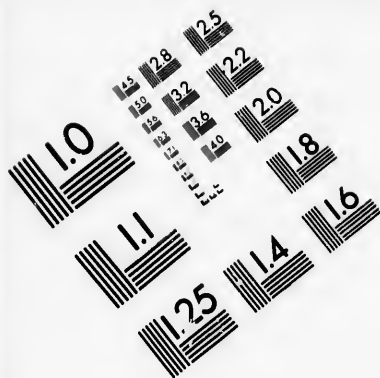
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of Christ, through the prosperity of the Society, presents a spec-  
tacle of singular moral interest and beauty. It demonstrates  
that there is some neutral ground, a position of true discipleship,  
where Christians can embody their strength, and try vigorous,  
concentrated action, perfect measures for repelling the common  
enemy, and diffusing the doctrines of the cross. *Ed.* It does  
not appear, from the Bible, or the History of the Christian  
martyrs, that Christ, or his self-denying followers, ever made  
this discovery of "*neutral ground*," while fighting the genuine  
Christian warfare; and, if the above is an accurate statement  
of the platform of the American Tract Society, it is time for  
truly Evangelical or Bible Christians to call this child of the  
churches to account.

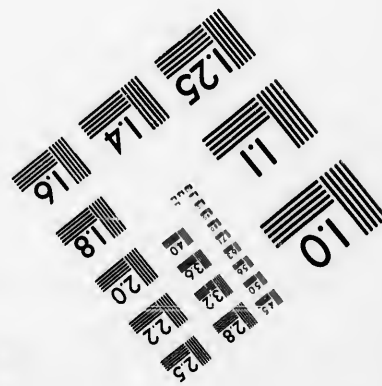
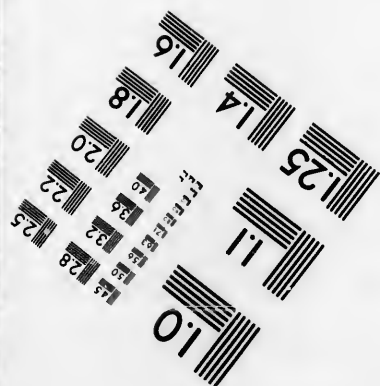
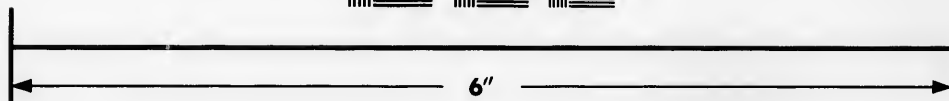
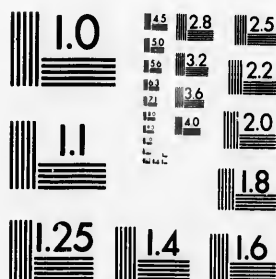
*Em.* No scheme of religion can be devised, which neither  
includes nor excludes the essential doctrines of the Gospel, in  
their strict and proper meaning. The leaders in almost every  
sect and party, are now zealously engaged to form a neutral  
scheme of religious sentiments, and to bring all, who bear the  
Christian name, to adopt it. They have already made, in their  
own opinion, considerable progress, in forming a scheme of doc-  
trines, which they represent as a medium between extreme  
truth, and extreme error. They suppose that the truths of the  
Gospel may be carried too far, as well as not far enough. And  
it appears that their middle scheme, so far as they have devel-  
oped it, does neither include nor exclude the doctrine of Divine  
sovereignty, Divine decrees, and Divine agency. It neither  
includes nor excludes the doctrines of election and reprobation.  
It neither includes nor excludes the doctrines of saints' perse-  
verence, disinterested benevolence, unconditional submission,  
and vindictive justice. But though this scheme has the appear-  
ance of neutrality, it is completely hostile to the fundamental  
principles of Christianity, and is adapted to undermine and de-  
stroy the whole system of Divine truth. This splitting the  
difference between truth and error, is the most effectual method  
that was ever practised, to involve every subject and interest  
in religion in total darkness, and to introduce infidelity, delusion,  
wickedness, and destruction.







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*Puritan Rec.*, April 15, '52. If a preacher maintains perpetual silence, touching the great doctrines of grace, he frustrates the great end of preaching, though all the while he is giving utterance to many beautiful and important sentiments. He may utter moving exhortations, thrilling appeals to the passions, melting strains of sentimentalism, moral portraits of masterly aptness and beauty, narratives of breathless interest, and not utter a single untruth, nor violate the decorum of the pulpit. And yet, by his *omissions*, he takes the most effectual way to carry the minds and hearts of his hearers away from Christianity. His omissions, connected with his splendid, but empty show of a living Gospel, do the work of a skilful corrupter of the truth. And his rhetorical beauties and pathos, spent upon the incidentals of Christianity, will only lead to bewilder, and dazzle to blind. Such a silence, touching the Divinity and atonement of Christ, or the sovereignty of God's grace, and the great truths that have their centre in these, is all that an enemy could ask, in the way of preaching down these truths. It is the only way, by which a preacher can come into an orthodox congregation, and carry them over quietly and effectually to "another Gospel, which is not another."

*Cor. N. Y. Ob.* It should be the design of the American Tract Society, to exclude the characteristic sentiments of every body of evangelical Christians. *Ed.* What will be the character of what would remain, should this be thoroughly done? [See 634.]

## 639. NEW ENGLAND.

*New England*,—the cradle of intelligent piety, thought, and contrivance. Her sons, daughters, manufactures, commerce, and influences, have had a remarkable quality of *diffusion*.

*Ed. New England.* Three kingdoms were sifted to plant her. Persecution for righteousness' sake, was employed to rally and drive her planters hither. A thin, sandy, or stony and hilly soil was appointed for their domain, that luxury might not ruin them. All things were ordered by Providence to prevent their moral and religious declension; to make them prize their principles, their liberties, their home, and their privileges; and to desire

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to have them conveyed both to their immediate and remote  
 posterity. [See 428, 696, 774.]

## 640. NEWSPAPERS.

*Ed.* Newspapers should not be news makers, but news carriers. There is truth and entertainment enough to print, without fiction; and those editors who publish the latter, betray their lack of the former.

*Lb.* Every newspaper should have a responsible editor or foreman, who may be called to account for his children that he sends abroad, asking for popular attention and regard.

*Lb.* Every newspaper should have its name, number, date, and day on the top of each page, lest insulted time should bring an action for detention. Why should we be obliged to fumble over papers in search of names, dates, and numbers, when it costs publishers nothing to insert them conspicuously on every page, for their hundreds and thousands of readers.

*Lb.* Every editor should be careful to add the name of the country, state, county, place, time, and other incidents, necessary to give accidental, and not well-informed readers, a ready apprehension of communications. For the want of an explanatory or additional name or word, why should the multitude of readers, and especially accidental readers, be kept in a painful quandary during the perusal of communications, and not be able to understand them at last?

## 641. NONCONFORMITY.

*Em.* The less Christians conform to the world, the more the world will conform to them. This has been visibly and astonishingly manifested, through all the Christian world. Though Christians have been a small minority, yet they have had a most happy and controlling influence over the men of the world. They have kept up Christian institutions, and these have a universal and restraining influence over the world that lieth in wickedness.

*Ed.* Some sects of Pietists, philosophers, and religionists have made outward non-conformity to the world the fundamental test of devotion to the kingdom of heaven. But with the spirit of the world in their hearts, such professed religionists and singu-

lar philosophers have found it difficult to maintain their non-conformity to the world through life, and through successive generations of their followers. Conformity to the world comes along, with the lapse of time, and their own test condemns them.

## 642. NOTHING.

As well do nothing, as to do to no purpose.

*Ed.* He who runs after a shadow has a wearisome race, and he who works at nothing, has no resting-place.

*N. Howe.* The way to *be* nothing, is to *do* nothing.

*Ed.* The following "Poetical effusion on nothing," by *Tho. Wms.*, was probably intended as a satire upon skepticism.

I see the earth ; I feel the air ;

How good is every nothing ;

I see the light ; I feel the fire ;

How glad am I for nothing !

My wife, my dear, how fair you seem ;

Since we have come to nothing ;

And are our children but a dream ?

What pretty things for nothing !

Nor care, nor pain, nor sickness, now,

Can ever trouble nothing,

Nor death itself can touch our brow,

Since everything is nothing.

Our health, and life, and all our friends,

Now also come to nought ;

Nor God, nor heaven, nor hell, nor fiends,

Are worth a moment's thought.

How happy, happy, now I am !

O blessed, blessed nothing !

What am I then ? and what's my name ?

O, *nothing, nothing, nothing.*

The masonic lodge at Hartford, Ct., having just appointed a great pedant as master of the lodge, Dr. Strong, who had taken two or three degrees and left the lodge, on being informed of the appointment of the master, remarked, that "he is the best man I know of, to give dignity to nothing."

## 643. NOTHING.

*Jude.* Lillies despise dominion in your feast themselves w about of wind dead, plucked ing out their e the blackness

*Emerson, H*

my new position men at Cambridge an object of c incapacity of r worship and fr derstood, but n minds of societ uture and religio my position ; fc ling, or less abl myself, if challe 'arguments,' you stands. For I to any expressi think ; but if yo am the most hel of these question droll posture of into the importan vert to the suppo good his thesis ag

*Ed.* (Ironical tutors, who happen hatred enough to speakers we want formers we want, not fail to employ,

## 643. NOTHINGARIAN LECTURERS, RAILERS, ETC.

*Jude.* Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

*Emerson, R. W.* I believe I must tell you what I think of my new position. It strikes me very oddly, that good and wise men at Cambridge and Boston should think of raising me into an object of criticism. I have always been, — from my very incapacity of methodical writing, a ‘chartered libertine,’ free to worship and free to rail, — lucky when I could make myself understood, but never esteemed near enough to the institutions and minds of society, to deserve the notice of the masters of literature and religion. I have appreciated fully the advantages of my position; for I well know, that there is no scholar less willing, or less able to be a polemic. I could not give account of myself, if challenged. I could not possibly give you one of the ‘arguments,’ you cruelly hint at, on which any doctrine of mine stands. For I do not know what arguments mean, in reference to any expression of a thought. I delight in telling what I think; but if you ask me how I dare say so, or why it is so, I am the most helpless of mortal men. I do not see that either of these questions admits of an answer. So that in the present droll posture of my affairs, when I see myself suddenly raised into the importance of a heretic, I am very uneasy when I advert to the supposed duties of such a personage who is to make good his thesis against all comers.

*Ed.* (Ironical.) Everythingarian and Nothingarian Lecturers, who happen to have wit, sarcasm, buffoonery, envy, and hatred enough to attack somethingarianism with spirit, are the speakers we want, to give tone to our literature, — and the reformers we want, to shape our morals and manners. Let us not fail to employ, and pay, and hear, and clap them, *lest we and*

*our children should be tempted to seek still worse amusements. At all events, let them have the Lyceum appointments. (Aside.)* "O, shame, where is thy blush."

A superficial lady, having heard a miserable declaimer preach, said to Dr. Bellamy, "O, I have been fed this evening." The Doctor replied, "So the calves appear to think, after sucking ears."

## 644. NOVELS.

*Varle.* Novels are mean imitations of literature, and usually the poorest part of it. They devour much precious time, and what is worse, have a bad effect upon mind and morals. Their fanciful, distorted and exaggerated sketches of life tend to vitiate and corrupt the taste.

*Beattie.* Novel reading tends to destroy a relish for history, philosophy, and other useful knowledge. Novels give false notions of life, which are dangerous and injurious.

Novels vitiate the taste, as strong drink vitiates the stomach, and injures the constitution.

## 545. NOVELTY.

*Ed.* Many modern preachers, who are either unable or unwilling to gain public attention to their discourses by clear illustrations of sublime truths, endeavor to gain it by some novel device, like the Scotch preacher, who took a text, and told his people, "I shall, first, dwell upon things that I know, and that you know, and that every body else knows. Second, I shall treat upon things that I know, but which you don't know. And third, I shall tell you about things that I don't know, and that you don't know, and what nobody else don't know." The novelty of the modern pulpit, and religious press, are very mischievous devices of the adversary.

## 646. NOW, OR NEVER.

*Now* is the constant syllable ticking from the clock of time; *Now* is the watchword of the wise; the banner of the prudent.

*Ed.* Now or never is the chorus of all the tunes of time.

## 647. OATHS.

Oaths commonly discredit the truths they affirm.

*Ed.* Profane oaths may be forgotten for a time, but their

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echo, however long the interval, will return to the ear and heart of the profane swearer, and resound in awful, thundering accents, filling his soul with terror, remorse and shame, while immortality endures. "A dreadful sound is in his ears."

648. OBEDIENCE.

By learning to obey, you will be qualified to command.

*Seeker.* Those children who move in the orbit of obedience, shall enjoy the clearest sunshine of their father's countenance.

*Fuller.* Let your child's first lesson be obedience, and the second may be whatever you will.

If you would secure obedience, show affection. It is a power that succeeds, when others fail.

649. OBEDIENCE TO GOD.

*Samuel.* Obedience is better than sacrifice.

*Em.* Obedience to God is the most infallible evidence that creatures can exhibit of their sincere and supreme love to him. God proposed a certain act of obedience to Abraham; and by performing it, he exhibited the highest evidence of supreme love to his Maker. "Now I know that thou fearest me, seeing thou hast not withheld thy son, thine only son, from me." Our Saviour made obedience the infallible test and highest evidence of true love to him. "Ye are my friends, if ye do whatsoever I command you." It is by obedience, that Christians exhibit the highest evidence to themselves, and to the world, that their love to God is sincere and supreme.

650. OBJECTS, MAGNIFICENT.

*Em.* Great objects form great minds.

Great objects require great hearts, and great efforts, for their accomplishment.

651. OBLIGATION TO GOD.

*Seeker.* Man not only owes his services, but himself, to God.

*Ed.* Obligation to God — the constant result of our existence, and almost as constantly overlooked by mankind.

The nearer the relations of being, the stronger the ties of obligation.

God and our parents cannot be required.

## 652. OBLIVION.

How soon men and events are forgotten ! Each generation lives in a different world.

*Ed.* The oblivions of time will be the reminiscences of eternity. "God has made his wonderful works to be remembered," and will have infinitely more use for the events of time hereafter, than he has had here.

## 653. OBSERVATION, SCRUTINY, ETC.

*Ed.* The way to know everything, is to observe everything, learn everything, and forget nothing.

*It.* A habit of close observation, early established, will bring you into the king's cabinet.

*It.* A habit of acute attention, and close observation, makes the scholar, and the man of science.

*Em.* Every person ought to have an habitual awe, veneration, and respect for the public eye, which continually observes, and criticises his visible actions and moral conduct. Such a proper respect for the public opinion, appears beautiful in any person, in any rank or condition of life ; and while it commands esteem, it leads to that mode of conduct which deserves it. [See 56.]

## 654. OBSCURITY, AMBIGUITY.

Unintelligible language is a lantern without a light.

Truth is intrinsically simple and plain ; error, complex, obscure, contradictory.

*Ed.* The reason why persons run into ambiguity, and perplex themselves and others, is because they have a delusion instead of a fact in their minds, which they desire to illustrate and defend.

*It.* Blindness of heart beclouds the understanding, conscience, memory, and indeed every one of the intellectual powers, and throws a mischievous obscurity over theological, moral, and even classical science. This blindness prevents a world of intellectual happiness. The remedy is simple, practicable, imperative, and consists in complying with the commands to love God for what he is, and keep the heart with all dili-

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*Bp. Hall.*

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gence in this love. The prevalence of this love would annihilate the obscurity of the intellectual and moral world, and the ambiguities of the languages of the world, in a trice, and introduce millennial light and glory.

#### 655. OBSTINACY, STUBBORNNESS.

Whom neither reason nor experience can persuade, is obstinate. *Ed.* What, then, the sinner, whom reason, conscience, sad experience, Divine invitations, warnings, expostulations, commands, and the fearful penalty of God's law, all fail to persuade?

*Bp. Hall.* It is not sin that kills the soul, but *impenitence*.

*Ed.* Nothing in our world is so obstinate as habitual sins. The envy and enmity of Joseph's brethren were cherished, till "they could not speak peaceably towards him." It is written, "The heart is deceitful above all things, and desperately wicked." The long practice of sin increases it stubbornness. The backslidings of true believers, if cherished, soon become highly obstinate. David mourned over his, — Paul called his "the law of sin in my members." All true believers have found their sinful habits and propensities a very obstinate bondage. The many, discover and believe it not. But it is a stubborn fact, that sinful habits, inclinations, and lusts are more obstinate and difficult to subdue than anything else in the world. The greatest emancipation, is to be made free from the bondage of sin. Dreadful beyond description the condition of fallen angels, and lost souls, when the dominion of sin is confirmed forever.

#### 656. OCCUPATION.

A mind *occupied* is a mind *fortified*.

*Old Humphrey.* That which tends most to mitigate earthly sorrow, religion excepted, is occupation. This cures one half of life's troubles, and mitigates the remainder. Occupation raises the spirit, while idleness brings it down to the dust. Care is a sad disease; despondency a sadder, and discontent the saddest of the three: if we wish to be cured of all these together, next to seeking the Divine support, the prescription is, *occupation*.

*Ed.* It is not occupation, but honorable, useful, proper occupation, such as reason, conscience, and God approve, that is the



antidote for the ills of life. There is an occupation of the head, and hands, and heart, that kills.

Constant occupation prevents temptation. [See 283.]

#### 657. OCEAN.

*Cowper.* Ocean exhibits, fathomless and broad,  
Much of the pow'r and majesty of God.

*Ed.* Ocean, the world's magnificent, humid element, that rides upon the wings of the wind, and runs in arteries throughout its more solid portions, fertilizing both earth and air, and that embodies itself in its mighty bed, to give full play and sustenance to the races with fins and scales, and afford earth's lords a pathway to span its surface.

#### 658. OMISSION, SINS OF.

Every time you avoid doing right, you increase your disposition to do wrong.

*Ed.* Sins of omission, so called, always involve sins of commission, or actual sins, which alone constitute our blameworthiness. The omission of known duties to God or man, always involves a present refusal to perform them, and serving ourselves. Sin is not predicable of mere negation. Still it is convenient to use a negative, to express and involve a positive, where the guilt lies.

#### 659. OPINION, OPINIONS.

Men too generally take their opinions upon trust, profess them from impulse, and adhere to them from pride.

Opinion does immense good or harm, in the world.

It is our false opinion of things, which leads us to ruin.

Opinion is the great pillar that upholds the commonwealth.

*Ed.* Mankind act strangely in reference to opinions. In the first place, they generally refuse to entertain any that are intrinsically important, practical, and worthy of them. But when they are constrained to receive good opinions, they will not generally avow them with candor and impartiality. What they seem more generally to prefer is, to receive only the more superficial, inconsistent, and worthless classes of opinions, and to hold even these as *merchantable commodities*—or if they must become opinionated in anything, they seem to give a preference to those

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60

Omit no opportunity to

*Ed.* Opportunities and consequences

*lb.* Opportunities and happiness

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secure the evils and interests

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*lb.* Opportunities abused, occasions of evils. [See 7

*Sh.* Fishes eat up the little

*Solomon.* Oppression knows but this

Quem Deus, destroy, he first in

*Ed.* Oppression necessary to make the

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opinions which have the most affinity with *nothing*. Something like this appears to be the fact in reference to the opinions of the human race. They seem generally to imagine they are entirely irresponsible for their opinions, when, in fact, every rational being is bound to receive only truthful, good, and useful opinions, and to avow and hold on to them with a grasp stronger than life or death.

660. OPPORTUNITY, OPPORTUNITIES.

Omit no opportunity of doing good, and you will find no opportunity to do evil.

*Ed.* Opportunities are precious, in proportion to the liabilities and consequences of neglecting them.

*lb.* Opportunities for sensual pleasures, for temporal interest and happiness, and even for mischief and vice, are more sought and more prized, by mankind in general, than opportunities to secure the everlasting favor of God, and the unspeakable glory and interests of his heavenly kingdom. Solomon therefore selected the right name for sinners, i. e. *fools*.

*lb.* Opportunities for doing and getting good, neglected and abused, occasion everlasting, irretrievable, and immeasurable evils. [See 742.]

661. OPPRESSION.

*Sh.* Fishes live in the sea, as men do a-land: the great ones eat up the little ones.

*Solomon.* Oppression maketh a wise man mad. *Ed.* Who knows but this may be the true key to the madness of the times?

Quem Deus, vult perdere, etc. — Whom God intends to destroy, he first infatuates.

*Ed.* *Oppression of the poor* — the contrivance of the adversary to make the rich and powerful bring upon themselves the oppression of everlasting infamy and punishment, according to their deserts. This is the fearful import of Solomon's declaration, "The robbery of the wicked shall destroy them, because they refuse to do judgment," which makes oppression an infinitely more serious affair than oppressors are aware of. Their marvellous insensibility of their own injustice and cruelty, which

others so keenly feel, stultifies their apprehension of future evils. [See 189, 565, 688.]

#### 662. ORATORY, PUBLIC SPEAKING.

*Swift.* In oratory, the greatest art is to hide art.

*Ed.* The art of successful oratory is to be *artless*.

*Ib.* An impressive orator must first have impressive sentiments, and then, by his motions and sounds, convey them exactly, and the work is done.

*Anon.* The orator and musician fall short of the full power of their arts, if the hearer is left in possession of himself. [See 281, 822.]

#### 663. ORDER, GRADATION.

*Edwards.* Order is one of the most necessary of all external means of the spiritual good of God's church.

*Franklin.* A place for everything, and everything in its place.

*Pope.* Order is heaven's first law.

*Colton.* There is no chasm in the operations of nature. The mineral world joins the vegetable, the vegetable the animal, and the animal the intellectual, by mutual, but almost imperceptible gradations. The adaptations of each to its neighbor, are reciprocal, the highest parts of the lower ascending a little out of their order, to fill the receding parts of that which is higher, until the whole universe becomes one well arranged and connected whole. Man is that compound being, created to fill the wide hiatus that must have otherwise remained unoccupied, between the natural world and the spiritual.

Order and method render all things easier.

*Ed.* Complete order runs through all the works of God, from the most magnificent to the most minute, and from one period to another, through all time, space, and duration. But the wicked, who overlook his chief end, complicated designs, and marvellous works, foolishly imagine that the whole foundations of the earth are out of course. The best contrived watch, is confusion, when compared with the clock of God's universe, and will so appear at the great day. "Whatsoever God doeth,

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#### 664. ORIGINAL, ORIGINALS, ORIGINALITY.

*Colton.* If we can advance propositions both *true* and *new*, these are our own by right of *discovery*; and if we can repeat what is old, more briefly and brightly than others, this also becomes our own, by right of *conquest*.

*lb.* Shakspeare's want of erudition forced him back upon his own resources, which were exhaustless. His invention made borrowing unnecessary.

One casual, original thought, may open to us an unexplored apartment in the palace of truth, and prove a key to unknown intellectual treasures.

*Em.* The powers and capacities of the human mind, should embolden the sons of science to aim to be originals. They are strong enough to go alone, if they only have sufficient courage and resolution. They have the same capacities, and the same original sources of knowledge, that the ancients enjoyed. All men are as capable of thinking, of reasoning, and of judging for themselves, in matters of learning, as in the common affairs and concerns of life. And would men of letters enjoy the pleasures of knowledge, and render themselves the most servicable to the world, let them determine to think and judge for themselves. The way to outstrip those who have gone before us is, not to tread in their steps, but to take a nearer course. What philosopher can expect to overtake Newton, by going over all the ground which he travelled? What divine can expect to come up with Mede, Baxter, or Edwards, while he pursues their path? Or what poet can hope to transcend Homer and Milton, so long as he sets up these men as the standards of perfection? If the moderns would only employ nature's powers, and converse freely and familiarly with nature's objects, they might rise above the ancients, and bear away the palm from all who have gone before them in the walks of science.

#### 665. ORIGINAL SIN.

*Ed.* *Original sin* — the first actual sin of Lucifer, of Eve and Adam, or, if you please, of their several descendants. The

distinction between original and actual sin, is a distinction without a difference. The sacred writers carry actual sin back to the birth, the very commencement of our separate existence, and this is far enough, in all good conscience, to carry personal sin. Those who carry it farther, are ultras and enthusiasts, who reckon without their host, and reason without knowing whereof they affirm.

*Clarendon.* If we did not take great pains, and were not at great expense to corrupt our nature, our nature would never corrupt us.

*Woods.* I am not aware that any intelligent Christian can be found, who maintains that infant children, not guilty of any actual sin, either outwardly or inwardly, will be doomed to misery in the world to come. If any one speaks of our natural pravity, as deserving the Divine displeasure, he must intend to speak of it as *developed in moral action.* (2, p. 340-342.)

## 666. OSTENTATION.

Either intellectual or moral greatness, will annihilate ostentation.

Beware of a gaudy exterior. The wise will infer a lean interior.

*Sh.* We wound our modesty, and make foul the clearness of our deservings, when of ourselves we publish them.

*Secker.* Some persons are like hens, which no sooner drop their eggs, than they begin to cackle.

*Bunyan.* The hen, so soon as she an egg doth lay,

About the yard a cackling she doth go,

To tell what 't was, she at her nest did do.

Just thus it is with some professing men,

If they do aught that's good, they, like our hen,

Cannot but cackle on 't where'er they go,

And what their right hand doth, their left must know.

*Ed.* If ostentation is indicative of declension, we have, at least, some pretty strong indications of degenerate times, in the boasting and vanity of the age. [See 81, 278, 969.]

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## 667. OVERCOMING.

Overcome injuries by kindness, distress by fortitude, and evil examples and influences by firmness of principle.

*Ed.* Overcome Satan, sin, and self, during the momentary life that now is, and you will be enabled to celebrate the victory, in everlasting, ever-increasing, and incomparable triumph.

*lb.* Nothing short of overcoming, or persevering in righteousness to the end, will win the heavenly inheritance. This, therefore, is the watchword for all probationers.

## 668. OVERDOING.

He that runs fast, will not run long.

It is not the burden, but the over-burden, that kills the beast. Too many irons in the fire, some will burn.

Men are generally too much harassed and exhausted in the contest for gain, to take any interest in the contest with error.

*Ed.* Overdoing is under doing, and evil doing.

*lb.* Over doers make more work than they perform.

*lb.* Those prone to overdo, would do well to make familiar the maxims, — The world was not made in one day ; Moderation is the life of business ; — and try to forget the maxim, — 'Tis better to wear out, than to rust out.

## 669. PAGANS, HEATHENS, IDOLATERS.

There is no ground to hope that any of the heathens will be saved, while they remain totally ignorant of the only true God and Jesus Christ whom he hath sent. It does not appear from the past dispensations of grace, that God ever sends his Spirit where he does not send his Gospel. The Apostle demands, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The whole tenor of Scripture plainly intimates, that all who are living in pagan darkness, are strangers to the covenant of promise, without God, without Christ, and without hope in the world. It is, therefore, as much to be desired, that these guilty and miserable creatures should have the Gospel preached to them, as that they should escape the wrath to come, and secure the salvation of their souls. *Em.*

## 670. PARADISE OF MOHAMMED.

*Koran, chap. 2.* True believers, who do good works, shall enjoy the immense pleasures of Paradise, wherein flow many rivers; they shall there find all sorts of fair and savory fruits, which God hath prepared for them. They shall there have wives, fair and delicate, and shall dwell in eternal felicity.

## 671. PARADISE OF GOD.

*Montgomery.* If God hath made this world so fair,  
Where sin and death abound,  
How beautiful, beyond compare,  
Will Paradise be found!

*Rev. 7: 16.* They shall hunger no more, neither thirst any more.

*Mat. 22: 30.* They neither marry, nor are given in marriage.

## 672. PARADOXES, PARADOXICAL APHORISMS.

Paradoxes seldom bear a close scrutiny.

The more we serve God, the better we serve ourselves.

They who are contented with a little faith, have none.

*Spring, Dr. S.* We are absolutely dependent in every instance, and yet entirely free.

As the day lengthens, so the cold strengthens.

*Ed.* It is the beauty of the world, that it is constantly fading and vanishing away, — thus wafting the righteous home; the wicked, where they cease from troubling; and saying with such a clear, and strong, and perpetual voice to mortals, "Set your affections on things above, not on things on the earth."

*Ib.* Who helps the cause of God, helps his own cause.

*Ib.* Who dies to sin, lives to righteousness.

*Ib.* Who spends till he is spent in a good cause, lays up faster than he spends.

*Ib.* A liberal man blesses himself in making others blessed.

*Ib.* Who mourns over sin, is travelling to heaven rejoicing.

*Ib.* Who thirsts after righteousness, is drinking it in.

*Ib.* Payments to God differ from other payments: the more we pay, we owe him but the more.

*Ib.* The most finished paradox is the *real Christian*. "As sorrowful, yet always rejoicing," — he fears alway, while he is

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as bold as a lion; has nothing he calls his own, yet possesses all things; the whole world is against him, yet all things work together for his good; he dies daily, while in active life; in losing his life, he finds it; he hath most afflictions, most comforts; he is unknown, and yet well known; is without reputation, and yet his influence is keenly felt and feared; the more injury his enemies do him, the more he gains by them; he is the kindest husband, child, brother, friend; yet hates father and mother, wife, brother and sister; he loves all men as himself, and yet hates many with perfect hatred; he is a peacemaker, while fighting the Christian warfare; he feels that he can do nothing, yet believes he can do all things; believes all events are fixed and foreknown, yet prays most fervently for God to work; and in short, he holds that God worketh all in all, yet he worketh out his own salvation with fear and trembling.

## 673. PARENTAL, TRAINING CHILDREN.

*Ed.* It is an immense, complicated, and critical work, to guide even one child into the way of virtue, usefulness, holiness, and happiness, against the strong influences from without, and the stronger within, that lead to death. But nothing better pays for labor. If parents persevere, custom will come to their aid, and make those practices agreeable which they insist upon; and they will find a treasure *in* their offspring, which will infinitely outweigh the treasure and toil expended *upon* them.

"Take this child, and nurse it for me, and I will give thee thy wages." *Ed.* So Pharaoh's daughter; and so God says to all parents to whom he commits a child, for children are more emphatically his offspring than ours.

The great business of each generation is to train and provide for the next. *Ed.* Nay, verily, but to corrupt and spoil the next.

*Ed.* If you would train children successfully, provide sufficient and proper employment for them.

*Mrs. Weeks.* When children ask petulantly or clamorously for favors, deny them.

*Locke.* Parents wonder why the streams are bitter, when they themselves have poisoned the fountain.



*Prov.* 22: 6. Traip up a child in the way he should go ; and when he is old, he will not depart from it. [See 276.]

## 674. PARLEYING, TAMPERING.

Virtue that parleys is near a surrender.

*Pope.* Vice is a monster of such frightful mein,  
As, to be hated, needs but to be seen.  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace.

*Obsta principiis* — Resist the beginnings.

## 675. PARTY, PARTY POLITICS, ETC.

*Ed.* *Party* — the combination of aspiring men to secure delegated power and borrowed advantages.

*Ib.* *Party spirit* — a lying, vociferous, crazy spirit, with the adversary at his ear, or "the madness of many for the gain of a few."

*Ib.* *Party politics* — political card-playing, and business-delaying.

## 676. PASSION, PASSIONS.

*Lawater.* A great passion has no partner.

The passions are a numerous crowd,  
Imperious, positive, and loud.

Curb these licentious sons of strife ;

Hence chiefly rise the storms of life.

If they grow mutinous, and rave,

They are thy masters ; thou, their slave.

It is the concurrence of passions which produces a storm.

Govern your passions with absolute sway,

And grow wiser and better as life wears away.

*Ed.* It is easy to inflame the passions, hard to instruct the understanding ; and base teachers are fond of doing the easy work, and avoiding the hard.

Passion evaporates by words ; grief, by tears.

Guard thy sail from passion's sudden blast.

He who masters his passions, subdues a fearful enemy.

If we subdue not our passions, they will be masters.

He that exposes his passion, tells his enemy where he may hit him.

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## 677. PATIENCE.

He conquers, who endures.

Patience is the power of expecting long without discontent, and of enduring long without revenge.

Sir Isaac Newton being asked by what means he had made so many discoveries, answered, "By examining daily, and with patience. Patience in investigation, in overcoming difficulties, in enduring hardships, and patience in everything."

*Em.* Steady, patient, persevering thinking, will generally surmount every obstacle, in the search after truth.

He is patient who has borne the impatient without repining.

The rapid, who can bear the slow with patience, can bear almost any injury.

He is in most need of others' patience, who has none of his own.

Time, patience, and industry are the victors, while a turbulent murmurer often defeats his own ends.

In prosperity, we need moderation; in adversity, patience.

All that is great, and permanent, and salutary on earth, is slow in its development. Hence patience has always been a prominent feature of true wisdom.

Those who embrace error, are often those who have not *patience* enough to ascertain the truth. *Ed.* Because not righteous enough to endure it.

*Ed.* Great pain and little gain is the celestial road to great gain and no pain.

## 678. PATRIOTISM.

*Em.* If all nations are of one blood, and belong to the same original family, then that notion of patriotism which is generally imbibed and admired, is false and unscriptural. One nation has no more right to seek its own public interests exclusively, or in opposition to the public interests of other nations, than one member of the same family has to seek his own private interests exclusively, or in opposition to the private interests of the rest of the family. Brethren ought to seek each other's interests as their own. This is the law of love, which is founded in the reason of things, and which is sanctioned by Divine authority.

All nations are morally bound to seek each other's interests, so far as they are known, and to refrain from injuring each other. To feel and act in this manner, is true patriotism. But it is not the patriotism which ancient Greece and Rome practised and applauded, nor that which modern France, Britain, America, and other nations generally practise and admire. It is a national maxim to be lovers of their own selves, their own country, and their own interests exclusively.

## 679. PAYMENT OF DEBTS.

He is a good paymaster, who pays when the work is done.

The just pay all, even the washerwoman ; the gentry, only the dancing-master and those who amuse them.

## 680. PECUNIARY OBLIGATIONS.

*Ed.* Why are pecuniary obligations like mariners? *Ans.* Because they are so liable to be cast away.

*Ib.* Those whose pecuniary obligations sit so loosely upon their consciences, that disappointments, losses, and crosses readily induce them to relax, delay, and repudiate them at their sovereign discretion, and bring bankrupt laws to their aid against their creditors, have no part nor lot with honest men, and should be classified with the unrighteous, where they belong. Vide Ps. xv., Lord, who shall dwell in thy tabernacle? etc. [See 207, 477.]

## 681. PEDANTRY.

Where there is much pretension, much has been borrowed. Nature never pretends.

*Em.* It is an easy matter to gain a superficial acquaintance with the general objects of science ; but it is a laborious task to acquire a deep and thorough acquaintance with any single branch of knowledge. It is easy to know something about everything ; but it is difficult to know everything about anything. If men of reading would collect the whole stock of their knowledge, and the whole force of their genius more to a point, and aim to be complete masters of their own professions, they would become at once much less pedantic, and much more useful to the world. Many men of real abilities and learning

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PEDIGREE, PENALTIES, PERFCTION, PERFECTIONISM. 393

have defeated their own usefulness by attempting to know and do too much.

682. PEDIGREE.

He that comes of a hen must scrape.

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

683. PENALTIES.

*Trumbull.* No rogue e'er felt the halter draw,  
With good opinion of the law.

*Ed.* No person can tell what outrages the unrighteous would please to commit, should the restraints of civil penalties all be removed; for though they may to-day profess all friendliness, and say to those who predict their delinquency, "What, is thy servant a dog, that he should do this thing!" — they have enough of the dog in their natures to fulfil the most startling predictions, should restraints be removed.

*Il.* Penalties maintain the authority of right over wrong and outrage, and therefore have the Amen of the just, and the opposition of the unjust, till they sink under them. [See 400, 705, 771.]

684. PERFECTION, PERFECTIONISM.

*Mohammed.* There is no error in this book,—Koran, c. 2.

*Solomon.* There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

When Paul was a Pharisee, he thought he was blameless; but when a Christian, he felt that he was the chief of sinners.

*Diogenes.* To reach perfection, we must be made sensible of our failings, either by the admonitions of friends, or the incentives of enemies.

*Perfection* — the point at which all should aim. *Ed.* And the end which all should gain. No duty is more plain, imperative, delightful, and practicable, than complying with the command, "Be ye perfect as your Father which is in Heaven is perfect," and "be thou in the fear of the Lord all the day long," as the holy child, the beloved youth, the sinless man Christ Jesus demonstrated; and as saints know and feel during their

"perfect love that casteth out fear." But if any think they actually "do good and sin not" for days, weeks, and months together, their moral delusion is perfect, instead of their obedience to God.

*Ed.* *Theoretical, imaginary perfectionism*—the want of common sense and observation; or, as a positive, the froth of human error, weakness, and depravity. [See 846, 862.]

## 685. PERFORMANCE, ACCOMPLISHMENT.

*Locke.* The chief art, is to attempt but little at a time. The widest excursions of the mind are made by short flights frequently repeated. The most lofty fabrics are formed by the accumulation of simple propositions.

Leave nothing unfinished. We rate ability in men by what they finish, not by what they attempt.

*Smith, Rev. R.* Improve moments. Observe opportunities. Accumulate littles. Thus may we hope to reach in some high degree the great things of knowledge and virtue.

The way to accomplish great things, is habitually to be doing something.

## 686. PERMANENCE.

Prefer that glory which endures to all eternity.

*Ed.* *Duration*—the hope of the righteous and terror of the wicked.

*Ib.* It required a world of changes and revolutions, to prepare saints for one "where change shall be no more."

## 687. PERMANENT FUNDS FOR WORSHIP.

*Burke.* An insatiable ambition to extend the dominion of its bounty beyond the limits of nature, and perpetuate itself through generations of generations, as the nourisher of mankind. *Ed.* This "insatiable ambition," as Burke calls it, to get our names down to posterity, in connection with permanent funds to support religion, morals, and education, is a departure from apostolic and primitive Christian example; is subversive of the duty and privilege of future generations; and has been most signally rebuked by Providence, in the gradual perversion of such funds to support "another gospel which is not another," and another literature which is "philosophy, falsely so called."

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"Sufficient unto the day is the evil thereof;" and those who will not grapple with present evils, but on the contrary, heap up funds to guard against future ones, neither obey God, nor trust his Providence.

#### 688. PERSECUTION.

The blood of the martyrs is the seed of the church.

*Howe, Rev. N.* The way of this world is, to praise dead saints, and persecute living ones.

*Thacher.* The converted persecutor may expect to be persecuted. The adversary, like trained blood-hounds, will pursue his refugee servants.

*Ed.* Persecution makes martyrs of real saints, and nothing-arians of false professors. [See 143, 189, 565.]

#### 689. PERSEVERANCE OF SAINTS.

*Em.* The first exercise of faith renders the salvation of the believer sure, in a certain way; that is, the way of *perseverance in holiness*.

*Thacher.* To persevere in holiness, is to hate and avoid sin. Hence, the true doctrine of saints' perseverance cannot tend to licentiousness.

*Ed.* Every real saint will infallibly persevere unto eternal life, because God, from eternity, determined that each one should persevere — because he gave all such to his Son, in the covenant of redemption; and keeps each one, by his power through faith, unto salvation. Saints would never persevere unto the end, without a Divine keeper.

#### 690. PERSONALITIES.

A proneness to talk of persons, rather than of things, is the mark of a narrow, superficial mind.

*Ed.* To bear personal abuse is the *cowardice* of the world, the *heroism* of Christianity.

*Channing.* In general, we do well to let an opponent's motives alone. We are seldom just to them. Our own motives, on such occasions, are often worse than those we assail. Besides, our business is with the arguments, not the character, of an adversary. A speech is not refuted by imputations, true or false, upon the speaker.

## 691. PERSPICUITY.

*Woods.* Perspicuity is the most important of all the qualities of style.

*Ed.* The love of universal truth, and practice of modesty, tend to perspicuity. Lying and boasting are apt to be wordy.

*Ib.* If perspicuity requires painstaking in the writer, it saves ten, or perhaps a hundred times more expense and time in paper, printing, and reading what he writes.

## 692. PHILOSOPHICAL.

No two things are alike, or, in all respects, unlike.

*Litchfield, Deac. I.* An ounce will bend a large beam. If any weight will bend it, an ounce will bend it *some*.

*Ed.* *Philosophy* (of the schools) — the art of accounting for phenomena by second causes, *without the operations of the first cause*.

A sophist, wishing to puzzle Thales, the Miletian, — one of the wise men of Greece, — proposed to him, in rapid succession, the following difficult questions. The philosopher replied to them all, without the least hesitation, as follows :

"What is the oldest of all things?"

"God, because he always existed."

"What is the most beautiful?"

"The world, because it is the work of God."

"What is the greatest of all things?"

"Space, because it contains all that is created."

"What is the quickest of all things?"

"Thought, because in a moment it can fly to the end of the universe."

*Em.* The first principle in the Newtonian philosophy is, that no material body has a tendency to move of itself, without an external cause of motion. Remove this principle, and this system falls to the ground.

## 693. PHILOSOPHY, MORAL AND MENTAL.

*Edwards.* We never could have had any notion what understanding, or volition, love or hatred, are, either in created spirits or in God, if we had never experienced them in our own minds.

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## 694. PHILOSOPHY.

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*Beecher.* God made man to go by motives, and he will not go without them, any more than a boat without steam, or a balloon without gas.

Philosophy triumphs over past and future evils; present evils triumph over philosophy.

*Em.* As the eye, by which we discover external objects, seldom discovers itself, so the soul by which we discover other things, seldom turns its attention inward, to survey its own powers and faculties. This is the reason why we find it more difficult to distinguish and describe the properties of the soul, than those of the body. We know, however, that the soul has neither length, nor breadth, nor figure, nor visibility, nor any other property of matter. As the soul is all spirit, so it is all activity. Separate activity from the soul, and its existence is no longer conceivable. But, though the soul is all spirit and activity, we are conscious of having perception, reason, conscience, memory, and volition. These are the essential properties of the soul; and in these properties the essence of the soul consists. We can form no conception of the soul, as distinct from these properties, or as the foundation of them. The essential properties of the soul constitute its essence, as really as the essential properties of matter constitute the essence of matter. This is true, and acknowledged to be true, by a late celebrated author.

*Ed.* The philosophy of mind essentially differs from the philosophy of mud; but many muddy writers mix and confound the mental with the material. [See 313, 490, 632.]

#### 694. PHILOSOPHY, FALSELY SO CALLED.

*Paul.* Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Ed.* The chief source of false and infidel philosophy, is the denial or concealment of the existence and operations of the First Cause, in accounting for physical, mental, and moral phenomena, and vainly attempting to account for them through secondary causes alone.

#### 695. PICTURES.

*Thacher.* Pictures, designed to represent spiritual and in-



visible objects, have done immense mischief. Modern illuminated Bibles are tending to both Popery and licentiousness. Ancient pagans represented their Venus and Cupid in a state of nudity; and modern Christians have followed their example, by portraying Biblical characters in the same style.

#### 696. PILGRIMS OF NEW ENGLAND.

*Webster, Hon. D.* The morning that beamed on the first night of their repose, saw the pilgrims established in their country. There were political institutions, and civil liberty, and religious worship. Poetry has fancied nothing in the wandering of heroes, so distinct and characteristic. Here was man, unprotected indeed, and unprovided for, on the shore of a rude and fearful wilderness; but it was politic, intelligent, and educated man. Everything was civilized but the physical world. Institutions, containing in substance all that ages had done for human government, were established in a forest. Cultivated mind was to act on uncultivated nature; and, more than all, a government, and a country, were to commence, with the first foundations laid under the Divine light of the Christian religion. Happy auspices of a happy futurity! Who would wish that his country's existence had otherwise begun? Who would desire the power of going back to the ages of fable? Who would wish for other emblazoning of his country's heraldry, or other ornaments of her genealogy, than to be able to say, that her first existence was with intelligence; her first breath, the inspirations of liberty; her first principle, the truth of Divine religion? (*Phym. Dis.* 1820.)

*Copp, J. A.* We cannot restrain our indignation towards the government of Great Britain, under which the Puritans were not suffered one loud breathing of religious freedom; but just such an administration of intolerance was needed, to drive over to this country the choice spirits of British piety and wisdom. We wanted tried men, of stern principles, and decided virtue. It was her moral gold we wanted, and she heated the furnace and gave it to us. England expelled the Puritans, because they were too democratic for the State, and too non-conformist for the Church. These were the elements which were

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to form an empire in the West. God suffered it, nay, he raised up the intolerant Stuart, as he raised up Pharaoh, to do this work, that he might make of these chosen exiles a great people on this continent, as in another Canaan. [See 428, 639, 774.]

## 697. PLAGIARISM.

*Toplady.* Keep your hands from literary picking and stealing. But if you cannot refrain from this kind of stealth, abstain from murdering what you steal.

A young preacher once read a discourse to father Moody, and solicited remarks. The father replied, "Your sermon is a very good one, but you have selected the wrong text for your subject. You should have taken the passage — 'Alas! master, for it was borrowed.'"

## 698. PLEASURES SENSUAL.

*Cowper.* Pleasure is deaf, when told of future pain.

Our pleasures, for the most part, are short, false, and deceitful. Like drunkenness, they revenge the jolly madness of one hour, with the sad repentance of many.

*Spring.* The spirit of the world is the spirit of self-indulgence. The men of the world are lovers of pleasure more than lovers of God. They are eager for enjoyment, and find it in dissipation of thought, of feeling, and of deportment. Lawless pleasure, in all its forms of novelty and excess, notwithstanding its shame, its infamy, its ruin, is the idol of their hearts and the law of their existence.

*Sh.*

Violent delights have violent ends,  
And in their triumph die; like fire and powder,  
Which, as they kiss, consume: The sweetest honey  
Is loathsome in his own deliciousness,  
And in the taste confounds the appetite.

*Ib.*

Pleasure and revenge  
Have ears more deaf than adders to the voice  
Of any true decision.

*Burns.*

Pleasures are like poppies spread,  
You seize the flower, its bloom is shed;  
Or like the snow-falls in the river,  
A moment white — then melts forever;

Or like the borealis' race,  
That flits ere you can point their place ;  
Or like the rainbow's lovely form,  
Evanishing amid the storm.

*Ed.* Pleasure is seldom found, when sought as an end, or where it is most eagerly sought. It was designed as a *reward*, not as an end.

## 699. PLEASURES, INTELLECTUAL.

*Eaton.* The process of reasoning, and the steady progress of the understanding towards a logical conclusion, awakens a most pleasurable interest ; and when the clear and demonstrative conclusion is arrived at, the interest frequently rises into a joyous excitement.

*Ed.* Intellectual pleasures are not only more refined, and more numerous and diversified than sensual delights, — but like knowledge, are capable of endless progress in degree and perfection. It is for this reason, that mere sensual pleasures are so little esteemed in heavenly places. Mohammed's imaginary paradise would appear perfectly despicable to those who have tasted the pure, intellectual, and cordial happiness of heaven.

*Graham, S.* Our benevolent Creator has endowed us with peculiar powers, and set no bounds to our intellectual and moral acquisitions ; and by all these great bestowments, he calls us to the cultivation of our higher capabilities, and has placed around us elevated motives to lead us onward and upward in a course of intellectual and moral greatness, virtue, and glory.

## 700. PLENTY.

*Johnson.* Plenty is the original cause of many of our needs.

*Ezek. 16 : 49.* This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness.

## 701. PLOTS, PLOTTING.

Men are never more easily deceived, than when plotting to deceive and injure others. Hence counter-plots, like that of Hushai the Archite, often succeed. [See 208.]

## 702. POETS, POETRY.

*Cowper.* There is pleasure in poetic pains,

Which only poets know. The shifts and turns,

Dr. Watts,  
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*Ed.* Policy  
*Ib.* The po  
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[See 766.]

*Chesterfield.*  
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*Ib.* Good br  
good nature, and

Th' expedients, and inventions, multiform,  
 To which the mind resorts, in chace of terms,  
 Though apt, yet coy, and difficult to win —  
 T' arrest the fleeting images, that fill  
 The mirror of the mind, and hold them fast,  
 And force them sit, till he has pencill'd off  
 A faithful likeness of the forms he views;  
 Then to dispose his copies with such art,  
 That each may find his most propitious light,  
 And shine by situation, hardly less  
 Than by the labor and the skill it cost, —  
 Are occupations of the poet's mind  
 So pleasing, and that steal away the thought,  
 That, lost in his own musings, happy man.

Dr. Watts, when a child, early formed the habit of making rhymes on almost all occasions; and his father, fearing it would prove injurious to him, threatened to chastise him if he did not cease rhyming. The son instantly and pleasantly added,

"Dear father, do some pity take,  
 And I will no more verses make."

## 703. POLICY.

Honesty is the best policy.

*Ed.* Policy succeeds best, with ample *force* in reserve.

*Ib.* The policy of leaving the stern doctrines and pinching duties of the Gospel out of sermons, strict morals out of religion, reproof out of friendship, discipline out of the churches, learning out of education, evidence out of conclusions, and system out of order, is much more popular than profitable *in the end*.

*Ib.* *Christian policy* — doing right towards the wrong, acting wisely towards the unwise, and kindly towards the unkind. [See 766.]

## 704. POLITENESS, ETIQUETTE.

*Chesterfield.* A man's fortune is frequently decided by his first address. If pleasing, others at once conclude he has merit, but if ungraceful, they decide against him.

*Ib.* Good breeding is the result of much good sense, some good nature, and a little self-denial for the sake of others.

Politeness is the benevolence of trifles ; or the preference of others to ourselves, in little occurrences in the commerce of life.

True politeness springs from the heart.

Great talent and success render a man famous ; great merit procures respect ; great learning, veneration ; but politeness alone ensures love and affection.

An accomplished man will shine more than a man of mere knowledge ; as polished brass has more lustre than unpolished gold.

Politeness is the medium between ceremony and rudeness.

*Witherspoon.* Politeness is real kindness, kindly expressed.

*Ed.* Then kind and faithful reproof is a very prominent feature of it.

Politeness is like an air-cushion. There may be nothing in it, but it eases our jolts wonderfully.

*Cumberland.* The happy gift of being agreeable seems to consist not in one, but in an assemblage of talents tending to communicate delight ; and how many are there, who, by easy manners, sweetness of temper, and a variety of other undefinable qualities, possess the power of pleasing without any visible effort, without the aids of wit, wisdom, or learning, nay, as it should seem, in their defiance ; and this without appearing even to know that they possess it.

*Steele.* Wisdom, valor, justice, and learning, cannot keep a man in countenance that is possessed with these excellences, if he wants that inferior art of life and behavior, called good breeding.

*Id.* A man endowed with great perfections, without good-breeding, is like one who has his pockets full of gold, but always wants change for his ordinary occasions. [See 562.]

#### 705. POLITICAL MAXIMS.

Absolute despotism may prevail in a state, and yet the form of a free constitution remain.

*Preistley.* No people were ever better than their laws, though many have been worse.

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*Dr. Sprague.*  
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A mercan  
Louis XIV.

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*Montesquieu.* A nation may lose its liberties in a day, and not miss them in a century.

*Dr. Sprague.* In the same proportion that ignorance and vice prevail in a republic, will the government partake of despotism.

A mercantile deputation from Bordeaux, being asked by Louis XIV. what should be done to advance their interests, replied, Sire, *let us alone.*

*Coleridge.* The three great ends for a statesman are, security to possessors, facility to acquirers, and liberty and hope to all. [See 400, 683.]

#### 706. POLITICAL INTEGRITY.

*Em.* Daniel found wisdom and integrity abundantly sufficient to answer all his political purposes, without ever stooping to the low arts of intrigue. While he presided over a hundred and twenty princes, he clearly and sensibly perceived the nature and tendency of that diabolical policy which they employed to take away his life. But he opposed honesty to dishonesty; justice to injustice; wisdom to cunning; and open integrity to all their dark and deep designs. Nor did he fail of confounding their counsels, and of turning their own artful and malicious devices to their own destruction. Truly wise and upright politicians will never find occasion to employ any other weapon than perfect integrity, in order to defeat the pernicious purposes of their most subtle and malignant enemies, whether at home or abroad. Daniel found, by happy experience, that honesty was the best policy. His faithfulness to the Deity secured his favor and assistance; and his fidelity to men secured their sincere and warm attachment to his person and interest. As he constantly persevered and increased in integrity, so he constantly increased in wealth, in honor, and outward prosperity. Let who would fall, Daniel stood. Let who would sink, Daniel rose. Let who would be in power, Daniel was their favorite. Let who would combine against him, Daniel always succeeded and prospered.

#### 707. POLITICAL RESTRAINT RESISTED.

*Em.* There is a natural propensity in mankind to oppose law and religion; and therefore their eyes, and ears, and hearts are

always open to those base politicians who promise to free them from these restraints.

*A. Backus.* The grand object of that mock patriotism, which is generated and nourished by the sunshine of real liberty, has been to destroy the systems of human good, to arm vice against virtue; confusion against order, and licentiousness against law. To cut the nerves of wholesome restraint, to bring into contempt those who are "ministers of God for good," and lead all the world wondering after some beast of human imagination.

#### 708. POLITICAL FAVORITES.

*Eng. Paper.* Only two kinds of men succeed as public characters: men of no principle, but of great talent; and men of no talent, but of one principle—that of obedience to their superiors.

#### 709. POLITICAL WISDOM.

Benevolence is the centripetal power in the political system; selfishness, the centrifugal. The former tends to make a unit of the race, combining and disarming their power, and constituting an edifice of strength and safety. The latter tends to split nations, divide churches, explode families, and even to sever soul and body, constituting a universal wreck. Political wisdom and sagacity therefore, essentially consist in giving encouragement to benevolence, and in discouraging and restraining selfishness.

*Spring.* I know not where to look for any single work which is so full of the great principles of political wisdom, as the laws of Moses and the history of the kings of Israel and Judah.

#### 710. POPERY, ROMANISM.

*McOrie.* Popery—an organized conspiracy against civil and religious liberty.

*Dr. Geddes.* The popish religion has been, mediately or immediately, the cause of almost all the political disturbances in Europe, since the days of Gregory VII.

*Hall, R.* Popery combines the "form of godliness," with a total denial of its power. A heap of unmeaning ceremonies, adapted to fascinate the imagination and engage the senses—implicit faith in human authority, combined with an utter neglect of Divine teaching—ignorance the most profound, joined to dogmatism the most presumptuous—a vigilant exclusion of

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biblical knowledge, together with a total extinction of free inquiry — present the spectacle of religion lying in state, surrounded with the silent pomp of death. Of all the corruptions of Christianity, which have prevailed to any considerable extent, Popery presents the most numerous points of contrast to the simple doctrines of the Gospel.

*Ed.* It is impossible to ascribe more expressive names to popery, than those given it before it was born, such as "*Man of sin*," "*Mother of abominations*," etc.

*lb.* Popery has nearly run its race, and, according to Scripture, must soon die by *suicide*. There may be, however, a serious *flare up*, before her candle-wick goes out in eternal infamy. She may wound, and perhaps destroy many others, in her terrible death-struggle. Her death may be no less revolutionary than her life. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

#### 711. POPERY'S CONFSSIONAL.

*Prize Essay.* An angel could scarce discharge such an office without contamination. The lake of Sodom, daily fed by foul and saline springs, and giving back these contributions in black and sulphurous exhalations, is but a faint emblem of the action and reaction of the confessional on society. It is a moral malaria, — a cauldron from which pestiferous clouds daily ascend, which kill the souls of men. Hell itself could not have set up an institution more ingeniously devised to demoralize and destroy mankind.

#### 712. POPERY'S MAXIMS.

*Jesuit Maxim.* We are not bound to keep faith with heretics, when it is greatly for our advantage to recall our promises, and not fulfil our treaties. *Ed.* God, and all holy beings are under *moral law*, and find all their enjoyments in fulfilling every moral obligation. But the "*Man of sin*" is "*above all that is called God, or worshipped*," and, of consequence, may do as he please.

*Another.* Mankind are now so corrupt, that, being unable to bring them to our principles, we must bring our principles to them. *Ed.* This policy was adopted before the dark ages, and,



in a trice, moral corruption changed sides from the world to the church, policy became the best honesty, and the beast, with his seven heads and ten horns, like Milton's "grisly king," from touch of "Ithuriel's spear," suddenly appeared.

*Still another.* Ignorance is the mother of devotion. *Ed.* Of devotion to despotism. Devotion to Christ requires us to "search the Scriptures," and not be "as the horse, or as the mule, which have no understanding."

### 713. POPERY'S PERSECUTIONS.

*Bulck.* According to the calculation of some, about two hundred thousand Christians, Protestants, suffered death, in seven years, under Pope Julian; no less than one hundred thousand were massacred by the French, in the space of three months; the Waldenses who perished amounted to one million; within thirty years, the Jesuits destroyed nine hundred thousand; under the Duke of Alva, thirty-six thousand were executed by hangmen; one hundred and fifty thousand by the Irish massacre, besides the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, assassinated, chained to the galleys for life, or immured within the walls of the Bastile, or others of their church or state prisons. The whole number of persons massacred since the rise of papacy, including the space of one thousand four hundred and ninety years, amounts to fifty millions.

*Spring.* The Romish Church ever has been the great enemy of religious liberty. Witness her assumption of the civil power—her slaying the witnesses for the truth, throughout Germany, France, and Britain—her persecutions in the valleys of Piedmont and the rocky Alps—the history of that dark and sanguinary tribunal, the Inquisition—the massacre in the reign of Charles IX., of France, who boasted of having slaughtered three hundred thousand protestants; and the intolerance of Louis XIV., and of Queen Mary, of England, when the prediction was so memorably verified, that "It was given to the beast to make war with the saints, and to overcome them." Nor has she reformed in principle, from that hour to the present; but is still the same unchanging enemy to religious liberty,

and to the right doctrines, heretics. It was foretold the most High drunken with have been m intolerance wh Intolerance is tem. Uniform even unto death cession from her cils, still unreve

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and to the rights of conscience, as the actual influence of her doctrines, her precepts, and her practices, everywhere show. It was foretold that antichrist should "wear down the saints of the most High;" and that the scarlet-colored beast should "be drunken with the blood of the saints." And these predictions have been mournfully fulfilled in the oppression, cruelty, and intolerance which have ever distinguished the church of Rome. Intolerance is the natural and genuine effect of her whole system. Uniformly has she maintained the right to persecute, even unto death, every deviation from her creed, and every secession from her family. By the solemn decision of her councils, still unrevoked, heresy and schism are "mortal sins."

## 714. POPULAR FAVOR.

*Em.* Everything that captivates, will at length disgust; therefore, popularity can't live.

*Wm. Temple.* Come not too near a man studying to rise by popular favor, unless you can aid him in his grand object, lest you meet with a repulse.

*L'Estrange.* Universal applause is seldom less than a scandal.

*Ed.* What all the world claps, is a sure disgrace.

He that is loudly praised, will be clamorously censured.

*Penn.* Avoid popularity. It has many snares, and no real benefit. *Ed.* This may easily be done, by doing right, on right principles.

Elevation is exposure.

He labors in vain, who strives to please all.

*Wms., T.* The approbation and influence which even pious authors receive, are often derived from the errors which they retain, rather than from the truth which they teach; and the errors of such authors, as they have the sanction of beloved and worthy names, are peculiarly injurious. [See 596.]

## 715. POPULAR OPINION.

*Channing.* The world is governed much more by opinion than by laws. It is not the judgment of courts, but the moral judgment of individuals and masses of men, which is the chief wall of defence around property and life. With the progress of society, this power of opinion is taking the place of arms.

*Varle.* A sense of shame is one of the most powerful checks upon the atrocious vices, which society deems scandalous ; so that decency of manners in society is owing not so much to its laws, as to public sentiment, or the authority of opinion. [See 767.]

## 716. POSITIVENESS.

*Ed.* Give me a positive character, with a positive faith, positive opinions, and positive actions, though frequently in error, rather than a negative character, with a doubting faith, wavering opinions, undecided actions, and faintness of heart. Something is better than nothing.

## 717. POSSESSION.

*Ed.* A miser's possession is a mere misnomer. To possess anything, we must receive our title from God, hold it with a single eye to his glory, enjoy it as an expression of his complacency, and use it as a means of honoring and pleasing him. This gives us a possession of our inheritance, property, time, and talents, that is *worth something*.

## 718. POSTHUMOUS.

*Dean Swift.* He who writes a bad book, with a view to have it published after his death, is both a knave and a coward ; for he loads a gun with evil intent, and has not courage to discharge it.

*Ed.* Posthumous fame rises, as the knowledge of a person's disreputable faults, or bold reproofs of errors, sins, and vices is forgotten.

## 719. POVERTY.

*Landon.* Who can confess his poverty,  
And look it in the face, destroys its sting :  
But a *proud poor man*, he is poor indeed.

*Solomon.* The destruction of the poor, is their poverty.

*Howe, Rev. N.* What can a poor man lose ? Ans. His health, his reputation, his peace of mind, his bodily strength, his mental faculties, and his soul.

*Ed.* Of all poverty, destitution of religion is the worst. Natural poverty is calamitous ; intellectual poverty disreputable ; poverty in friendship, is a misery ; but religious poverty

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combines all manner of ultimate evils, and in their highest degree.

*lb.* Poverty of spirit is perhaps the only desirable poverty. Poverty and vice introduce men to strange bed-fellows.

Pinching poverty is a strong temptation to dishonesty : it is hard for an empty bag to stand upright.

720. POWER.

Power, sooner or later, always commands acknowledgment and submission.

Power and opportunity reveal the hearts of men.

*Ed.* Power is harmless only with the good and great.

*lb.* Power belongs unto God. If committed to men, it is a sacred trust, and should be used to the glory of the Giver.

Might makes right. *Ed.* It often makes it give place.

721. PRAISE.

*London.* Praise is sometimes a good thing for the diffident and despondent. It teaches them properly to rely on the kindness of others. *Ed.* But is oftener a bad thing for the ambitious, as it makes them delirious.

*Sh.* Whose praise defames, as if a fool should mean,  
By spitting in your face, to make it clean.

None have less praise, than those who hunt most after it.

Never fish after praise. It is not worth the bait. *Ed.* This suggests another : Never *fish* or *fox* after famous stations. It costs infinitely more thus to gain, or rather thus to *lose* them, than they are worth. This remark has its application especially in high places.

It is next to impossible for any one to speak his own praise, without injury to himself.

722. PRAYER.

We are coming to a King,

Large petitions should we bring ;

For his power and grace are such,

We can never ask too much.

Thefts never enrich, alms never impoverish, and prayers hinder no work.

*Nevins.* When persons want *nothing*, they ask for *everything*, and offer vague prayers.

*Ed.* If you wish for your friend to be a hypocrite, ask him to *make* a prayer; if not, to *offer* one.

Prayer is a creature's strength, his very breath and being — is the golden key that can open the wicket of mercy — the slender nerve that moves the muscles of Omnipotence — the cure of all cares; the grand panacea for all pains; doubt's destroyer; ruin's remedy; the antidote to all anxieties.

*Henry.* God often grants the desire of sinners in wrath, while he denies the desire of his own people in love.

*Ib.* Though we must never complain *of* God, we have leave to complain *to* him.

Remembering God, is to begin each day with prayer, and end it with thanksgiving and praise.

Whatever we win with prayer, we must use with devout praise; for mercies in answer to prayer, lay us under *particular obligations*.

A question once arose at a clerical meeting, how the command, *Pray without ceasing*, can be complied with? and at length one was appointed to write an exposition of the passage, for the next monthly meeting. A servant girl, having overheard, said to an aged member of the meeting, "What! a whole month wanted to tell the meaning of that easy text?" "Well, Mary, what is your view of it? Can you pray all the time?" "O yes, sir," replied Mary. "What! when you have so much to do?" "Why, sir," said Mary, "the more I have to do, the more I can pray. When I open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding;' and while I am dressing, I pray that I may be clothed with a robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin to work, I pray that I may have strength equal to my day. When I begin to kindle up the fire, I pray that God's work may be kindled up in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing, and

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partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption, that I may be his child; and so on, all day. Everything that I do, furnishes me with a thought for prayer." "Enough!" cried the old divine, "these things are revealed to babes, and hidden from the wise and prudent. Go on, Mary, pray without ceasing. [See 762.]

## 723. PRAYER, NATURE OF.

*Em.* Mere desires, or emanent affections which are not verbally offered up to God, are no prayer. Men may think about temporal or spiritual objects, and exercise desires, hopes, and fears about them, without clothing their thoughts or desires in language. In all such cases they may be said to study, to muse, or to meditate; but they cannot be said to *pray*, which is verbally offering up proper desires to God, for things agreeable to his will. Meditation and prayer are two different duties, and one cannot be substituted for the other.

*Edwards, (Tryon).* Prayer is communion with God. It is the language of worship; of dependence, as creatures of God; of submission, as his subjects; of confession, as sinners; of thankfulness, as the recipients of mercies; of supplication, as needy beings. God is infinitely great in himself; we should recognize it in humble adoration: always good; we should acknowledge it by grateful thanksgiving: we have constant need of his blessings; it becomes us to ask them at his hand.

## 724. PRAYER, IMPORTANT.

*Puritan Rec.* The Holy Spirit had a meaning, when it guided the apostles to put *prayer* first in this expression,—"We will give ourselves continually to prayer, and to the ministry of the Word." It is here implied, that prayer goes before the ministry of the Word, as the most important exercise required of Christ's ministers. It is the better-half of their whole work. When we thus speak of prayer, we mean not the *performance* of public prayer, but the heart's labor in prayer in all its forms. We here speak of prayer as it exists in the experience of a faithful minister, as the life of all his other duties—prayer, as

seasoning and directing every effort. It involves the doing of every work of the minister in the spirit of prayer.

*Ed.* The following is a resolution of Dr. Franklin during the first American Congress: "I beg leave to move that, henceforth, prayers, imploring the assistance of heaven, and its blessings upon our deliberations, be held in this assembly every morning, before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service." After alluding to the slow progress of Congress in business, he said, "I urge this motion from the convincing proofs I have seen that God governs in the affairs of men. And if not a sparrow falls to the ground without him, is it probable that an empire can rise without his aid? We have been assured in the sacred writings, that except the Lord build the house, they labor in vain that build it. This I firmly believe, and also believe that, without his concurring aid we shall succeed, in this political building, no better than the builders of Babel. And mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, or conquest."

#### 725. PRAYER, NOT ANSWERED PREMATURELY.

*Henry.* God, in his providence, often delays mercy, because we are not ready for it.

*Dr. Weeks.* Holy, humble, penitent, believing, earnest, persevering prayer, is never lost; it always prevails, to the accomplishment of the thing immediately in view, or that with which the Christian will be better satisfied in the end, according to the superior wisdom of his heavenly Father, in which he trusts.

*Cecil.* God denies a real Christian nothing, but with a design to give him something better.

#### 726. PRAYER, ANSWERED UNEXPECTEDLY.

*Edwards (Tryon.)* The end of our prayers is very often gained by an answer very different from what we expect. "Lord what wilt thou have me to do?" was the question of Paul; and a large part of the answer was, "I will show him how great things he must suffer."

*Em. Ep.* 3:20. 'Unto him that is able to do exceeding

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abundantly above all that we ask or think.' In many cases, saints desire and ask what is best for them, and God grants their desires and requests. In some cases, they desire and ask what is not best for them, and God denies their requests, and counteracts their desires. But it is still more frequently the case that they do not ask, or desire, or even think of what is best for them. In such instances, God always goes beyond their thoughts and conceptions. The Christian church no doubt prayed that Saul might be converted, but they had no thought that his conversion would prepare him to be the chief of the apostles, and the greatest instrument of spreading that Gospel, and building up that cause, which he had endeavored to destroy. In a vast many instances, God thus goes beyond the expectation of his people.

*Cecil.* God's way of answering the Christian's prayer for more patience, experience, hope, and love, usually, is to put him into the furnace of affliction.

727. PRAYER IN SECRET.

*Nettleton.* That holy, humble, meek, modest, retiring Form, sometimes called the Spirit of Prayer, has been dragged from the closet, and so rudely handled by some of her professed friends, that she has not only lost all her wonted loveliness, but is now stalking the street in some places stark mad.

728. PRAYER, EFFICACIOUS.

*Young.* Prayer, ardent, opens heaven, lets down a stream  
Of glory on the consecrated hour  
Of man, in audience with the Deity!

*Ed.* Devout, humble, and fervent prayer has more than Samsonian strength to foil tempters and temptations.

*Is.* If any persons would know the astonishing influence of devout and persevering pleading at the throne of grace, let them study the history of Elijah, Samuel, Nehemiah, Daniel, Isaiah, and other eminent saints, or perform the duty as we ought, and they will learn one of the most practical and important facts of Divine revelation.

Without faith and works, prayer avails nothing; with them, it is a mighty conqueror.



## 729. PREDESTINATION.

*Whitefield.* We should go first to the grammar-school of faith and repentance, before we go to the university of predestination. The devil would have men go first to the university, to examine whether they are elected or rejected. *Ed.* The scriptural course would rather be, to go first to the primary school of Divine attributes, prerogatives, designs, works, and requirements, and there learn true love and reconciliation to God, and repentance towards him, before we go to the university of justification by faith. So Paul evidently "fed" the Corinthians. But the adversary would have men go first to the university, and be told that they are the favorites of heaven, before they go to the grammar school, to learn true love and reconciliation to God.

## 730. PREJUDICE, PARTIALITY.

*Butler.* Prejudice may be considered as a continual false medium of viewing things, for prejudiced persons not only never speak well, but also never think well of those whom they dislike, and the whole character and conduct is considered with an eye to that particular thing which offends them.

There is nothing respecting which a man may be so long unconscious, as of the extent and strength of his prejudices.

You may as well be mute,

As with a man of prejudice dispute. [See 78.]

## 731. PRESENCE OF MIND.

Presence of mind is always indispensable. It is a chasm in life to have soul and body part before the appointed time, and prejudicial to success.

*Ed.* Cheerfulness is very favorable to presence of mind, and zealously pursuing great and good objects still more so.

## 732. PRESUMPTION.

If you trust before you try, you'll repent before you die.

*Cowper.* Beware of desperate steps. The darkest day,

Live till to-morrow, will have passed away.

Presumption begins in ignorance, and ends in ruin.

*Em.* A vain and sinful presumption upon futurity leads many into negligence. They boast of to-morrow, and expect

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time enough to do all they wish, while they know not what a day may bring forth. How many such presumptuous persons have been denied that future time, which they lotted upon to perform the most necessary and important duties of life!

*Pope.* And fools rush in, where angels fear to tread.

733. PRETENDING, PRETENCE.

*Lavater.* Where there is much pretension, much has been borrowed: Nature never pretends.

Pretenders should be tested, before they are trusted.

*Ed.* There are more pretenders to disinterested benevolence than to any other virtue or grace, by which all false religionists make a concession to their opponents, fatal to their own cause.

The coward pretends to caution; the miser, to frugality.

734. PRIDE.

We hear much said of a *decent* pride, a *becoming* pride, a *noble* pride, a *laudable* pride. But never can that be decent, of which we ought to be ashamed, or that becoming, which God declares to be deformity itself, or that noble, which he will abase, or that laudable, which is abominable to him.

*Young.* Pride, like an eagle, builds among the stars;

But pleasure, lark-like, nests upon the ground.

Pride makes men odious, vanity, contemptible.

It is a double evil, to be poor and proud.

Pride and envy are natives of little minds.

A proud man has no God; an envious man has no neighbor; an angry man has not himself.

Pride breakfasts on self-esteem, dines on vanity, and sups on contempt.

Self-exaltation is the fool's brief paradise, self-examination his purgatory.

Pride is always contemptible, and in an enemy or inferior, it is apt to receive contempt.

Mean fortunes and proud spirits constitute a miserable wedlock.

*Colton.* Of all the marvellous works of God, perhaps there is nothing that angels behold with such astonishment, as a proud man.

*Gray.* He that is offended with his neighbor's pride, should look well to his own humility. Mat. 7 : 5 "First cast out the beam."

Pride, though easily wounded, is extremely tenacious of life. Where pride leads the van, beggary brings up the rear.

*Ed.* Pride is sure and sufficient evidence of littleness. [See 862, 969.]

### 735. PRIDE, EXEMPLIFIED.

*Diocletian.* When I am dead, and in my urn,  
May earth and fire together burn,  
And all the world to cinders turn.

*Galerius.* Nay, while I live, I would desire  
To set the universe on fire.

*Cowper.* 'T is your belief the world was made for man ;  
Kings do but reason on the self-same plan :  
Maintaining yours, you cannot theirs condemn,  
Who think, or seem to think, man made for them.  
But what is man in his own proud esteem ?  
Hear him — himself the poet and the theme :  
A monarch, clothed with majesty and awe,  
His mind, his kingdom, and his will his law ;  
Grace in his mein, and glory in his eyes,  
Supreme on earth, and worthy of the skies.  
Strength in his heart, dominion in his nod,  
And, thunderbolts excepted, quite a god !  
So sings he, charm'd with his own mind and form,  
The song magnificent — the *theme*, a *worm* ! [See 81.]

### 736. PRIDE, AN ENEMY TO FRIENDSHIP.

A man of a haughty spirit is daily adding to the number of his enemies.

Proud men never have friends — not in prosperity, for then they know nobody ; nor in adversity, for then nobody knows them.

*Ed.* It is the nature of pride to be unsocial.

### 737. PRIDE, AN ENEMY TO LEARNING.

The reason why many know comparatively nothing is, because they are too proud to be told anything.

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*Gay.* By ignorance, is pride increased ;

Those most assume, who know the least.

Good counsel is thrown away upon the arrogant and conceited. *Ed.* Perhaps our Saviour had this in mind, when he said, "Cast not your pearls before swine."

*Ed.* Persons completely filled with themselves, have no room for the knowledge of other beings and other interests.

### 738. PRIDE, DANGEROUS AND DESTRUCTIVE.

*Sh.* 'Tis *pride* that pulls the country down. *Wm. C.* And *luxury*.

Pride and disdain turn mercy into judgment.

Pride will have a fall.

*Franklin.* Pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece ; but it is easier to suppress the first desire, than to satisfy all that follow it.

*Ezek.* 16: 49. "This was the iniquity of thy sister Sodom, pride, fulness of bread," etc. *Ed.* The history of the world, as well as of the cities of the plain, is a comment upon the inspired proverb, "Pride goeth before destruction, and a haughty spirit before a fall."

### 739. PRIDE, SPIRITUAL.

*Ed.* Pride, especially spiritual pride, according to Edwards, belongs to the genus of the Liveforever.

*Edw's.* Spiritual pride is the first sin that entered the universe, and is the last that is rooted out of it. It is God's most stubborn enemy. He who thinks himself the most out of danger, is the most in danger of it. Of all kinds of pride, it is the most hidden.

\* \* \* Spiritual pride is the main door through which the devil comes into the heart of those zealous for the advancement of religion. \* \* \* It is a sin that has, as it were, many lives. If you kill it, it will live still. If you mortify and suppress it in one shape, it rises in another. If you think it is all gone, behold, it is there still. \* \* \* It is like the coats of an onion: take off one coat, and there is another, and another, till the body is all gone.

Spiritual pride, knowing humility to be honorable, borrows her cloak.

Pride of heart makes void religious professions, in the sight of God. [See 862.]

#### 740. PRINCIPLES.

It is bad to make an unnecessary show of high principles; but it is worse to have no high principles to show.

A man had better be poisoned in his blood, than in his principles.

Policy is not the science of principles, but of exigencies. These pass like the dew, but principles are immortal. An individual, a church, or a nation, that would have character and permanent influence, must be governed by them.

A mind without principles, is like a ship without rudder or ballast.

Men of principle are not always the principal men.

Principles perish in party strife.

*Skelton.* Our principles are the springs of our actions; our actions, the springs of our happiness or misery. Too much care, therefore, cannot be taken in forming our principles.

#### 741. PRINTING, THE PRESS.

*John Fox.* The Pope must either abolish printing, or printing will abolish him.

*Ed.* A free press, at full liberty to utter important truths, and to proclaim duties, dangers, and reproofs, under the effectual restraints of good laws, and virtuous popular influence, is important and desirable beyond computation. But a corrupt and licentious press, above the effectual restraints of good laws and virtuous influences, at liberty to utter falsehood, to flatter, to delude, and to corrupt the morals and manners, is a national curse and nuisance, to be feared and abhorred above all measure.

*lb.* The issues from the press are the best index of the morals and manners of a community or nation.

*lb.* The radical corruption of the popular press, is one of the most obvious and alarming evils of our day.

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## 742. PROBATION.

This life is the seed-time for the life to come. "Whatsoever a man soweth, that shall he also reap."

*Edwards, (Tryon).* It is dangerous to be acquainted with eternal truths, unless we improve them to eternal ends.

We see not now the end of our actions. Their influence reaches beyond the grave. Time determines our eternal condition. Every day and hour lays a moulding hand upon our destiny. We touch not a wire but vibrates in eternity. Our very volitions all report themselves at the throne of God. Under these circumstances, it is a very serious thing to think, to speak, to act.

*Dr. Weeks.* The eternal salvation or perdition of every one, depends upon the choice which he makes for himself; for every individual does make a choice, with which his eternal salvation or perdition is connected. The reason why every mouth will be stopped, is because every one that shall be lost will be convinced that his own choice has ruined him. Sinner, every choice you make is amazingly important—the next one may decide your character and state forever!

*Ed.* How melancholy the condition of those who are now saying, with hopeless agony, "The harvest is past, the summer is ended, and we are not saved!"

*Ib.* The Mighty God so controls all the volitions and events of this state of probation, as to secure the best ultimate results, else there had been no such state, with its tremendous consequences.

*Em.* All men, in this life, are in the most important stage of their existence. They here enjoy privileges and advantages, which they will never enjoy again, after they go off from the stage of life. They here enjoy the best opportunities of securing the everlasting favor of God, in this day of grace and space of repentance. Saints and sinners are here in a situation to do more good, or to do more hurt, than they can ever do in any future period of their existence. Their lives are infinitely interesting to themselves and to others. It highly concerns all to improve the residue of their days to the best advantage for

themselves and others. They can never retrieve the loss of time, nor the loss of opportunities of doing and of getting good. It is summer now, but the winter of death will soon come.

*Em.* This is a state of probation, and not of retribution. God is not obliged to punish or reward any of mankind according to their deserts in this world. He delayed, for many years, to punish the Amorites, because their iniquity was not full. He delayed to punish the iniquity of his own peculiar people, until they had filled up the measure of their guilt, by crucifying his dearly beloved Son, and then he sunk their city and nation in universal ruin.

*Ab.* The plan of redemption has placed all accountable creatures in a state of probation, which is of all situations the most critical and important; because it suspends their future and eternal interests upon their conduct during a short and uncertain probation. It has also connected good and bad angels with good and bad men, and made them all instrumental in forming each other's characters, and preparing each other for their final condition. And when the work of redemption is finished, it will fix them all in such different and interesting circumstances, that they can never see nor contemplate each other, *without seeing God, and feeling the whole weight of his infinite perfections.* [See 660, 821, 939, 949.]

#### 743. PROBLEMS.

The great theological problem of this progressive age, is—the relations of faith and reason. To solve this correctly, is to dry up the fountains of error. *Ed.* More truthful, thus: The great theological problem of our day, is, whether *selfish religion or no religion is the true faith.* Inquiries about strictly disinterested benevolence are ruled out of court.

#### 744. PROCRASTINATION.

Never put off till to-morrow, what can be done today.

*To-morrow*—the day when idlers work, and fools reform.

*Ed.* Putting off acknowledged, imperative duty *for the present*, is walking in the centre of the broad way that leads to death.

*Navins.* Procrastination has been called "the thief of time."

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I wish it were no more than a thief. It is a *murderer* also, and that which it kills, is not time merely, but the immortal soul.

*Young.* Be wise to-day ; 't is madness to defer :  
Next day the fatal precedent will plead ;  
Thus on, till wisdom is push'd out of life.

*Ab.* Procrastination is the thief of time ;  
Year after year it steals, till all are fled,  
And to the mercies of a moment leaves  
The vast concerns of an eternal state.  
At thirty, man suspects himself a fool ;  
Knows it at forty, and reforms his plan ;  
At fifty chides his infamous delay,  
Pushes his prudent purpose to resolve ;  
In all the magnanimity of thought,  
Resolves, and re-resolves, then dies the same.

745. PRODIGALITY, PROFUSION.

Wasting time is the greatest prodigality.

*Cowper.* Now basket up the family of plagues,  
That waste our vitals ; peculation, sale  
Of honor, perjury, corruption, frauds  
By forgery, by subterfuge of law,  
By tricks and lies as num'rous and as keen,  
As the necessities their authors feel :  
Then cast them, closely bundled, ev'ry brat  
At the right door. Profusion is the sire.  
Profusion unrestrain'd, with all that's base  
In character, has litter'd all the land  
And bred, within the mem'ry of no few,  
A priesthood, such as Baal's was of old,  
A people, such as never was till now.  
It is a hungry vice ; — it eats up all  
That gives society its beauty, strength,  
Convenience, and security, and use :  
Makes men mere vermin, worthy to be trapp'd  
And gibbeted, as fast as catchpole claws  
Can seize the slippery prey : unties the knot  
Of union, and converts the sacred band



That holds mankind together, to a scourge.  
 Profusion, deluging a state with lusts  
 Of grossest nature, and of worst effects,  
 Prepares it for its ruin.

Prodigality lives upon legacies, and borrowed money, and credit, till at length it dies a beggar.

*Em.* Prodigality has arisen to an exorbitant height among this young and half-grown people. Europeans have remarked our egregious folly and guilt, in running into this most impoverishing and demoralizing vice, which has ruined so many great and opulent nations. [See 319, 556-7.]

## 746. PROFESSIONS.

Test a man's professions by his practice.

*Ed.* Exuberant and free professions commonly precede most miserable performances. [See 754.]

## 747. PROFUNDITY.

Dr. Romeyn once said to Robert Hall, "Owen needs to be studied attentively and thoroughly, because he dives so deep." Dr. Hall replied, "I have noticed that he often brings up a great deal of mud with him."

## 748. PROFUSION, DIVINE.

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

*Ed.* The profusion, uniformity, variety, and unaccountables of nature, all contribute to that sublimity which God imparted to his works, for the purpose of instruction and impression.

## 749. PROGRESS.

*Edwards.* We cannot believe that the church of God is already possessed of all that light which God intends to give it; nor that all Satan's lurking-places have already been found out.

Human progress moves forward by experiments.

*Em.* It surpasses all human calculation, how much knowledge may be derived from a small original stock. It is like a spark of fire, which is capable of setting the whole material world on fire.

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*It*. Men may carry their researches into the works of nature, much farther than they have ever yet carried them. The fields of science, though they have been long traversed by strong and inquisitive minds, are so spacious, that many parts remain yet undiscovered. There may be therefore room left in divinity and metaphysics, as well as in philosophy and other sciences, to make large improvements. The large and growing capacities of men, and the great discoveries and improvements of the last and present century, give us grounds to hope, that human learning and knowledge will increase from generation to generation, through all the remaining periods of time. Men have the same encouragements now, that Bacon, Newton, and Franklin had, to push their researches farther and farther into the works of nature. It is, therefore, a sentiment as groundless, as it is discouraging, which has been often flung out, that all the subjects of divinity, and all of human inquiry, are nearly exhausted, and that no great discoveries or improvements, at this time of day, are either to be expected or attempted. The present generation have superior advantages, which, with capacities no more than equal to their fathers, may enable them to surpass all who have gone before them in the paths of science.

*Robinson*. If God reveal anything to you by any other instrument, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go, at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented. Though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they first received. But I

must here, withal, exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of such thick, antichristian darkness, and that perfection of knowledge should break forth at once. [See 792.]

#### 750. PROGRESS, GEOMETRICALLY INCREASING.

Every holy aspiration and effort elevates man's moral nature, and renders his upward progress more easy.

*Ed.* When all counteracting causes, occasioned by sin, shall be removed, the growth of the minds of saints will resemble the growth of vegetables. Our Saviour compared the kingdom of heaven to a grain of mustard seed, which, the more it increases, the more it is capable of drawing upon the resources of the earth. Its progress, in extension and weight, is much greater the second month than the first, the third, than the second. This thought, however, is too overwhelming for this, our embryonic state, and I will not swell the illustration.

*Young.* The more our spirits are enlarged on earth,  
The deeper draft will they receive from heaven.

#### 751. PROGRESS, RELIGIOUS.

*Boston paper, 1851.* The balance of *actual progress* of religion and irreligion, has been such, that if the same ratio of religious progress, compared with the progress of population, is continued another fifty years, the whole immense population of the country will have become members of evangelical churches. And dark as is the picture in England, probably similar remarks might there apply. When Christ compared the progress of his kingdom to the spread of leaven, and to the growth of a grain of mustard seed, he set forth a principle, which is every day having countless verifications in religious progress. *Ed.* If the whole world comes into the evangelical churches within fifty years, by the kind of progress now in fashion, what will be the type of the popular evangelism of 1902 of the Christian era?

#### 752. PROGRESS, INVERSE.

*Puritan Rec., Feb. 26, 1852.* Thirty-four thousand minis-

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# PROLIXITY.

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ters of the Gospel are wanted, that Zion may hold her own. They are wanted to supply the thirty-four thousand organized churches of evangelical faith in our land, that are now destitute. [Vide, a pamphlet on the progress and prospects of Christianity in the United States, by Dr. Baird, printed in London, last year.] We say nothing of breaking ground at home or abroad, and nothing of the duty and necessity of keeping pace with the natural and foreign increase of our population, which is about two thousand a day. We say nothing of a supply for vacancies, by death, and other causes. We want this number, to supply an existing deficiency. It is a mournful prospect for Zion, when she suffers under such a want as this. And if we turn for relief to our forty theological seminaries of the evangelical denominations, we are discouraged. They graduated, in 1850, about twelve hundred candidates for the ministry. From this number we must take about 800 a year to fill vacancies by death. On the remnant, a heavy draft is made for professors and religious agents, editors, and teachers. Many of the residue go to foreign fields, take charge of new churches in the old states, or form them in the new. Few remain toward our thirty-four thousand.

Besides, theological students do not increase with our population as they should. In six of our principal theological seminaries in New England, there were but eight more students in 1849, than there were twenty years before. Yet, during that time, our population has increased ten millions. In all our theological seminaries, connected with Congregational and Presbyterian churches, there were, in 1850, fewer students by seventy, than in 1840. And yet, in these ten years, our population increased six millions, and our territory one million of square miles. [See 77, 211, 468.]

## 753. PROLIXITY.

Ideas overloaded with words, seldom travel far or long.

*Ed.* Prolixity — the dialect of nothingarians.

*B.* A prolix speaker is more tedious than the hills of Bashan.

## 754. PROMISES, PROMISING.

Prudence in promises, is a fair guarantee in the redemption of them.

*Henry.* They who are conscientious in keeping their promises, will be cautious in making them.

Men promise according to their hopes, and perform according to their fears.

A fair and flattering promise catches the fool.

*Sh.* Some men will promise more in a minute, than they will stand to in a month.

Let your promises be sincere, within the compass of your ability, and partake largely of the sacred and inviolable.

*Ed.* *Wicked promises* — bad things in their origin — abominable things to keep, and sometimes bitter things to break.

*Ib.* Expect nothing from him who promises too freely, or him who will not promise.

## 755. PROMPTITUDE.

A stitch in time, saves nine.

*Ed.* Promptitude is a branch of politeness and good manners. It is highly favorable to fortune, reputation, and usefulness, and costs only a little attention and energy to form the habit, to make it easy and delightful. [See 770.]

## 756. PROPENSITIES.

Our power of passive sensation is weakened by the repetition of impressions, while our active propensities are strengthened by the repetition of actions.

*Ed.* *Propensity to sin* — something criminal, hateful, and worthy of punishment. It is a positive transgression of the law of God, and consists in the habitual bent, choice, or inclination of a sinning moral agent. We cannot predicate a sinful propensity upon a mere agent, or upon any kind or quality of existence, prior to moral agency, as the ground or reason of the first sinful action. Whoever attempts to define sinful propensity, as distinct and separate from the actual choice or inclination of a moral agent, will make a failure. [See 632.]

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757. PROPHETS, PROPHETIC.

The present is prophetic of the future, in proportion as it is impregnated with the past.

*Ed.* Self-constituted prophets are dupes of the adversary.

*B.* Prophets who please men, presage their own destruction; and those who prophesy evil upon others, because they wish them evil, predict their own doom.

758. PROSPERITY.

Nothing is so hard to bear as prosperity.

Prosperity makes friends; adversity tries them.

*Tacitus.* Prosperity is the touch-stone of virtue; for it is less difficult to bear misfortunes, than to remain uncorrupted by pleasure.

A smooth sea never made a skilful mariner; neither do uninterrupted prosperity and success qualify men for usefulness and happiness.

*Em.* Prosperity elevates mankind above measure, and never fails, more or less, to blind their eyes, pervert their judgment, and divert their attention from the most plain and important objects. It often makes them think, and sometimes makes them say, "I shall never be moved."

*B.* God greatly smiled upon Hezekiah, and highly distinguished him, by both temporal and spiritual favors. In consequence of this, he began to imagine he was good enough, and wise enough, and strong enough, to direct his own steps, and had no occasion of leaning upon the Lord, and seeking to him for his gracious influence. Good men have often indulged such self-sufficiency, and self-dependence, after they have had peculiar manifestations of Divine favor. This has often been a procuring cause of the withdrawalment of the Divine presence and influence from them. God has withholden his comforting, or quickening, or gracious influence from them, to teach them their folly and guilt in forsaking him. This is a very proper and effectual way to bring them to a proper sense of their weakness, dependence, and desert of the Divine displeasure.

When prosperity was well mounted, she let go the bridle, and soon came to the ground. [See 823, 991, 993.]

## 759. PROTECTION DIVINE.

*Henry.* Those only go under God's protection, who follow his direction.

*Ed.* While mankind are disobeying, dishonoring, and forgetting God, he is protecting their lives, their health, their rights and privileges, their good name, their friends, and all things they most highly prize and enjoy. "Hear, O heavens! give ear, O earth!" etc.

## 760. PROVIDENCE, UNIVERSAL.

*Ed.* The providence of God is that-mysterious power, that  
 "Lives through all life, extends through all extent,  
 Spreads undivided, operates unspent,  
 Breathes in our soul, sustains our mortal part,  
 As full, as perfect in a hair as heart;  
 To him no high, no low, no great, no small;  
 He fills, he bounds, connects and equals all."

*Whelpy.* The uniform operation of the laws of the vegetable and animal kingdoms, the regularity and grandeur of the heavenly motions, all evince the presence and energies of a universal providence. With equal clearness may the same be seen in the rise and fall of nations, and, in fact, in the various concerns of human life.

Those who observe the providences of God, have wonderful things to observe.

*Ed.* A universal and particular providence is one of the most sublime contemplations that ever entered the mind of man, and is therefore favorable to intellectual development. Perhaps no truth is better adapted to awaken moral inquiry, and arouse the mind from stupidity. In a most emphatical sense, it is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." It is the glory and happiness of Jehovah, that he can work all things after the counsel of his own will, while the hearts of creatures devise their way. It is the perfection of his government, that it is both moral and providential. This is the distinguishing feature of the true God, in opposition to all false divinities, and was exhibited to Cyrus, to show him the contrast. Universal Divine agency is

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*Em.* God a-  
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the most distinctive feature of New England divinity, and its sublime and soul-stirring energies have perhaps done more to lay the foundation for New England influence, than any other doctrine of religion or morals. [See 31, 101.]

## 761. PROVIDENCE, SYSTEMATIC.

*Em.* God always acts systematically in governing the world. He governs every creature and every object in subserviency to his ultimate design in creation. He has a regard to the whole material world, in moving, directing, and disposing of every particle of matter; and he has as constant regard to the whole moral world, in his conduct towards every rational being. Both the natural and moral worlds are always transparent in his view. And whenever he causes any thing to move in the natural world, or any creature to act in the moral world, he has a regard to his whole system. He has a paternal and impartial regard to his whole family in heaven and earth, in his treatment of every angel, and in his treatment of every man. A wise and kind parent will have an impartial regard to his whole family, and will not favor one child to the injury of the whole. And if he have a large family, he will treat every one of his children differently from what he would, if he had but one child. So the wise and kind Parent of the universe treats angels differently from what he would if there were no men; and he treats men differently from what he would if there were no angels. They are all connected like one family; and God's conduct, in the course of providence, is governed by these mutual relations, though neither angels nor men discover all these relations and connections; and of course do not, in a thousand cases, see the reasons of the dispensations of providence and grace. It is because God governs all beings and all objects systematically, that his judgments are a great deep and his ways past finding out. [See 920.]

## 762. PROVIDENTIAL CONTROL.

*Washington*, in his first presidential address to Congress, said, "It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being, who rules over the universe, who presides in the councils of nations, and



whose providential aids can supply every human defect ; that his benediction may consecrate to the liberties and happiness of the people, a government instituted by themselves, and may enable every instrument employed in its administration, to execute with success the functions allotted to his charge. In tendering this homage to the great Author of every public and private good, I assure myself that I express your sentiments, no less than my own. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men, more than the people of the United States. Every step by which we have been advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency.

*Sh.* Our indiscretion sometimes serves us well,  
When our deep plots do pall : and that should teach us,  
There's a divinity that shapes our ends,  
Rough-hew them how we will.

*Pope.* All nature is but art, unknown to thee ;  
All chance, direction which thou canst not see ;  
All discord, harmony not understood ;  
All partial evil, universal good.

*Kossuth.* There is a Providence in every fact.

#### 763. PROVISION, DIVINE.

He who feeds the ravens, will not starve the doves.

*Ed.* God made very bountiful provision for the wants of his creatures. The treasures of knowledge, holiness, and happiness are manifold, magnificent, rich, exhaustless, and free. He has created the innumerable bodies of light which garnish the heavens, and spread them through regions of space we cannot measure, as an emblem of the infinitely more rich and glorious objects provided for the future entertainment of his holy and happy creatures. The beneficence of the upper heavens, will resemble the profusion of its lower arch. Though many despise all the provisions God has made for knowledge, holiness, and true happiness, and provoke him to subject them to terrible evils in an eternal vindication of his law and Gospel ; yet, the great multitude that no man can number, who can appreciate them, will

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find their highest earthly participations or even anticipations of these provisions Divine, are like a drop to the ocean. [See 68, 395.]

#### 764. PROVISIONS OF THE GOSPEL.

*Ed.* In their richness, magnitude, and glory, the provisions of the Gospel are incomprehensible to creatures. We know not the amazing import of becoming *kings and priests unto God*, and the *bride*, the *Lamb's wife*, for we are told that the saints *know not what they shall be*. "Eye hath not seen," etc. But the reasons of these marvellous provisions lie in the glory of God. "Not for your sakes — be it known unto you." In order to exercise and display his grace, there must be the highly-favored and exalted subjects of grace.

#### 765. PROVOCATION.

To be able to bear provocation augurs great wisdom; to forgive it, evinces a great mind.

*Ed.* All sins against Divine goodness, Divine authority, and especially Divine grace, are *just provocations of Divine displeasure and wrath*.

*lb.* None of his creatures provoke God to jealousy, more emphatically than those for whom he has done the most, when they grievously backslide from his holy covenant, crucify his Son afresh, and bring reproach upon his religion, and dishonor upon his name. The forbearance of God toward his enemies, and toward his wayward children, is marvellous beyond description, and will appear more and more so, forever and ever. The best saints obtain but a feeble, infantile glance at the subject in this life, but the day of judgment will unfold it.

#### 766. PRUDENCE, PRUDENTIAL.

Those who live in glass houses, should never throw stones. Confide not in him who has once deceived you.

*Dr. Dow.* It is generally better to wait, than to strive against wind and tide.

Little boats keep near the shore,

But larger crafts may venture more.

Before you attempt, consider whether you can perform.

Keep out of a hasty man's way for a while ; out of a sullen man's, always.

Signor, arrigo, mco, I pensieri stretti, et il visco sciolto — Your thoughts close, and your countenance loose, will go safely over the world.

Neither praise nor dispraise any, before you know them.

Prevention is better than cure. *Ed.* Especially from those bad habits which are never cured.

*Sh.* Do not cast away an honest man for a villain's accusation.

*Seneca.* There is none so great, but he may need the help and service, and stand in fear of the power and unkindness, even of the meanest of mortals. *Ed.* Therefore avoid giving needless offence to great and small.

Short reckonings make long friends.

Never buy what you do not want, because it is cheap.

Of a bad paymaster get what you can, though it be but a straw.

*Em.* A good retreat is next to a victory.

*Ib.* Be careful to avoid the breakers.

*Ib.* If you wish to rise, don't strike twelve at first.

*Ib.* Never strive to be, what you know you cannot be ; nor to do, what you know you cannot do.

*Ib.* I proposed gradually to lead my people into the knowledge of the most important and self-denying doctrines of the Gospel. And in order to do this to the best advantage, I usually brought in those truths which are the most displeasing to the human heart, by way of inference. In this way, the hearers were constrained to acknowledge the premises, before they saw the conclusions ; which, being clearly drawn, it was too late to deny. I believe there is hardly any other way, to lead prejudiced persons to the knowledge and acknowledgment of some of the most essential doctrines of the Gospel.

*Ib.* God gave the Jews some apparently insignificant rites and ceremonies, that were not typical, nor moral, nor political, but *prudential*, to keep them separate from those nations by

whom they were  
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[See 369, 703.]

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whom they were in danger of being corrupted. They were such as directly counteracted the customs and manners of the heathen. [See 369, 703, 998.]

#### 767. PUBLIC SENTIMENT, PUBLIC OPINION.

*Em.* Every individual ought to have an habitual awe, veneration, and respect for the public eye, which continually observes and criticises his visible actions and moral conduct. Such a proper respect for the public opinion appears beautiful, in any person, in any rank or condition of life; and while it commands esteem, it leads to that mode of conduct which deserves it.

*Ed.* Public opinion, or public sentiment, is able to sustain or pull down any law of the commonwealth.

*It.* A person's first care should be to secure the approbation of the God above; then, to keep a conscience void of offence, and lastly, to secure the esteem and favorable opinion of mankind. The general esteem and favorable opinion of mankind, and especially the approbation of an enlightened conscience, greatly strengthens a hope of future acceptance with God, which is "an anchor of the soul," of great consequence amid the trials and changes of life. [See 715.]

#### 768. PUBLIC WORSHIP.

*Prof. Park.* A church-going, are apt to be a law-abiding people.

*Ed.* The true design of public worship is, — first, to honor God, and unite in celebrating his praise; second, to get valuable religious instructions and impressions; third, to set an example of respect for religious order. To determine cases of duty respecting public worship, therefore, persons should consider something more than the simple question, whether they can get more instruction by attending, or remaining at home.

#### 769. PULPIT.

*Cowper.* The pulpit, therefore, — and I name it, fill'd  
With solemn awe, that bids me well beware  
With what intent I touch that holy thing, —  
Must stand, acknowledg'd, while the world shall stand,

The most important and effectual guard,  
 Support, and ornament of virtue's cause.  
 There, stands the messenger of truth ; there, stands  
 The legate of the skies ! — his theme, divine, —  
 His office, sacred, — his credentials, clear, —  
 By him, the violated law speaks out  
 Its thunders ! — and, by him, in strains as sweet  
 As angels use, the Gospel whispers peace ! —  
 He 'stablishes the strong, restores the weak,  
 Reclaims the wand'rer, binds the broken heart ;  
 And, arm'd himself in panoply complete  
 Of heavenly temper, furnishes with arms  
 Bright as his own, — and trains, by every rule  
 Of holy discipline, to glorious war —  
 The sacramental host of God's elect !

## 770. PUNCTUALITY.

Punctuality secures confidence, and is the road to honor and respect.

Nothing begets confidence sooner than punctuality.

Want of punctuality in engagements, is cousin-german to falsehood and dishonesty.

*Em.* Punctuality is a virtue of great importance in society ; and the want of it is a source of innumerable disadvantages and embarrassments. One small disappointment may prove the occasion of twenty or fifty great ones. Let reformers, to cure this evil, observe the strictest punctuality in all their promises and appointments.

*Ab.* Punctuality is not only a moral, but a religious virtue ; especially in the attendance upon public worship ; — it is of the nature of Christian veracity, and tardiness indicates the want of veracity. [See 755.]

## 771. PUNISHMENT.

Wickedness, when properly punished, is disgraceful only to the offender ; unpunished, it is disgraceful to the whole community.

Punishment is made more terrible by forbearance.

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When God punishes one, he warns another.

*Bishop Butler.* Goodness is the severest punisher. [See 683.]

## 772. PUNISHMENT, FUTURE.

*Em.* God's punishing sinners according to their deserts, implies his punishing them according to the duration of their desert. They deserve to be punished, because they have done evil of design. This ill desert will exist as long as they continue to exist. The atonement of Christ will forever increase, instead of remove, their guilt. Repentance cannot take away guilt. A robber, or murderer, may repent in this world, after he is condemned to die, but his repentance has no tendency to remove his guilt.

Again, the ill desert of sinners cannot be removed by any temporary punishment. It is not the nature of punishment to take away criminality or ill desert. If punishment could take away guilt, then a guilty person might be punished till he became innocent. But who can conceive, that punishment should produce this effect? What parent ever corrected his child with a view to make him innocent of the offence he had committed? What court of justice ever directed a criminal to be punished, with a view to take away his criminality, and restore him to innocence? The design of punishment is not to take away guilt, but to display justice. Now, if neither the atonement of Christ, nor sincere repentance, nor temporary punishment, can take away the ill desert of those who die impenitent, then their ill desert must remain forever. But if their ill desert remain forever, then to punish them according to the duration of their ill desert, must be to punish them forever.

*Ab.* If God's hatred of impenitent sinners flows from his benevolence, then his punishing them must flow from his benevolence. He can be as benevolent in punishing, as in hating sinners. And this will give a peculiar weight and pungency to the punishment of the finally impenitent. They will know that God loves them, while he actually punishes them. A disobedient child cares but little about the punishment which his parent inflicts upon him in revenge; but he is obliged to stoop,

when his parent corrects in love. The finally miserable will be as capable of seeing the benevolence of God towards them in another world, as they were capable of seeing it in this world, while God was pouring down upon them the blessings of his providence, in a rich and astonishing profusion. And this incontestable evidence of his benevolence will never be erased from their minds. So Christ says in the parable of Dives and Lazarus. When the rich man begged to have Lazarus sent to alleviate his torments, the request was denied, on the ground of God's benevolence to him. "Son, remember, that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented." The benevolence of God carried conviction to his conscience, that he did not punish him from malevolence, but from that goodness, which disposed him both to hate and punish him. All the finally miserable will have the same conviction, that God always did, and always will, love them with benevolence, while he hates and punishes them forever. How insupportable must that eternal punishment be, which flows from infinite and eternal benevolence. [See 604, 821.]

## 773. PURSE, I URSES.

Little, and often, fills the purse. *Ed.* Ditto, empties it.

*Ed.* If you would have a stable and trustworthy purse, let charity have the keeping of it.

## 774. PURITANS AND INDEPENDENTS.

*Ed.* The Puritans had weight of character enough to make a name, out of the *nick* which their enemies gave them.

*Spring.* *The Puritans.* With the courage of heroes, and the zeal of martyrs, they struggled for, and obtained the charter of liberty, now enjoyed by the British nation. Even the historian, Hume, whose prepossessions all lay on the side of absolute monarchy, and who was prejudiced against the Bible, was constrained to the confession, "that the precious spark of liberty had been kindled, and was preserved by the *Puritans alone*, and that it was to this sect the English owe the whole freedom of their Constitution.

*Lord Brougham.* The Independents are a body of men to

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be held in lasting veneration, for the unshaken fortitude with which, in all times, they have maintained their attachment to civil liberty: men, to whose ancestors England will ever acknowledge a boundless debt of gratitude, as long as freedom is prized among us. With the zeal of martyrs, the purity of early Christians, and the skill and courage of the most renowned warriors, they obtained for England the free constitution she now enjoys. [See 428, 639, 696.]

## 775. PURPOSES, DIVINE.

God gives to every man the virtue, temper, understanding, and taste, that lifts him into life, and lets him fall just in the niche he was ordained to fill.

*Ed.* God never acts, without a plan that has occupied his perfections from everlasting. His purposes embrace infinitely more good than we can fathom. The universal purposes of God are infinitely wise and benevolent, and will glorify him in the highest degree conceivable. Mankind may hate the counsel of the Lord, but their rage is held in derision, in heavenly places, as appears from the second Psalm. The fact of universal, eternal, and infinitely wise and benevolent Divine purposes, is the only light of the moral world, the only source of true submission, happiness, and triumph.

## 776. QUACKERY.

Quackery has no such friend as credulity.

*Thacher.* That science is worse than useless, which does not point to the great end of our being. Therefore, literary, scientific, and theological quacks have done immense mischief in human society.

A well-read physician once met a popular quack in Chesnut street, Philadelphia, and asked him, Why is it that you, with such a superficial knowledge of disease, of medicine, of physiology, and the healing art, are in so much better demand than I am, who have thoroughly examined these subjects, and had a much longer experience than you? The clever quack, after directing the eye of his competitor to the passing multitudes, asked him, How large a portion of these persons, in your honest opinion, are men of independent minds, who appreciate the



value of science, and penetrate the impositions of quackery? Perhaps not more than one in ten, was the reply. "Well," added the quack, "you may have the *one*, and I'll have the *ten*;" and passed on.

## 777. QUARRELS, QUARRELLING.

Where one will not, two cannot, quarrel.

Man cannot alter the conditions of his being. Why, then, should he quarrel with them?

Quarrels would not last long, if the fault was on one side only.

The quarrels of friends are the opportunities of foes.

*Ed.* Mankind quarrel more with God, than with all other beings.

*Ib.* Some persons resemble the son of Hagar, "whose hand was against every man," and, as a matter of course, "every man's hand was against him."

## 778. RAILLERY.

If nettled with severe raillery, conceal the sting—if you would escape a repetition of the evil.

Good humor is the best shield against the darts of satirical raillery.

*Ed.* Reproof is a Christian duty; raillery, a mischievous, provoking sin. When reprovers become railers, they are highly mischievous and censurable.

*Ib.* Raillery is an actionable ecclesiastical offence.

## 779. RANK.

Rank gives force to example.

*Ed.* Where rank is sought, or bought, it is seldom conferred.

*Ib.* Rank is not always renown, even in this world. In another, rank and riches will be nothing.

## 780. RASHNESS.

Some act first, think afterwards, and repent forever.

*Ed.* He only is rash, who provokes God to jealousy.

## 781. RATIONALITY.

*Em.* The powers of reason, of imagination, of discovering cause and effect, of distinguishing truth from fiction, of benevolent affection, and the power of conscience, comprise all the

intellectual faculties which render of this lower.

*Em.* Rationality and in reason

Too much rationality many sweeten

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White, H. K.

*Em.* Reading

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*Ib.* Books are

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intellectual faculties which constitute that rationality in men, which renders them moral agents, and places them at the head of this lower creation.

*Em.* Rationality consists in the discovery of first truths, and in reasoning accurately and luminously from them.

## 782. READING.

Too much reading, and too little meditation, surfeits, like too many sweetmeats.

To read with profit, we must read with care; but to write aptly, we must practise.

About as well not to learn to read, as to read and not learn.

To read without reflecting, is like eating without digesting.

Imprint the beauties of authors upon your imagination, and their good morals upon your heart.

Whoever spends his time in reading foolish or fictitious books, will become the greater coxcomb, the more progress he makes.

By reading, we enjoy the dead; by conversation, the living; and by contemplation, ourselves.

Reading enriches the memory; conversation polishes the wit; and contemplation improves the judgment.

*White, H. K.* If not to some peculiar end designed,  
Study's the specious trifling of the mind;  
Or is at best a secondary aim,

A chase for sport alone, and not for game.

*Em.* Reading should be in proportion to thinking, and thinking in proportion to reading. Nothing has a more direct tendency to turn learned men into skeptics, than reading too much, and thinking too little.

*lb.* Books are a grand magazine of knowledge, and contain the learning and wisdom of ages. But they are a peculiar fountain, from whence may be drawn either the waters of life, or the waters of death. For this reason, we should read with caution. A person may be undone by a single volume. Nothing contains such secret and fatal poison as books. Though they profess a kind and friendly intention, yet they often bite like a serpent, and sting like an adder. Be careful what books you

read. There are many, which the young and inexperienced, at least, should totally avoid. In this particular, if you are wise, and faithful to yourselves, you will endeavor to obtain and follow good advice.

**Read with judgment.** This is necessary in order to read to advantage. This will enable you to discover and ascertain the main object of your author, which will be a key to all he says in the various parts and branches of his subject. This will help you to distinguish truth from error, good sentiments from bad, and sound reasoning and strict demonstration from mere conjectures and bold assertions.

**Read for use, and not for amusement.** The time is worse than thrown away, which is spent in reading for amusement, without any particular end or object in view. We should be careful how we take up a book, especially if it be an entertaining one, with which we have no particular concern.

**Read with confidence.** In our first essays after knowledge, we are obliged, by the laws of our nature, to depend upon the assistance and instruction of others; and in consequence of this we are apt to feel, through life, too great a sense of our own weakness and imbecility, and to despair of going a step farther than we are led. This, however, is unfriendly to all improvement by reading. We ought to place a proper degree of confidence in our own strength and judgment. We ought to fix it in our minds, that we are capable of improvement. Such a confidence in ourselves as this, will embolden us to read, with a view not only of understanding, but of improving upon the authors we read. [See 85.]

### 783. REASON, REASONING.

*Ramsay.* Never reason from what you don't know.

*Ames.* That can never be reasoned *down*, which was not reasoned *up*.

*Drummond.* Who will not reason, is a dogmatist; who cannot, is a fool; who dare not, is a slave.

*Addison.* A man who is furnished with arguments from the mint, will convince his antagonist much sooner than one who draws them from reason and philosophy. Gold is a wonderful

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clearer of the understanding ; it dissipates every doubt and scruple in an instant ; accommodates itself to the meanest capacities ; silences the loud and clamorous, and brings over the most obstinate and inflexible. Philip of Macedon was a man of most invincible reason this way. He refuted by it all the wisdom of Athens, confounded their statesmen, struck their orators dumb, and at length argued them out of all their liberties.

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

*lb.* The soundest argument will produce no more conviction in an *empty* head, than the most superficial declamation ; as a feather and a guinea fall with equal velocity in a vacuum.

Revelation is a telescope kindly given us, through which reason should look up to the heavens.

A man without reason is a beast out of place.

*Sidney.* Reason cannot appear more reasonable in any way, than to leave off reasoning on things above reason.

*Em.* To reason correctly from a false principle, is the perfection of sophistry.

*lb.* There is not so much difference in men's ideas of elementary truths, as is generally thought. A greater difference lies in their power of reasoning from these truths.

A reasonable man does not expect to find men generally so.

All reasoning is retrospective, consisting in the application of facts and principles before known. [See 547, 581.]

#### 784. REASON'S PROVINCE.

*Edwards, (Tryon).* It is not the province of reason to *originate* Divine truth ; nor to sit in judgment on truth which is *revealed* ; reason is not the *legislator*, to determine what the laws *ought* to be ; but the *judge*, to decide and act upon what they *are*. Like the eye, it does not *create* the objects of its own vision, or the *light* by which it sees them, but is rightly employed in observing objects which *God* has created, by the light which *He* causes to shine. Its proper province is, to settle the questions *whether* God has spoken, *what* he has spoken, and *how* it all *applies* to our *faith* and *conduct*. Its use in *Philosophy* and *Religion*

is precisely the same : as in the former, *existing facts*, so in the latter, *revealed truths*, are the only proper objects of its study ; and in each, the only *safe* method of investigation is *inductive*.

*Alexander.* In reviewing the most mysterious doctrines of revelation, the ultimate appeal is to reason ; not to determine whether she could have discovered these truths ; not to declare whether, considered in themselves, they appear probable ; but to decide whether it is not more reasonable to believe what God speaks, than to confide in our own crude and feeble conceptions. No doctrine can be a proper object of our faith, which is not more reasonable to believe than to reject.

## 735. RECIPES, GENERAL.

*Packard, C.* My mode of giving relief to choked cattle, is to let them have a *good pinch of snuff*. They will sneeze and throw up anything that is too large to pass down. Will you try it ?

To cure intemperance, apply to doctor Total Abstinence. — To maintain health, practise cheerful exercise, (avoiding nostrums, overdoing, and high living). — To be happy, do justly, love mercy, and practise benevolence. — To secure credit, confidence, and esteem, attend thoroughly to your own business, and let that business be not so much to get, as to do good.

*Ed.* To secure Salvation. Renounce all false hopes, and die — unto sin.

## 786. RECIPROCAL INFLUENCES.

*Cowper.* Faults in the life breed errors in the brain,  
And these reciprocally these again.  
The mind and conduct mutually imprint  
And stamp their image on each other's mint.

*Ed.* Mutual influence is a common law of nature ; but this fact, and both its advantages and its dangers, are sadly overlooked.

## 787. RECKONING.

He that reckons without his host, will have to reckon again.  
Short reckonings make long friends.

*Ed.* There  
i.e. conscience

## Recreation

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*Ed.* To re-  
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[See 579, 812.]

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*Ed.* There is one whom mankind never reckon with, till sued,  
i. e. *conscience*.

## 788. RECREATION.

Recreation is not, being idle; but, easing the wearied part  
by a change of business.

*Ed.* To re-create strength, rest. To re-create mind, repose.  
To re-create cheerfulness, hope in God, or change the object of  
attention to one more elevated and worthy of thought. These,  
with proper attention to health, and that state of the heart which  
accompanies the pursuit of ends and objects worthy of rational  
creatures, are the best ways to recreate. The unworthy and  
debasing sports often called recreation, are mere exhaustion.  
[See 579, 812.]

## 789. REDEMPTION.

*Em.* The plan of redemption is the deepest design that  
could be formed, and the most surpassing all created wisdom.  
It is the most complicated scheme conceivable. Though God  
had created as many worlds as there are sands on the sea-  
shore, and made as many species of creatures as he has made  
individuals, — yet he could not have displayed such *manifold*  
wisdom in the formation and government of such a system, as  
he has displayed in raising up the church out of the ruins of  
the apostasy. This scheme combines and contrasts the most  
opposite things in nature, and brings them all into subserviency  
to one great and ultimate end. It makes sin promote holiness,  
misery promote happiness, darkness promote light, confusion  
promote order, and the greatest discord promote the most inti-  
mate and inviolable union. To adapt all these things in order,  
in weight, and in measure to each other, so as to produce the  
greatest quantum of holiness and happiness in the universe, dis-  
plays the greatest depth and extent of Divine wisdom, and must  
finally constrain all intelligent and holy beings to cry out, in  
raptures of admiration and gratitude, "O the depth of the  
riches, both of the wisdom and knowledge of God!"

*Ab.* The work of redemption is the most glorious of all the  
works of God. His works of creation are great and glorious.  
When he created the world, he made bright displays of his

power, wisdom and goodness. These works, however, gave him no opportunity to display the attribute of grace. Had he continued creating world after world, and system after system to this day, he might indeed have astonished all intelligent beings with the variety and magnitude of his works, but could have made no discovery of his grace, without the work of redemption. This is the only work in which grace is concerned, and in which grace is displayed. This work, therefore, is very diverse from all the other works of God, and as much superior to them, as it is different from them. It will forever remain the grand mirror, to reflect the brightest beams of the Divine glory.

*It.* To suppose, as the sublapsarians do, that God's design of mercy took its rise from or after the apostasy of mankind, is to rob him of all his glory, and to make the plan of redemption an everlasting monument of the imperfection of the Deity, in wisdom, or goodness, or power.

## 790. REDUNDANCE.

*Ed.* Many whole publications are a redundancy, and happy would it have been for both literature and religion, had they never been born.

*It.* The common sources of redundancy are,—having nothing to say worthy of attention; having too much to say about personal objects; having obscure and imperfect views of subjects; and having a habit of overdoing in expression. [See 1006.]

## 791. REFLECTION.

*Henry.* It is comfortable to reflect upon an affliction borne patiently, an enemy forgiven heartily and a Sabbath sanctified uprightly. *Ed.* It must then be delectable, to reflect upon a life uncommonly devoted to duties; talents, early dedicated to usefulness; energies, expended in the Christian warfare; and faculties, long employed in the service of God and man. Such reflections always fill the conscience with approbation, and the whole soul with joy.

*Young.* 'Tis greatly wise to talk with our past hours;  
And ask them what report they bore to Heaven,—

*Ed.* The conscience, and  
160, 575.]

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*Everett.* To  
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*It.* If Satan  
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*Webster, Hon. A.*  
religious reformer  
which control men

And how they might have borne more welcome news.

A soul without reflection, like a pile  
Without inhabitant, to ruin runs.

*Ed.* The reflections of lost souls will occasion fresh stings of conscience, and overwhelming despair, forever and ever. [See 160, 575.]

## 792. REFORM, REFORMERS.

All progress is an innovation.

*Everett.* The people of America should be the last blindly to adhere to what is established, merely as such; and it may sometimes be our duty, to imitate our forefathers in the great trait of their characters—the courage of reform—rather than to bow implicitly to their authority, in matters in which the human mind has made progress since their day. It would be monstrous to arrest the progress of reform, in acknowledged abuses, because a small portion of citizens had entered into contracts, in expectation that these abuses would never be reformed.

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

*Horne.* What strange work there has been in the world, under the name and pretence of *reformation*; how often has it turned out to be *deformation*. *Ed.* And *defamation*.

*Thacher.* Satan blocks the wheels of reform as long as it will do; but when he finds it *will* advance, he mounts the car, offers his services as engineer, and dashes the train from the track.

*Id.* If Satan should become holy, and espouse the cause of Christ, the ungodly would hate him more as a *reformer*, than they now do as a *destroyer*.

It is too bad, that the benefactors of mankind, after having been reviled by the dunces of one generation for going too far, should be reviled by the next generation for not having gone far enough.

*Webster, Hon. D.* There is a boldness, a spirit of daring, in religious reformers, not to be measured by the general rules which control men's purposes and actions.



*Ed.* It is the law, that we reform ourselves, before we attempt to reform others. "First cast out the beam," etc.

*It.* He alone will gain heaven, who makes a strenuous, self-denying, and persevering effort to reform the earth.

*London paper.* When error is confuted, vice reprov'd, and hypocrisy exposed, some are sure to complain of uncourteousness, uncharitableness, and an unchristian spirit. Such men would have been loud in their complaints, and bitter in their censure, of the prophets and apostles, and would have doubted the personal piety, and ultimate salvation, of Martin Luther, John Knox, and George Whitefield.

The theologian, who knows little or nothing of reformatory effort, is twin brother to the reformer, who knows little or nothing of Christian theology. There can be no trustworthy scheme of reformation, that is not founded on a correct system of ethics or morals: and there can be no correct system of ethics, that does not repose upon the basis of a well defined system of theology. The theologian, who is not also a moral reformer, may happen to be verbally correct in his theology:—the reformer, who is not also a theologian, may happen to be correct in his measures;—but the chances are as ninety-nine to a hundred, that both of them will make shipwreck of what they most value. The theologians who are not active reformers, are preparing, in their own persons, or in the next generation of their successors, to throw away a theology, however correct, that has been turned to no practical account. The reformers, who are not intelligent theologians, are preparing themselves for interminable jangles, chagrin and defeat. The world needs reforming, because men have departed from the true and the right. Theology and ethics together, constitute the science of the true and the right.

He that looks for the world's reformation, without the light of theological science, is looking for the repair of the most delicate, yet disjointed piece of mechanism, without a torch, in the darkness of midnight. When our theologians shall have become successful reformers, they will have demonstrated the soundness of their theology. When our reformers shall have

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*Cowper.*

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794. REGE

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shown the consistency of their schemes, with the foundation principles of theology, they will have proved their measures to be trustworthy. [See 33, 193, 749, 958.]

793. REGENERATION.

*Cowper.* I was a stricken deer, that left the herd  
Long since. With many an arrow, deep infix'd,  
My panting side was charg'd, when I withdrew,  
To seek a tranquil death in distant shades.  
There was I found by one who had himself  
Been hurt by th' archers. In his side he bore,  
And in his hands and feet, the cruel scars.  
With gentle force soliciting the darts,  
He drew them forth, and heal'd, and bade me live.

*Ed.* Regeneration — a change that never fails to fill heaven with rapture, though ridiculed upon earth.

*Is.* The new birth is an event the more affecting, when we consider the original nature and prospects of the subjects of it. The first birth produces an heir of immortality, but without the elements of true life and bliss. A body carrying the seeds of its own speedy dissolution — and a soul benighted, deeply infected with a disease that tends to death eternal — its gods, *no God* — its joys, a cheat — its highest hopes and expectations, *delusive* — its righteousness, *self-righteousness* and *self-deception* — all, all tending to night, disappointment, wretchedness, eternal and most dismal. A mere flash of hope, to be put out by the first ray of true light, and turned to perpetual despair — a taste of meagre joys, to prove bitter ashes. Such the product of the first birth. Not so the second. Life, light, vigor, usefulness, hope, bliss, dignity, — all germs of immortal progress, are produced at regeneration, by the omnipotent agency of the Spirit. These young scions are set and nurtured by the power, grace, and faithfulness of God, which will not fail to cherish, invigorate, and bring them forward to great ultimate fruitfulness and stately splendor, beauty, and incomprehensible glory. [See 173.]

794. REGENERATION INVOLVES ACTIVITY.

*Em.* In order to give a man a new heart, all that needs to be done is to produce new holy affections, in which he must neces-

sarily be *active*. We cannot conceive, that a man should be turned from sin to holiness, without his own activity, in exercising holy affections, instead of sinful ones. Were it true, that men are passive in regeneration, there would be no propriety in God's requiring them to make a new heart and a new spirit; or in requiring them to exercise love, repentance, faith, or any other holy affection, until he had actually produced a new passive principle in their minds. For, if a new heart consisted in a new passive principle, it would be as absolutely and naturally impossible for them to make a new heart, as to make a new understanding, or any other new natural faculty of the mind. But if a new heart consists in new holy affections, then there is the same propriety in God's requiring sinners to make a new heart, as in requiring them to love him, instead of hating him. The doctrine of passive regeneration is repugnant to reason, conscience, and every command in the Bible.

*Young, (Moses).* God does not regenerate us, exclusive of our agency. We are not asleep, nor are we sunk in spiritual carelessness and sloth; nor immersed in sensual pleasures, when regeneration takes place. But we are attending with all our might, and with solemn interest, to the things that belong to our everlasting peace. Though God does the work by the power of his Spirit, it is always by an excitement of the creature's agency. It is of such a nature, that it cannot be otherwise wrought. And this lays the foundation for ascribing it, as occasion requires, either to God, or to the creature. It is a change of heart which is, in its own nature, active. As it respects our agency, it is obedience to the command, "Make you a new heart and a new spirit." And as it respects the Divine agency, by which ours is always sustained, it is regeneration, or the new birth, in which we are "quickened by the Spirit," and "created in Christ Jesus unto good works." [See 12.]

#### 795. REGENERATION, THROUGH MORAL MEANS.

*Em.* Regeneration is not a natural, but a moral change, and is effected through moral means. It is the turning of the heart from hating to loving God and Divine things. This is a moral change, produced in the mind of a moral agent. Such a

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change can be wrought only through moral means. God opened or changed the heart of Lydia, while Paul was preaching Divine truth. And he always employs moral means in converting sinners. Hence Christ prayed, "Sanctify them through thy truth; thy word is truth." Whenever and wherever God converts sinners, it is in the view of some Gospel truth. "Faith cometh by hearing, and hearing by the word of God." God has appointed means of conversion, because it cannot be effected without means. The exhibition of Gospel truth is as necessary to the salvation of sinners, as the Gospel itself.

## 796. RELATIONS, RELATIVES, ETC.

*Em.* Before the foundation of the world, there was no ground for considering love as divided into various and distinct attributes. But after the creation, new relations arose; and in consequence of new relations, more obligations were formed, both on the side of the Creator and on that of his creatures. Before created beings existed, God's love was exercised wholly toward himself. But after moral beings were brought into existence, it was right, in the nature of things, that he should exercise right affections toward them, according to their moral characters. Hence the goodness, the justice, and mercy of God are founded in the nature of things. That is, so long as God remains the Creator, and men remain his creatures, he is morally obliged to exercise these different and distinct feelings toward them, according to their different moral characters.

*Ed.* It is our mutual relations, that impart all its sweetness to life, notwithstanding the fact that "the quarrels of relatives are often the most violent."

## 797. RELIGION.

Religion is the best armor, and the worst cloak.

*Hume.* Look out for a people entirely void of religion; and if you find them at all, be assured they are but few degrees removed from the brutes. *Ed.* This must be Hume the *historian*, and not Hume the *infidel*.

Men will wrangle for religion, write for it, fight for it, die for it, anything but — practise it.

*Thacher.* False religion has done vastly more mischief than open infidelity.

Religion is best understood, when most practised.

*Prof. Park.* The religious principle, when started, sets all the wheels of mental activity in motion.

*Bartlet.* Love and gratitude constitute religion. *Ed. False religion.* The true takes in obedience also. [See 614, 618, 975.]

#### 798. RELIGION, FROM HEAVEN.

*Em.* All false religion is only a corruption of the true. The true religion was revealed to Adam, and was kept alive until the days of Noah. He was a perfect and upright man, while the rest of the world apostatized from God and became totally corrupt. His sons, Shem and Japheth, and their children, believed and practised the true religion, until the children of Ham became idolaters. But if true religion had not first been revealed and practised, there is no reason to think that mankind, who are born like the wild ass's colt, and dead in trespasses and sins, would ever have thought of any such thing as any kind of religion. Deists pretend that they have discovered natural religion, independently of all Divine revelation, which is entirely rational, and free from superstition, enthusiasm, idolatry, and all the errors of both heathens and Christians. But all history, both sacred and profane, refutes their vain and false pretensions. They, as well as all the heathen world, are indebted to Divine revelation for all their boasted knowledge of any religion, whether natural or traditional. The heathens are indebted to the Jews, and the Deists are indebted to the Christians, for all the knowledge they have of natural, traditional, or revealed religion. All that is true and important in Deism, Paganism, Mohammedism, or any false religion, has been derived from revealed religion.

#### 799. RELIGION, OUR SUPPORT.

*Em.* All men are more or less sensible of being weak and dependent creatures, which naturally disposes them to lean upon some superior, invisible power. As individuals, they find they cannot support either themselves or each other; and hence,

in cases of emergency look up to religion in their conduct, real or pretended, and external rites

#### 800. RELIGION, FROM HEAVEN.

*Washington.* expected on a which Heaven positions and morality are in claim the trib these great pillars of men duties of men with the pious

*Ib.* Let us w can be maintained to the influence of peculiar structure, that national moral principle.

*Mosquera.* C sides, if you w Religion has made

*Dr. Cooper.* power is derived position. If the abandoned to idleness if they are lost to try, all is lost. authority, they will own creating.

*Spring.* Bad sible that a nation freemen. It is v

in cases of extreme doubt, or danger, or distress, they spontaneously look up to some invisible Divinity, to afford them light, protection, and relief. These feelings, which are so congenial to religion in general, mankind have universally manifested by their conduct. They have always had their divinities, their real or pretended prophets, and religious instructors, and their external rites and modes of religious worship.

#### 800. RELIGION, THE BASIS OF PROSPERITY.

*Washington.* The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order, which Heaven itself has ordained. \* \* \* Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firm props of the duties of men and of citizens. The mere politician, equally with the pious man, ought to respect and cherish them.

*Ib.* Let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle.

*Mosquera.* Go to New England, and visit the domestic firesides, if you would see the secret of American independence. *Religion has made them what they are.*

*Dr. Cooper.* Virtue is the spirit of a republic. Where all power is derived from the people, all depends on their good disposition. If they are impious, factious, and selfish; if they are abandoned to idleness, dissipation, luxury, and extravagance; if they are lost to the fear of God, and the love of their country, all is lost. Having got beyond the restraints of Divine authority, they will not submit to laws enacted by rulers of their own creating.

*Spring.* Bad men cannot make good citizens. It is impossible that a nation of infidels or idolaters should be a nation of freemen. It is when a people forget God, that tyrants forge

their chains. A vitiated state of morals, — a corrupted public conscience is incompatible with freedom. Nothing, short of the strong influence of that system of truth which God has revealed from heaven, is competent so to guide, moderate, and preserve the balance between the conflicting interests and passions of men, as to prepare them for the blessings of free government. \* \* \* We shall be a free people, only as we remain a Christian people. If a low and degraded infidelity should ever succeed in its already begun enterprise of sending up from the whole face of this land her poisonous exhalations, and the youth of our country become regardless of the God of their fathers, — men in other lands, who have been watching for our downfall, will, in a few short years, enroll us on the catalogue of enslaved nations.

*Webster. (Plymouth Dis., 1820.)* Our ancestors founded their system of government on morality, and religious sentiment. Moral habits, they believed, cannot be trusted on any other foundation than religious principle; nor any government be secure, which is not supported by moral habits. Whatever makes men good Christians, makes them good citizens. Our fathers came here to enjoy their religion free and unmolested; and, at the end of two centuries, there is nothing upon which we can pronounce more confidently, than the inestimable importance of that religion to man, both in regard to this life, and that which is to come.

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 suppressing of theatrical entertainments, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners.

*Prof. Park.* Religion has an economical value. It was given for the State as well as for individuals, and in the re-

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ciprocity of benefits, the State was by its first Author designed for religion. [See 401, 694.]

801. REMORSE.

*Ed.* Remorse — a keen sensation of guilt, forced upon transgressors by the conscience, while the heart accepts not the punishment. The instant the heart accepts that punishment of its iniquity which is felt or feared, as being just and righteous, the sting is drawn, remorse dies, and the heart exults by reason of the approbation of God and of conscience, though the sense of the guilt may remain, and forever increase. Nor is there any escaping remorse when conscience awakes, only by accepting the punishment Divinely threatened, or inflicted, for our sins.

*It.* Remorse is the transgressor's self, making inquisition of sin, in spite of his will, by the command of the Almighty.

802. REMOVING.

Three removals are as bad as a fire.

A rolling stone gathers no moss.

*Ed.* When persons remove, they leave home, if they had one.

*It.* Removing increases acquaintance with men and things, but often gives us a practical acquaintance with expenditures, and with other evils and dangers, to our sorrow.

803. REPENTANCE.

"Be zealous and repent." Repentance is hard work. *Ed.* Refusing to repent is the hard work, for Christ says, My yoke is easy, and burden light. Try it, and see if it is not the way of the transgressor that is hard.

Sick-bed repentance is usually a sacrifice made to God from necessity, which is resumed in ease of recovery to health.

Repentance pays no debts.

*Nevins.* Ice broken, and ice melted, represent the two kinds of repentance.

*Ed.* To test repentance, watch the amendment.

*Em.* Those who truly repent in this life, will continue to exercise repentance in the life to come. They will there have



clearer and juster views of the nature, tendency, and evil effects of sin, than they have here; and sin will appear more vile and odious there, than it did here. There is no more pain in cordial self-condemnation, than in self-justification; nor in cordial self-abasement, than in self-exultation. There is indeed great pain in legal repentance, which arises, like that of Judas, from remorse of conscience, and from the opposition of a hard and rebellious heart. But true penitents in heaven, will feel no painful remorse in their repentance, but find a peculiar pleasure in it. Paul will forever view himself as the chief of sinners, and less than the least of all saints, because he persecuted Christ and his followers, and take pleasure in lying the lowest before God in self-abasement. (Ms. Ser. Ac. 17: 30.)

## 804. REPORTS.

Neh. 6. It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

None but gossips repeat things unfavorable to others on the authority of a report.

*Sh.* The nature of bad news infects the teller.

Vague, slanderous reports, though without father or mother, come into and remain in being long enough to do immense mischief to reputation, character, and society. [See 95, 885.]

## 805. REPRESENTATIVES, REPRESENTATION.

*John Newton.* Christ has taken our nature into heaven, there to represent us: he has left us upon earth, that by manifesting his spirit, we may represent him.

*Ed.* It is a fault with most representatives, that they will represent *themselves*, and neglect or misrepresent their constituents.

*Ab.* It is difficult to get a perfect representation, through an imperfect instrument or agent.

## 806. REPROACH.

*Sh.* Ill deeds are doubled with an evil word.

The sting of a reproach is the truth of it.

People seldom endeavor to con-

*Ed.* Needed mark, of true f indicates the gre

*Ab.* Whoever suffer sin upon a

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*Ab.* Reprehen sion. The plaste received.

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807. REPROOF.

People seldom love those who withstand their prejudices, and endeavor to control their passions.

*Ed.* Needed and kind reproof is the best test, and surest mark, of true friendship; and the scarcity of it in our world, indicates the great paucity of friendliness.

*lb.* Whoever would secure permanent friendship, must not suffer sin upon a brother.

*lb.* To reprove the faults of others would create a necessity to acknowledge and correct our own. Here is where the shoe pinches; hence the common neglect of faithful reproof.

*Secker.* Men love to be adored, but hate to be reprov'd.

*lb.* Reprehension should tread upon the heels of transgression. The plaster should be applied as soon as the wound is received.

To give a reproof in anger, is like administering medicine scalding hot.

A smart reproof is kinder than smooth deceit.

Those who cannot bear the reproof of facts, must expect the reproof of the rod.

Those can best bear reproof, who least need it.

*Henry.* It is a certain sign of an unhumbled heart, to quarrel with those rebukes which, by our own sin, we have brought upon ourselves.

To reprove with success, mildness, secrecy, intimacy, and the esteem of the person reprov'd, are necessary. [See 872.]

808. REPUTATION.

A wounded reputation is seldom cured.

He who hath an ill name, is half hanged.

Men usually seek a wide reputation, rather than a high one.

But the way to obtain a wide reputation, is to seek a high one, as Christ did.

Whatever ignominy a man may have incurred, it is always in his power to reëstablish his reputation.

*Ed.* Every-body says, a *man* can retrieve his reputation much easier than a *woman*. If every friend of woman will properly exert himself, to reverse this barbarous custom, there

will be more hope that things may be as they should be, during the rest of time. *Ed.* Let woman have an equal chance to honor.

*Sh.* Good name, in man and woman,  
Is the immediate jewel of their souls.  
Who steals my purse steals trash; 't is something, nothing;  
'T was mine, 't is 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.

*Ib.* Then a soldier,  
Seeking the bubble reputation,  
E'en in the cannon's mouth.

*Ib.* Reputation; — oft got without merit, and lost  
Without deserving.

Beware of him who is reckless of his reputation.

*Franklin.* The most trifling actions that affect a man's credit, are to be regarded. The sound of your hammer, at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard-table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day.

*Ed.* Persevering usefulness is an infinitely better guardian of reputation, than personal anxiety about it. [See 103.]

#### 803. RESOLUTION, PERSEVERANCE.

*Em.* If you find a hill in the path of science, climb over it, and not run round it. Then you will have made some perceptible advance. But one may travel on Seekonk plain ever so long, and make little or no perceptible progress.

"I cannot," never accomplished anything. "I will try," has done wonders.

Perseverance keeps everything bright.

One of the most valuable habits of life, is that of completing every undertaking.

*Em.* Set your mark of intellectual attainment as high as you please, and according to the common course of events; by uniformity, diligence, and perseverance, you will infallibly reach it. [See 82, 179.]

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# 810. RESPECTABILITY.

Deserve respect, not demand it.

The way to be respectable, is to respect the rights and interests of others.

# 811. RESPONSIBLENESS.

Remember that your thoughts, as well as deeds, are recorded in heaven. *Ed.* And your *want of thought and reflection*, too.

*Ed.* Mankind are responsible for the condition of their bodies and minds—for the use of them in all their several parts and powers—for their thoughts, moral feelings, reflections, and meditations—for their attainments in knowledge and usefulness—for their moral character, conduct, influence, and example—for the trusts voluntarily assumed—for all the good they might have done, and for their future state. A tremendous load, but easy, and delightful to carry, *if we make it so*, and carried through faithfully, the reward is great and glorious, beyond computation. [See 8.]

# 812. REST, REPOSE.

*Sh.* These should be hours for necessities,  
Not for delights; times to repair our nature  
With comforting repose; and not for us  
To waste.

The bow loses its spring, that is always bent; and the mind will never do much, unless it sometimes does nothing.

*Young.* Tired nature's sweet restorer, balmy sleep.

*Sterne.* Rest unto our souls!—'t is all we want—the end of all our wishes and pursuits: give us a prospect of this, we take the wings of the morning, and fly to the uttermost parts of the earth to have it in possession: we seek for it in titles, in riches and pleasures—climb up after it by ambition,—come down again and stoop for it by avarice,—try all extremes; nor is it, till after many miserable experiments, that we are convinced at last, we have been seeking everywhere for it, but where there is a prospect of finding it; and that is, within ourselves, in a meek and lowly disposition of heart.

*Ed.* Natural rest, the contrast of exertion, probably has its necessity in the present construction of the body, as we can

conceive no friction in mere mental operations. We cannot fathom the reasons of its appointment and necessity, though perhaps those reasons may not continue to exist, after the death of our earthly tabernacle. It is said of the heavenly hosts, "And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty;" and it is said of lost souls, "And they have no rest, day nor night." [See 788.]

## 813. REST IN GOD.

*Young.* Whatever winds arise, or billows roll,  
Our interest in the Master of the storm?  
Cling there, and in wreck'd nature's ruin smile.

*Ib.* His hand the good man fastens on the skies,  
And bids earth roll, nor feels the idle whirl.

*Jesus Christ.* Come unto me, all ye that are weary and heavy laden, and I will give you rest.

Rivers to the ocean run,  
Nor stay in all their course;  
Fire, ascending, seeks the sun;  
Both speed them to their source:  
So a soul that's born of God  
Pants to view his glorious face,  
Upward tends to his abode,  
To rest in his embrace.

## 814. RESTITUTION.

To acknowledge and restore in full, is next to innocence.

*Ed.* Restitution—the policy of honesty, and test of religion and moral virtue.

*Ib.* Restitution in full, is the evidence and fruit of true repentance.

## 815. RESTRAINT, RESTRAINTS.

*Landon.* Restraint is the golden rule of sensual enjoyments.

*Ed.* Man is a clock, and the cords of restraint need winding up every day, to keep him right.

*Em.* How many more great and tremendous calamities would have fallen upon the world, than have fallen upon it, if God had not restrained the selfishness, the pride, the malice, and revenge, which has actually existed in the totally-depraved

hearts of men  
of Divine rest.  
816.

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*Ib.* To confer  
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*Spring.* The s  
vengeful spirit. It  
What a mournful  
savage maxim, "R

hearts of men ; and which has never been acted out, by reason of Divine restraints.

816. RETALIATION, REVENGE, ETC.

He who will have a good revenge, let him leave it to God.

*Whelpley.* Resistance and retaliation have destroyed thousands, where they have preserved one human life. Stout resistance and severe retaliation only whet the appetite for revenge; for which an opportunity seldom fails to be diligently sought, and strenuously improved.

Nature bids me love myself, and hate all that hurt me; Christianity bids me love all, and overcome evil with good.

To take fire and return insult for insult, and evil for evil, places us on a level with our adversaries. To overlook insults, and to return good for evil, places us far above them.

A retort is easy to a man, in whom anger has overcome respect for his opponent and himself.

Resenting an injury, magnifies the evil and increases the unhappiness of the mind.

*Ed.* Men are willing to sacrifice health for money, and then money for health; but are still more ready to sacrifice both, and even life, for *revenge*, though it cost them their interest in two worlds, and bring at least as much vengeance upon themselves as upon their adversary. This will do to be called the folly of fools.

*Id.* To confer an absolute favor upon an enemy, is the best revenge.

Instead of being wise as serpents and harmless as doves, mankind in general are as wise as doves, who are devoid of wisdom, and as harmless as serpents, who bite at everything which offends them.

*Koran, chap. 2.* Fear God and fight for his law, against them that assault you. *Ed.* Excellent advice, if not with carnal weapons; but Mohammed meant otherwise.

*Spring.* The spirit of the world is an unforgiving and revengeful spirit. It seeks injury for injury, and blood for blood. What a mournful comment upon the character of man, is the savage maxim, "Revenge is sweet."

Yielding tempers pacify resentments.

Revenge is sweet. *Ed.* A bitter-sweet : sweet for a moment, and bitter ever afterwards.

Defer reproof, till your resentment toward the person who injured you has subsided. Fire, says Chrysostom, cannot be extinguished by fire.

*Ed.* Resentment is the puerility of human nature.

*Ib.* The ignoble resent injuries ; the wise and good leave vengeance to God, to whom it belongs to vindicate. [See 851, 979.]

### 817. RETRIBUTIONS OF PROVIDENCE.

Retribution belongs to God only.

*Henry.* It is a righteous thing with God to make those instruments <sup>of</sup> our trouble, whom we have made instruments of our sin.\*

*Cowper.* There is a time, and Justice marks the date,

For long-forbearing Clemency to wait ;

That hour elaps'd — th' incurable revolt

Is punish'd, and down comes the thunderbolt.

As the shadow follows the body in bright sunlight, so the wrong done to others pursues the soul.

*Ed.* Avoid offending, O man ! God is more incensed than you believe.

*Ib.* The retributions of Providence will be as overwhelming as the practice of sin is elating.

*Ib.* Conscience and memory are improved by retributions.

*Ib.* One of the elements of the human soul is an instinctive consciousness of future retribution ; but in some cases, both this and conscience seem to be "seared as with a hot iron." [See 525, 629, 895.]

### 818. REVERIES, DAY-DREAMS, ETC.

*Cato.* Regard not dreams, since they are but the images of our hopes and fears.

Mind in a state of reverie and dreaminess, has a thousand avenues open for the entrance of all evil.

*Ed.* Some are fond of entertaining fancies, reveries, suppositions, and imaginations, in relation to the personal performance

of marvellous performed, on such vain ima prevent just, p ings, and tend

A revival p

*Em.* In 17 tion to religion in 1741, there of the Divine happiest effects the divines in more clearly to and distinguishi

When the Lo

*Ed.* Reviva the day of judg omnipotence of fill the stoutest l mouths of gainsa opposition, and primeval Christi a mission of grae its great joy, in t Ezra, and of the that the Spirit o raise up witness Gospel. They an the clouds that cor which God has pr against her.

*Ib.* Religion, r a revival, is of mo the children of me disobedience, idolat rebukes and judgm

of marvellous and miraculous things, which none of the prophets performed, only when there was occasion for a miracle. But such vain imaginations are the suggestions of the adversary, to prevent just, practical, serious, and important thoughts and feelings, and tend to make the mind visionary and weak. [See 442.]

## 819. REVIVALS.

A revival preacher is a preacher revived.

*Em.* In 1733, there was an unusual seriousness and attention to religion in several places in New England. After this, in 1741, there was a much more general and powerful effusion of the Divine Spirit through the country, which produced the happiest effects. Among these, one was, that it led some of the divines in New England more thoroughly to investigate, more clearly to understand, and more plainly to teach, the pure and distinguishing doctrines of the Gospel.

When the Lord revives his work, the devil is most active.

*Ed.* Revivals of religion, when genuine, are a presage of the day of judgment. They show the majesty of God, the omnipotence of his power, the sovereignty of his grace. They fill the stoutest hearts with trembling, and for a time stop the mouths of gainsayers. God makes his truth triumphant, restrains opposition, and gives his churches rest. Such the history of primeval Christianity, when the Divine Comforter was sent on a mission of grace. There was such a Christian triumph, with its great joy, in the days of Enoch, of Josiah, of Hezekiah, of Ezra, and of the Apostles of Christ. Later periods have shown that the Spirit of the Lord is not straitened. Such seasons raise up witnesses for God, and defenders of the faith of the Gospel. They are the glory and hope of Zion, the rainbow in the clouds that come over her, and the seal of the covenant, in which God has promised that the gates of hell shall not prevail against her.

*B.* Religion, revived, and in vigorous exercise, constituting a revival, is of most imperative obligation at all times, upon all the children of men. When there is no revival, there is great disobedience, idolatry, and guilt in Zion, worthy of the severe rebukes and judgments of the Almighty.



## 820. REVOLUTIONS, REVOLUTIONARY.

*Burke.* Times, and occasions, and provocations will teach their own lessons. But, with or without right, a revolution will be the very last resource of the thinking and the good.

*Ed.* In times of revolution, trust no one but God and his word. Such seasons reveal the hidden faults of human nature, and constrain good men to say, Lord, what is man. [See 108.]

## 821. REWARDS, FUTURE.

God's rule of rewards and punishments, is a law of proportion.

*Em.* This life is the seed-time of the saints. If they sow bountifully, they will reap bountifully. The future rewards of Noah, Moses, David, Daniel, and the Apostles, will be greatly enhanced by their long life, and extensive usefulness in the world. Though we are not to suppose that the real happiness of saints, in a future state, will be in exact proportion to their holiness in this, yet their rewards will be exactly proportioned to their acceptable service of God on earth.

*Bellamy.* There will be time enough hereafter, for the righteous to be rewarded, and the wicked punished.

The reward of well-doing is satisfaction here, and happiness hereafter.

*Ed.* God will bestow an infinite, that is, an eternal, reward even for giving a cup of cold water only, with a right motive. If men were not "like the horse and the mule who are without understanding," and destitute of faith, their souls would be continually on fire, with a view of the rewards which God has offered to all those who labor for him. They are incomprehensibly valuable and glorious, and will soon overwhelm those in sorrow who lose them, and others in grateful astonishment who receive them, with the applaudit, "*Come, ye blessed.*" A moment longer, the wealth, honors, and pleasures of the world will vanish, but the rewards of heaven will prove an inheritance that will excite attention, and awaken emotion, forever and ever. [See 509, 742, 772.]

*Em.* First  
*Ed.* Rhetoric  
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281, 662.]

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822. RHETORIC.

*Em.* First, have something to say : Second, say it.

*Ed.* Rhetoric — a soul on fire, with a subject capable of electrifying the feelings of others, and a power of uttering the feelings of the soul in simple, natural, exact expression. [See 281, 662.]

823. RICHES.

Need makes the wife trot : *Ed.* Riches, the whole family.

*Socrates.* He is richest, who is content with the least ; for content is the wealth of nature.

The love of self increases with the self.

Riches have bought more men than estates.

Riches are servants to the wise, tyrants to the fool.

If you would take your possessions into the life to come, convert them into good deeds.

*Ed.* Christ gave much earnest instruction and solemn warning on the corrupting, dangerous, and ruinous tendency and effects of riches, but neither the world nor the churches lay them to heart sufficiently to renounce their worldly idolatry.

He is the rich man, who understands the use of wealth.

*Em.* Affluence is more detrimental to ministers than to any other order of men. It tends to divert their thoughts, to interrupt their studies, to chill their devotions, to weaken their exertions, and to corrupt their hearts. Hence, they are particularly charged not to be greedy of filthy lucre. How many ministers and churches have been destroyed by it, the corruptions of Rome, and of the whole Christian world, will testify. [See 758, 991.]

824. RIDICULE, RIDICULOUS.

Whatever must be misrepresented, to be ridiculed, is praised.

Ridicule — a fool's first and last argument.

*Ed.* The ridiculous is what fools remember longest.

Deists, in general, attack Christianity by ridicule. This is their most powerful, and perhaps their most successful, weapon. All persons can laugh, but all cannot reason. This mode of attacking Christianity answers purposes which can be effected

in no other way : for ridicule is unanswerable. Who can refute a sneer ? It is independent of proof, reason, or argument ; and may as well be used against facts as against falsehood.

Ridicule is no argument, but rather a proof of the want of it, and the weakness of a cause. [See 838.]

#### 825. RIGHTS OF GOD.

*Ed.* The rights of God are obvious, absolute, unalienable, incommunicable. They correspond with his infinite perfections, and his eternal obligations. His right to create, to preserve or to annihilate at his pleasure, is unquestionable. His right of property in the material and moral creation is paramount, unlimited. He has the right to form relations, to order circumstances, to fix condition, and to control physical and moral influences throughout the created universe. He has a right to secure the best natural and moral variety, extent, and uniformity in the system ; to give that effect he sees fit to physical and moral causes, means, and influences ; to fashion and govern every heart ; to employ all created agents and objects as instruments to fulfil his designs,—and to sanctify, or not, according to his good pleasure. His right to legal and executive sovereignty is complete. And who can deny the right of him, ‘to whom vengeance belongs,’ to vindicate and to punish according to desert ? In their nature, number, and importance, human rights are less than nothing, and vanity, when compared with the rights of God. True righteousness essentially consists in respecting and defending these rights.

*Bib. Sacra.* God’s right to reign over a province, or a heart, is as complete after, as before revolt. His title to dominion is as perfect without, as within the pale of the church. His authority is as unimpaired in the regions of darkness and despair, as in the world of light and glory. It goes out of Zion, the mountain of his holiness, and takes an unrelaxing hold of every moral being in the universe. It is wide as immensity, high as heaven, deep as hell, and lasting as eternity. [See 389.]

#### 826. RIGHTS OF MAN.

No man has a right to do as he pleases, only when he pleases to do right.

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given us.

*Em.* All men  
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No one has a right to live solely for himself, but all should live to do as much good as practicable, and scatter blessings around them. Selfishness is a perversion of the rights God has given us.

*Em.* All men have natural rights, which they ought to enjoy, so far as is consistent with the general good of society. Remove this principle, and there is no foundation for civil government.

*R. I. Declaration of Rights.* Every person within this State, ought to find a certain remedy, by having recourse to the laws, for all injuries or wrongs which he may receive in his person, property, or character. He ought to obtain right and justice freely, without being obliged to purchase it; completely, without any denial; promptly, and without delay, — conformably to the laws.

*Robbins, C.* The natural rights of men are the same, under every species of government, and do not owe their origin to the social compact. Such are the rights of conscience.

*Spring.* Never, with the Bible in our hands, can we deny rights to another, which, under the same circumstances, we would claim for ourselves.

*Ed.* The rights of man correspond with his dignity. God formed him in his own image, and gave him rights as much above those of the animal creation, as we are above them in capacity, destiny and glory. Human rights embrace the right of personal liberty; a right to inquire freely, and to form and express opinions; a right to pursue mental culture; a right to possess the earth's domain, and the animal creation, as personal property; and to possess and enjoy the fruits of our own industry; a right to form conjugal relations, — and to the services of a wife, a husband, and children; and a right to protection, and a redress of grievances. These are indisputable human rights, limited only by the just claim of others, and our obligations to them, and by crimes by which they may be forfeited. [235.]

#### 827. RIGHTEOUSNESS.

We ought to submit to the greatest inconvenience, rather than commit the least sin.

*Lavater.* Thrice is he armed, who hath his quarrel just.

Equity is the bond of human society.

Gathering riches is an uncertain labor; seeking worldly honor and fame, more so; the pursuit of sensual gratifications, most of all; but seeking first the kingdom of God, and his righteousness, is an enterprise that is sure of complete success and a most glorious reward.

Be just, before you are generous. [See 508.]

### 828. ROGUES.

When rogues fall out, honest men come by their own.

No rogue e'er felt the halter draw,

With good opinion of the law.

Give a rogue rope, and he will hang himself.

*Ed.* Rogues revel on spoils that rob them of heaven.

### 829. ROMANISM.

*Ed.* Rome, heathen, was bad, like Babylon, — but Rome, Christian, has outdone both, as the mother of abominations. — It requires a cloak of righteousness to effect the greatest impositions. [See 710.]

### 830. RUDENESS, INCIVILITY.

Let him have none of your confidence, who without being your intimate, hangs prying over your shoulder, while you are writing.

Trust not him with your secrets, who, when left alone in your room, turns over your letters and papers. *Ed.* Nor him, who takes them up and reads them without liberty, before your face.

*Johnson.* A man has no more right to say an uncivil thing, than to act one; no more right to say a rude thing to another, than to knock him down.

*Ed.* Whoever would obtain the most comprehensive view of human rudeness, should study the laws and usages of slavery.

### 831. RULES FOR CONDUCT.

*Bp. Middleton.* 1. Persevere against discouragements.

2. Keep your temper.

3. Employ leisure in study, and always have some work on hand.

4. Be punctual and methodical in business, and never procrastinate.

5. Never be  
6. Preserve  
conviction.

7. Rise early,

8. Maintain d  
with everybody,

9. Be guarded

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### 833. RULES

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branches; i. e., begin

5. Never be in a hurry.
6. Preserve self-possession, and never be talked out of a conviction.
7. Rise early, and be an economist of time.
8. Maintain dignity, without pride: manner is something with everybody, and everything with some.
9. Be guarded in discourse; attentive and slow to speak.
10. Never acquiesce in immoral or pernicious opinions.
11. Be not forward to assign reasons to those who have no right to ask.
12. Think nothing in conduct unimportant or indifferent.
13. Rather set than follow examples.
14. Practise strict temperance and economy.
15. In all your transactions, remember the final account.

832. RULES FOR STUDY.

*Em.* 1. Make a practice of paying your principal attention to but one subject at a time, and steadily pursue it, until you have discovered the truth, and formed your decisive judgment.

2. Accustom yourself to attend to all subjects which appear to be naturally connected with your profession, and adapted to qualify you for its duties.

3. Though you may read a variety of books, always aim to read the proper books, at the proper time; that is, when investigating the subject upon which they treat.

4. Form a habit of carefully examining and digesting what you read.

5. Endeavor to obtain certainty on all points which will admit of it.

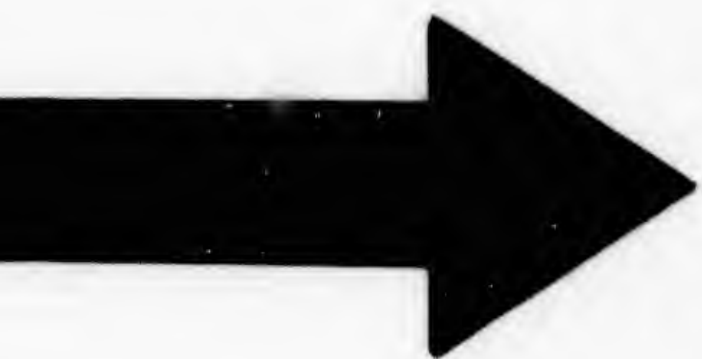
6. Improve every good opportunity of conversing upon the subjects of your profession.

833. RULES FOR STUDENTS, THEOLOGICAL.

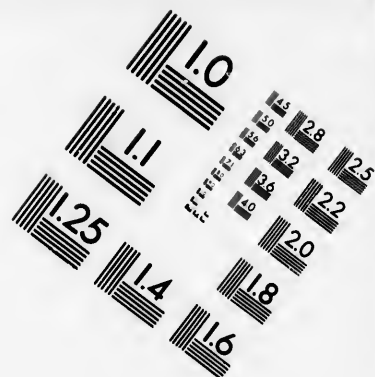
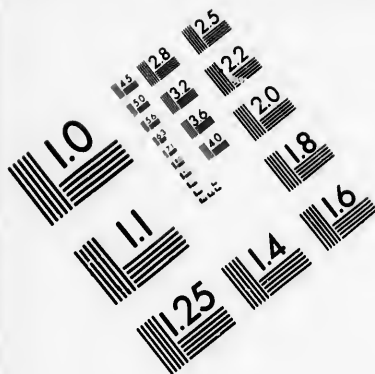
*Em.* 1. Habituate yourself to examine the evidence of everything you believe, without trusting to education, former opinion, or the opinion and assertion of others.

2. Begin the study of divinity at the *root*, and not at the branches; i. e., begin at the first principles of theology, which

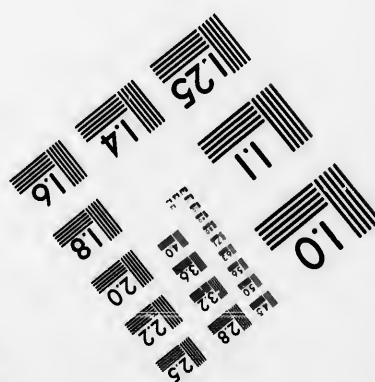
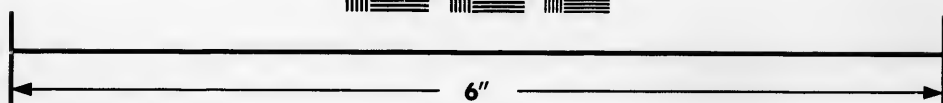
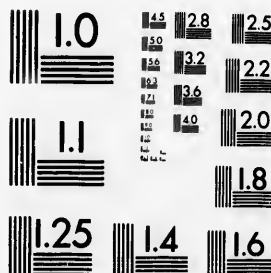








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are few and plain, and afterwards trace them out in their various consequences, relations, and connections.

3. In order to fix your first principles, or fundamental doctrines, beside the Bible, read a few of the best authors, on each side of the point you wish to establish.

4. In reading authors, aim more at possessing yourself with their general scheme, and principal arguments, than with their particular expressions, and incidental sentiments. And while you labor to retain their ideas, labor to forget their words, which, if retained, will tend to prevent your making their ideas your own. Therefore, abound not in extracts.

5. Follow not too strictly the path of any particular divine, or divines; for, by *following*, you will never overtake them; but endeavor, if possible, to find out some new, nearer, and easier way, by which you may get before, and really add some pittance to the common stock of theological knowledge.

6. Let divinity be your supreme study, with an eye to which, let all your other reading, study, conversation, and researches be directed.

7. Let your sermons, like a sugar-loaf, begin at a point, and widen and expand to the end.

8. First address the understanding, then the conscience, and lastly the passions.

9. Endeavor to leave the *subject* of your discourse on the minds of your hearers, rather than a few striking *sentiments* and *expressions*.

10. In delivery, take care to stand *behind*, and not *before*, your subject.

11. Preach *upon*, and not *about* your subject.

#### 834. SABBATH.

Sabbaths, properly observed, are to time what the mountains are to the earth, eminences from which we may survey glorious prospects, with the world beneath our feet.

*Em.* There is no one duty on which so much good depends, as the keeping of the Sabbath and reverencing God's sanctuary; and of course, the neglect of no other duty can be so fatal to religion as the neglect of this.

*Ed.* "And We should be fails.

*It.* Discour- discourses — sa

*Ed.* To des to the sabbath- civilization, and ample is so corn outrage parental the Sabbath mo ment. A sabbat ings of all the lo for it is an open ferings and evil subjected, is bec the Sabbath, wh breakers have s All sacred and m above remarks. that a gross sabb family, and to soci wise, the good, a united strength an

*Em.* Sagacity mote connection o sitions of mankind designs.

*Ed.* The gifts some of the anima in rational creatur to punish us. [Sec

*Courper.* Artists Produce t

*Ed.* "And God blessed the seventh day, and sanctified it." We should be joyful and devout during the Sabbath, or its end fails.

*Ib.* Discourses, during the Sabbath, should be *Sabbath-day discourses* — sacred, not secular; serious, not mirthful.

### 835. SABBATH-BREAKERS.

*Ed.* To desecrate the Sabbath of the Lord, is a suicidal act to the sabbath-breaker, and a gross outrage upon civil order, civilization, and both civil and religious institutions. The example is so corrupting and demoralizing to children, they soon outrage parental authority; for, in nothing are the restraints of the Sabbath more needful, than in maintaining family government. A sabbath-breaking example exceedingly tries the feelings of all the lovers of good morals, and of national prosperity; for it is an open war upon both. The proverbial dispersion, sufferings and evils to which the Jews, from time to time, were subjected, is because Palestine lands did not enjoy the rest of the Sabbath, while in their possession. The French sabbath-breakers have spoiled the morals and prosperity of France. All sacred and much of profane history is a comment upon the above remarks. It ought to be everywhere known and felt that a gross sabbath-breaker is an open enemy to himself, to his family, and to society; and the reproofs and remonstrances of the wise, the good, and the orderly, ought to be administered with united strength and majesty to restrain this alarming vice.

### 836. SAGACITY.

*Em.* Sagacity — the power of discerning the near and remote connection of things; of discovering the peculiar dispositions of mankind; and of penetrating their most dark and deep designs.

*Ed.* The gifts of instinct embrace a most acute sagacity in some of the animal creation, superior to anything of the kind in rational creatures, which enable some to serve, and others to punish us. [See 498.]

### 837. SAINTS.

*Cowper.* Artists, attend — your brushes and your paint —  
Produce them — take a chair — now draw a saint.

Oh, sorrowful and sad ! the streaming tears  
 Channel her cheeks — a Niobe appears !  
 Is this a saint ? Throw tints and all away —  
 True Piety is cheerful as the day :  
 Will weep, indeed, and heave a pitying groan  
 For others' woes, but smiles upon her own.

*Em.* Good men are the protectors, preservers, and saviors of the whole world of the ungodly. They are the salt of the earth, and preserve the world from sinking into total degeneracy, unbelief, and irreligion. Their effectual, fervent prayers draw down the blessings of Providence upon all the rest of mankind, and also ward off the dreadful calamities which they deserve. Noah, Job, and Daniel, in their several ages, were the preservers of the world. Moses and Samuel, Elijah and Elisha, and all other good men, have been like chariots and horsemen, to defend the nations and countries in which they lived.

*Ib.* Since God employs all the angels to minister for the benefit of saints, we may justly conclude that they are very precious in his sight. If they were not greatly beloved of God, he never would have done so much as he has done, is doing, and has promised to do, for their good, both in this world and in the world to come. He has been employing from the beginning of the world, and will continue to employ to the end of time, all his angels, all his intelligent and unintelligent creatures, in every part of the universe, to prepare for them an exceeding and eternal weight of glory and blessedness. This, the Apostle tells Christians, is their future and eternal portion. "All things are yours : whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours." This is a higher testimony of God's love to all saints, than that which he gave to Daniel, when he sent an angel from heaven to tell him he was "greatly beloved." Though saints have always been lightly esteemed by the men of the world, and counted as the off-scouring of all things, and put to the most cruel tortures and death, yet they have always been, in God's view, the excellent of the earth, whom he has distinguished among all his intelligent creatures, and for whom

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*Ed.* Contemp

he has done more than he ever has done, or ever will do, for Gabriel, or the highest angels in heaven. [See 67.]

## 838. SATIRE.

No jesting with edge-tools.

*Cowper.* Yet what can satire, whether grave or gay?

It may correct a foible, may chastise

The freaks of fashion, regulate the dress,

Retrench a sword-blade, or displace a patch;

But where are its sublimer trophies found?

What vice has it subdued? whose heart reclaim'd.

By rigor, or whom laugh'd into reform?

Alas! Leviathan is not so tam'd,—

Laugh'd at, he laughs again!

*Watts.* Raillery and wit were never made to answer our inquiries after truth, and to determine a question of rational controversy, though they may be sometimes serviceable to expose to contempt those inconsistent follies which have been first abundantly refuted by argument; they serve, indeed, only to cover nonsense with shame, when reason has first proved it to be mere nonsense.

Men are more satirical from vanity, than from malice.

*Ed.* Satire—the occasional resort of wise men, when errors are very absurd and obstinate, and a common resort of those who cannot support their cause by reasoning.

Arrows of satire, feathered with wit, and wielded with sense, fly home to their mark. [See 824.]

## 839. SCOFFERS, SCOFFING.

He that scoffs at the crooked, need go very upright himself.

*Ed.* Scoffers and mockers have generally aimed their keenest ridicule, and greatest sarcasm and contempt at the person, the friends, and the cause of Christ. But their brief day of merry malignity will terminate in a doleful night, during which they can scoff no more. "Woe unto you that laugh now,—for ye shall mourn and weep."

## 840. SCORN, CONTEMPT.

None but the contemptible are apprehensive of scorn.

*Ed.* Contempt was made for the contemptible, but has

usually been misapplied. The time hastens when it will settle upon its proper objects, never more to be heaped upon the praiseworthy. The selfishness, prejudices, delusions, deceit, errors, pride, covetousness, malignity, cruelty, and manifold wickedness of those who remain impenitent and unholy, under all the means of grace, will excite the holy and everlasting abhorrence and indignation of all holy creatures, when errors and sins shall be stripped of their disguise, and appear as they really are. The holy, just, intelligent and everlasting contempt of God and of all good beings, will overwhelm all the final enemies of God and his kingdom with the most terrible confusion and wretchedness. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." "Some shall awake to shame and everlasting contempt." [See 164.]

## 841. SCURRILITY.

*Roscommon.* You must not think that a satiric style  
Allows of scandalous and brutish words;  
The better sort abhor scurrility.

*Ed.* It is next to impossible to train up a child without exposure to the baneful influence of scurrilous language. To this debasement, all tongue-depravity tends. Here, therefore, all wise and good parents will not only watch their children with care, but form in them an early and strong aversion to this degrading vice.

*Ib.* The tremendous power of public and private reproof and indignation should be turned against scurrility. It should be tolerated no more than stealing, or robbery; for it is subversive of that public virtue on which all the blessings of social life, and happiness, and elevation depend. One scabby sheep no more certainly infects the whole flock, than one scurrilous tongue infects a class of children and youth.

## 842. SEASONS.

*Young.* Day follows night, and night  
The dying day; stars rise, and set, and rise;  
Earth takes the example. See, the Summer gay,  
With her green chaplet, and ambrosial flowers,  
Droops into pallid Autumn; Winter gray,

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Horrid with frost, and turbulent with storm,  
 Blows Autumn, and his golden fruits, away ;  
 Then, melts into the Spring, — soft Spring, with breath  
 Flavianian, from warm chambers of the south,  
 Recalls the first. Each to flourish, fades,  
 Emblems of man, who passes — not expires.

*Thomson.* These, as they change, Almighty Father, these  
 Are but the varied God. The rolling year  
 Is full of Thee ! Forth, in the pleasing Spring,  
 Thy beauty walks, Thy tenderness and love.  
 Wide flush the fields, — the soft'ning air is balm ;  
 Echo the mountains round, — the forest smiles, —  
 And ev'ry sense, and ev'ry heart is joy.  
 Then comes Thy glory in the summer months,  
 With light and heat refulgent. Then, Thy sun  
 Shoots full perfection through the rolling year ;  
 And oft Thy voice in dreadful thunder speaks ;  
 And oft at dawn, deep noon, or falling eve,  
 By brooks and groves, in hollow-whispering gales.  
 Thy bounty shines in Autumn unconfin'd,  
 And spreads a common feast for all that lives.  
 In Winter, awful Thou ! with clouds and storms  
 Around Thee thrown, tempest o'er tempest roll'd,  
 Majestic darkness ! On the whirlwind's wing,  
 Riding sublime, thou bidst the world adore ;  
 And humblest nature with thy northern blast.

Mysterious round ! what skill, what force Divine  
 Deep felt, in these appear ! a simple train,  
 Yet so delightful mix'd, with such kind art,  
 Such beauty and beneficence combin'd,  
 Shade, unperceiv'd, so softening into shade,  
 And all so forming an harmonious whole,  
 That, as they still succeed, they ravish still.  
 But wand'ring oft, with brute unconscious gaze,  
 Man marks not thee, marks not the mighty hand,  
 That, ever busy, wheels the silent spheres ;  
 Works in the secret deep ; shoots, steaming, thence



The fair profusion that o'erspreads the spring;  
 Flings from the sun direct the flaming day;  
 Feeds every creature; hurls the tempest forth;  
 And, as on earth this grateful change revolves,  
 With transport touches all the springs of life.

Nature, attend! join every living soul,  
 Beneath the spacious temple of the sky;  
 In adoration join; and, ardent, raise  
 One general song.

Ye, chief, for whom the whole creation smiles,  
 At once the head, the heart, and tongue of all,  
 Crown the great hymn.

*Ed.* Thomson's Hymn on the Seasons is one of the sweetest, finest touches of the painter's pencil on Nature's works; a truly sublime tribute of praise to the Creator; a sermon that keenly rebukes the stupidity of mankind; and, with a master stroke, annihilates theoretical and practical atheism in every mind capable of seeing and feeling the power of truth, and the charm of beauty. The author outdid his ordinary self, as well as ordinary poets and thinkers, when he produced the gem.

*Em.* There is nothing more out of the reach of human agency and influence, than the seasons of the year, and the productions of the earth. These are constantly and absolutely in the hand of God, who governs them according to his own laws and appointment. He determines when each season of the year shall begin, and how it shall begin; whether favorably or unfavorably to the fruits of the earth. He determines whether there shall be extreme heat or extreme cold, or a more mild and moderate temperature of the air, in summer and winter; and whether seed-time and harvest shall be extremely wet or extremely dry, or whether both shall be such as to produce a plenty or a scarcity of sustenance for man and beast. And as he determines, so, it must be; for none but he can govern the elements, and bring the fruits of the earth to their proper growth and maturity. We can neither stand before his heat or his cold; we can neither raise a cloud, nor direct its course, nor cause it to distil in gentle showers on one place or

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another. We can only stand and see the sovereignty of God, in causing it to rain, or not to rain ; in causing the sun to shine, or not to shine ; and in causing the fruits of the earth to flourish, or to wither or die.

## 843. SECTARIANISM.

*Ed.* *Sectarianism* — the adversary's contrivance to divide, alienate, and weaken, that he might destroy the true Church of Christ.

*Ib.* *Anti-Sectarianism* — the adversary's later contrivance, to cast the prejudice and odium of corrupt sectarianism upon the true "seet," and principles that are "every where spoken against."

## 844. SECRETS, SECRESY.

*Sh.* Two may keep counsel, putting one away.

Secresy is the soul of all great designs.

Nothing circulates so rapidly as a secret.

*Ed.* Secrets hate darkness, and the secrets of men are all travelling with great speed to the perfect light of day.

*Ib.* Honest men have fewest secrets.

*Thales.* Trust no secrets to a friend, which, if reported, would bring infamy.

*General Washington*, having been asked by an officer on the morning of a battle, what were his plans for the day, replied in a whisper, Can you keep a secret? On being assured affirmatively, the General added — *So can I.*

*Dryden.* He who trusts secrets to a servant,

Makes him his master.

None are so fond of secrets as those who cannot keep them.

Never pick the lock, where God allows no key.

The soul has no secrets which the conduct does not reveal.

## 845. SECURITY.

Security — the offspring of false hope and fatal delusion.

Security begets danger ; prosperity fosters pride.

*Ed.* Carnal security is founded partly in ignorance, since those who know nothing, fear nothing ; partly in stupidity, since those who attend to nothing, discover no danger ; and partly in

error and unbelief; since those who believe nothing, or worse than nothing, discover no ground of fear. [See 99.]

## 846. SELF-CONCEIT.

Self-conceit in weakest minds the strongest dwells.

*Ed.* Many persons never find their level, till the grave levels them.

*Em.* The weakest spot in every man, is where he thinks himself to be wondrous wise.

*Blair.* Of all the follies incident to youth, there are none which blast their prospects, or render them contemptible, more than self-conceit, presumption, and obstinacy. By checking progress in improvement, they fix one in long immaturity, and produce irreparable mischief.

A wise man knows his own ignorance; a fool thinks he knows everything.

*Colton.* The proportion of those who think is extremely small; yet every individual flatters himself that he is one of the number.

The smaller the mind, the greater the conceit. -

*Bulwer.* He that fancies himself very *enlightened*, because he sees the *deficiencies of others*, may be *very ignorant*, because he has not studied his own. [See 684.]

## 847. SELF-CONFIDENCE.

An Antinomian professor of religion, boasting to Rowland Hill that he had not felt a doubt of his safety for many years, was answered: Then, sir, give me leave to doubt for you.

Many persons are often sure they are right, because too stupid to see they are wrong.

*Ed.* Self-confidence, founded in accurate self-knowledge, is vital to successful efforts.

## 848. SELF-CONQUEST AND GOVERNMENT.

It is much easier to suppress a *first* desire, than to satisfy those that follow the first gratification.

He who is not taught to govern himself, will probably be ruined for want of a governor.

*Ed.* A habit of self-control, is the nucleus of a good reputation.

## SELF-DENIAL.

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*Raleigh.* A man must first govern himself, ere he be fit to govern a family; and his family, ere he be fit to bear the government in the commonwealth.

By others' faults, wise men learn and correct their own.

The true plan to reform the world, is for each one to correct, in himself, the faults which he censures in others.

849. SELF-DECEPTION.

*Ed.* Self-deception — the art which has arrived the nearest to perfection.

*It.* God will hold every person accountable to him for his personal deceptions and impositions, for he deceives and injures one of his intelligent and moral creatures, to his undoing, contrary to his express prohibitions. It is as heinous a crime to deceive one's self injuriously, as another person.

850. SELF-DENIAL.

No cross, no crown.

Self-denial is the most exalted pleasure.

*Spring.* Christ did not teach a self-denying religion, without practising it. He acted out his own principles, and carried self-denial as far as it can be carried.

*Ed.* The fact that Christ so earnestly and frequently recommended and enforced self-denial, should place it among the very first moral virtues.

*It.* The exalted happiness which is divinely connected with self-denial, is a mirror to show the supreme poverty and misery of selfishness.

851. SELF-DEFENCE.

*Ed.* A person who engages in self-defence, ought to be sure his *self* is both *worthy* and *capable* of defence.

*It.* The common practice of self-defence makes a legitimate and striking exposé of its nature, when it terminates in a duel.

*It.* Self-defence is commonly to waste our own time, to prey upon the time of others, and to secure public contempt, instead of esteem. One hour spent in defending God and his cause, or in doing good to others, will accomplish more in self-defence, than years of self-commendation. This foible in statesmen, costs the nation millions annually. If mankind would commit



all seek their own, not the things which are Jesus Christ's.  
[See 59, 182, 612.]

855. SELFISHNESS, THE ESSENCE OF SIN.

*Em.* Selfishness is the root and source of all natural and moral evils.

*It.* If we search all sacred and profane history, we shall not find a single sinner in the universe, who ever acted from a more criminal motive than his own private, personal, selfish interest. Selfishness is the source of all the sins of omission and commission which are found in the world. There is nothing in the world so malignant and destructive, in its nature and tendency, as selfishness. It has done all the mischief that ever has been done; and will do all the mischief that ever will be done. It has destroyed the temporal and eternal interests of millions in time past; and there is ground to fear that it will continue to destroy the temporal and eternal interest of millions and millions more, in time to come.

856. SELFISH RELIGION, RUINOUS.

*Em.* Every scheme of religion which is founded in selfishness, is hateful to God, and fatal to man. For if God be perfectly holy, it is morally impossible he should be pleased with an unholy religion, or approve of those who embrace it. It is safe to say, that any scheme of religion which is founded in selfishness, must be hateful to a perfectly holy God; and totally disqualify men for the enjoyment of him both here and hereafter. It is immaterial by what name a selfish religion is called, or how generally it be circulated and approved; for it will certainly destroy its votaries, unless they renounce it, and become holy as God is holy.

*Dr. Cooley.* If a man, in his supposed love to God, has no ultimate regard except to his own happiness; if he delight in God, not for what he is, but for what he is to him; in such a sentiment there is no moral virtue. Do you love God merely because you hope he will save you? or do you think you should love him, if you supposed he would not?

857. SELFISH MORALITY DEFINED.

*Bp. Law.* Morality is the doing good to mankind, in obedi-

ence to the will of God, and for the sake of everlasting happiness. Obedience to God is the principle, the good of mankind the matter, and our own happiness the end of all that is properly termed moral virtue.

*Paley.* According to this definition, the good of mankind is the subject, the will of God the rule, and everlasting happiness the motive, of human virtue.

## 858. SELF-KNOWLEDGE.

*Gr. Pr.* Thou may'st of double ignorance boast,  
Who know'st not that thou nothing know'st.

*Burns.* O would some power the giftie gi' us,  
To see ourselves as others see us.

*Lavater.* Pretend not to self-knowledge, if you find nothing worse within you than what envy or calumny dares lay to your charge.

*Young.* Man, know thyself: all wisdom centres there.

*Ed.* Some men might greatly improve in self-knowledge, by studying the revealed character of their "father the devil."

*Pope.* Trust not yourself: but your defects to know,  
Make use of every friend and every foe.

He that knows himself best, esteems himself least.

He that knows himself, knows others.

*Kempis.* Our own opinion of ourselves should be lower than that formed by others, for we have a better chance at our imperfections.

*Em.* No knowledge has been so much neglected, by the learned and unlearned, the wise and unwise, the great, the rich, and the prosperous, as self-knowledge. Men have been inquisitive in all ages, and spent much time, thought, and expense, to acquire a large stock of every species of knowledge respecting the improvements in arts, sciences, and literature. But while they have gained the knowledge of these things, they have been grossly ignorant of themselves.

## 859. SELF-LOVE.

Self-love is the most delicate and the most tenacious of our sentiments: a mere nothing will wound it, but nothing can kill it.

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*Ed.* There are different kinds of self-love. As an instinct, it is desirable and important. As a modification of true benevolence, it is commendable. But as an idolatrous affection, it is censurable.

#### 860. SELF-PREFERMENT.

The shadow of the sun is largest, when his beams are lowest. On the contrary, we are always least, when we make ourselves the greatest.

*Ed.* When self-nominations, preferments, and boasting are common, and do not defeat their object, God has taken the nation in hand, and is appointing the instruments of his vengeance.

#### 861. SELF-PRESERVATION.

Self-preservation is the first law of nature.

*Ed.* Self-preservation should be kept in strict subordination to the law of God, or law of disinterested love.

#### 862. SELF-RIGHTEOUSNESS AND JUSTIFICATION.

*Lk.* 18: 11. God, I thank thee I am not as other men are.

*Ed.* A person, fond of disputing, and remarkable for self-conceit and self-righteousness, once said, "I want no better religion than this, to love our neighbor as ourselves, and to do as we would be done by." Mr. John Campbell added, "I fear you don't want much of that."

*ib.* Ordinary self-righteousness, and self-justification, are among the ridiculous and the contemptible. [See 684, 739, 846.]

#### 863. SEMINARIES, THEOLOGICAL.

*Dr. Perrine.* Theological seminaries are a momentous experiment, which the churches are trying. If, by the defection of Professors, it shall prove a failure, it will be a most disastrous one to the cause of religion. The professors in our theological seminaries have committed to them the formation of the theological character and tone of the future pastors and missionaries, who, in turn, will form the character of the churches.

*Ed.* *Theological Seminaries* should graduate *theological students and teachers*, who will give the proper prominence to *thorough theological instruction and investigation*. The moment they



cease to impart such a character to their graduates, and on the contrary, turn out pastors and teachers indifferent towards sound doctrine, and not zealous to maintain the high and only defensible standard of theology and ethics, they become the worst obstacles to the cause of true religion that exist. Religion is the greatest imposition, where the standard of theology, ethics, and discipline is not kept on a scriptural and defensible foundation.

## 864. SENSATIONS.

It is more difficult to conceal the sensations we have, than to feign those we have not.

*Ed.* The sensations may be a medium of acute pains, or of delectable enjoyments. — We are fearfully and wonderfully made.

## 865. SENSIBILITY.

Sensibility is the nursing and ornament of virtue.

True sensibility overcomes personal feelings for the good of others.

*Ed.* Over action, and especially the sensual vices, prey upon our sensibilities, and make us "past feeling."

## 866. SERIOUSNESS.

*Young.* A serious mind is the native soil of every virtue, and the single character that does true honor to mankind.

Sacred truths should be seriously handled.

Sobriety is the child of thought and reflection.

*Ed.* Seriousness — the garb of Christ, and his true followers; and the want of it, the mark of those who are blind to the evils within and around them.

*Ib.* Sobriety is admirable in youth, highly becoming in middle age, and still more imperative in old age.

## 867. SERMONS.

*Porter, Dr. E.* Never preach a sermon, without making it pinch somewhere.

*Wms., T.* The composition of an instructive sermon is the most important and difficult performance that can be accomplished by human efforts. The object of a sermon governs its composition. This object is the instruction of ignorant, stupid

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and stubborn creatures, who are blind, deaf, and dead in sin; and who are determined to be ignorant of their character, conduct and state; and also of their danger, duty, safety and happiness. Besides, they are in the midst of error and delusion, and constantly exposed to the subtle and powerful temptations of Satan. They also hate and oppose every doctrine and duty of Divine truth; and all the means, which can be used for their instruction and salvation. But hearers must be taught, or perish; and must be taught, though they perish. If not taught, the preacher also must perish.

16. A sermon is not an essay, nor an address, nor an oration, nor an exhortation, nor an exposition, nor a declamation, however impassioned and eloquent. If you would preach *sermons*, have an important and definite object in your discourses. To gain your object, have a subject equally definite and important. To exhibit your subject, let it be plainly and simply stated; fully and distinctly explained; and then, proved and enforced by weighty and decisive reasons and arguments. Then in the application of your subject, your exhortations, entreaties, warnings, reproofs, and cautions will fall and press upon the attention and consciences of your hearers with the weight and power of a torrent.

Ed. Christ's sermon on the mount is the true model for sermonizing. Its astonishing truthfulness and comprehensiveness — its unearthly standard of righteousness, and tests of piety — its sacred deference to Divine law, institutions, and truths — its recognition of the appointed means and instruments of grace, and their necessity and importance — its remarkable enforcement of purity and benevolence of heart, of prayer, entire consecration to God, and the most self-denying duties, with a disclosure of the present consequences of performing them — its peculiar encouragement to holy obedience, and its proffered consolations to the persecuted for righteousness' sake, with corresponding motives to deter from sin — the plainness and amplitude of its distinction between saints and sinners, and announcement of their opposite destiny — its views of the decisive and important nature of probation, and consequences of

moral conduct — its memorable exposure and condemnation of formalism, false religion, false teachers, cardinal religious errors, sinful customs, and prevalent vices — its radical instructions on self-denial, forbearance, forgiveness, love to enemies, and disinterested benevolence — its direct condemnation of all selfishness, revenge, hypocrisy, and ostentation; and encouragement of meekness, lowliness, and modesty — its peculiar instructions in reference to earthly treasures and idols, and trust in God for all things needful — the self-examination and self-correction it enjoins upon those who would reform and save others — in short, its peculiar descriptiveness, earnestness, pungency, and solemnity — all unite to make this instructive and alarming discourse a complete model for effective preaching.

## 868. SERVING GOD.

Nothing can be lost, that is done for God.

*Ed.* The most effectual and certain method of providing for ourselves and households, is to serve God with great fidelity and zeal at all times and seasons, for nothing.

*Ib.* Serving God — the only service never oppressive, and which is its own reward.

*Ib.* Serving God faithfully — the perfection of dishonor here — the crown of glory hereafter.

## 869. SERVANTS, PUBLIC.

High places are great burdens; and distinguished conditions in life, exact great servitude.

*Ed.* When public men first serve themselves, then their party, and the public only incidentally, there must be serious disorders and evils in the State that call for correction.

## 870. SEXES, HUMANIZE EACH OTHER.

*Colton.* No improvement that takes place in either of the sexes, can be confined to itself; each is a universal mirror to each; and the respective refinement of the one, will be in reciprocal proportion to the polish of the other.

*Ed.* A person who despises or neglects the opposite sex, will soon need humanizing. What God hath joined together, let not man put asunder.

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## 871. SHAME.

*Ed.* Shame serves the double purpose of restraining and punishing sin.

*Pope.* Honor and shame from no condition rise :

Act well your part — there all the honor lies.

Blush not *now*, said a distinguished Italian to his young relative whom he met coming out of a haunt of vice ; the time to have blushed was *when you went in*.

A Persian philosopher being asked by what method he had acquired so much knowledge, answered, "By not allowing shame to prevent me from asking questions, when I was ignorant."

*Ed.* Who has no shame and self-abhorrence, by daily discoveries of sins against God, is "twice dead and plucked up by the roots."

*Seneca.* Shame may restrain what law does not prohibit.

*Thompson, O.* While the multitude are glorying in their shame, Christians are ashamed of their glory.

He who hath no shame, hath no virtue.

## 872. SHARPNESS AND SEVERITY.

*Anon.* Hard words are like hailstones in summer, beating down and destroying what they would nourish were they melted into drops.

*Ed.* The sharpness of needful truth, and the severity of true faithfulness, are commendable, and agreeable to the precept, "Wherefore rebuke them sharply, that they may be sound in the faith." [See 807.]

## 873. SICKNESS, INDISPOSITION.

*Burton.* A mechanic looks to his tools ; a painter washes his pencils ; a smith mends his hammer, anvil, or forge ; and a husbandman sharpens his ploughshare ; but scholars totally neglect those instruments, the brain and spirits, by means of which they daily range through the regions of science and the wilds of nature. Like careless and unskilful archers, they bend the bow until it breaks.

*Addison.* When I behold a fashionable table, set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in

ambuscade among the dishes. Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way; not the smallest fruit or excrecence of the earth, scarce a berry or mushroom can escape him.

*Ed.* Sickness — nature's vengeance for violating her laws. [See 419, 557.]

## 874. SIGHT.

*Trumbull.* For any man, with half an eye,  
What stands before him, can espy;  
But optics sharp it needs, I ween,  
To see what is not to be seen. [See 322.]

## 875. SIGNS OF THE TIMES.

*Am. Messenger.* A Colporteur, in Western New York, writes: "There is a startling amount of infidelity in all parts of my field. Most of those who style themselves Universalists, are downright infidels. Ministers, and others, who visit with me from house to house, are often astounded at finding an amount of infidelity which they had not previously supposed to exist. I have come in contact with many infidels, whose principles I had to ferret out. From shame, or from some other cause, they had carefully concealed their sentiments from their families and from others."

*Boston paper, 1847. Factories Burnt.* Within the last four months, one hundred and twenty-nine factories and mills, of various kinds, have been destroyed by fire in the United States. This is more than one a day. During the same period, only fifteen factories and mills have been burned down in Great Britain, though they are much more numerous than in this country.

*Is. 66: 15.* For behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

*Ed.* The signs of the times are both good and evil. The

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progress of the arts and sciences, of civilization and of Christianity, in heathen lands, is favorable. The progress of infidelity, irreligion, false religion, and crime, carrying Christian nations back to heathenism, is unfavorable. [See 75, 76, 77, 211, 468, 585.]

## 876. SILENCE.

Silence! coeval with eternity;

Thou wert, ere Nature's self began to be;

'T was one vast nothing all, and all slept fast in thee.

Silence, like aameleon, is sometimes wisdom, sometimes ignorance, sometimes an answer, and sometimes an accuser.

*Ed.* Silence, under peculiar insults or afflictions, has sometimes been the most expressive eloquence, as when Christ (Mat. 17: 12) answered his accusers nothing, and made Pilate greatly marvel; and when Aaron held his peace, (Lev. 10: 3,) under a very remarkable affliction.

## 877. SIMPLICITY, PLAINNESS.

*Young.* A man of sense can artifice disdain,  
As men of wealth may venture to go plain.

*Cowper.* O how unlike the complex works of man,  
Heav'n's easy, artless, unincumber'd 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.

The greatest truths are the simplest, and so are the greatest men.

Simplicity of character and of style, are the result of profound thought.

Simplicity is always a characteristic of real genius.

It requires much learning to simplify truth.

## 878. SIN.

*Em.* Sin consists in sinning.

He that will swim in the river of sin, must sink in the ocean of sorrow.

*Ed.* Every sin, not repented of and forgiven, like a disease

upon the nervous system, will be a source of acute and overwhelming pain, forever and ever.

Forgotten sins will have a resurrection, and, like invulnerable coins dug from the earth, will have a marked image and superscription.

Little sins, whether of omission or of commission, not only soil the Christian's character, but make sad havoc of his piety.

Be more afraid of secret sin, than of open shame. [See 219, 972.]

#### 879. SIN BLINDS US.

*Solomon.* The way of the wicked is as darkness.

*Ed.* In proportion to the extent and obstinacy of our moral imperfections, will be our moral blindness.

*Ab.* Sin blinds the minds of men, by monopolizing their attention.

*Ab.* Every sin is a species of fascination to the soul, well adapted to beguile and ruin it.

#### 880. SIN, EXCEEDING SINFUL.

*Cowper.* Such evil sin hath wrought; and such a flame  
Kindled in heav'n, that it burns down to earth,  
And in the furious inquest that it makes  
On God's behalf, lays waste his fairest works.

*Cecil.* Sin, without strong restraints, would pull God from his throne, make the world the minion of its lusts, and all beings bow down and worship. *Ed.* Witness the man of sin, exalting himself above all that is called God.

#### 881. SIN DEGRADES ITS SUBJECTS.

*Em.* The Bible draws a shocking picture of the lusts and corruptions which ruined the old world; and of the enormous vices which finally destroyed Sodom, Egypt, Babylon, Nineveh, and many other great and ancient kingdoms. And if we open the leaves of profane history, we find every leaf, like Ezekiel's roll, full "of lamentations, mourning, and woe," the dire effects of sin. It would be more than our hearts could endure, could we collect into one view, all the scenes of misery and horror, which sin has produced in our malevolent world. \* \* \* \*  
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no heart to think, no heart to form nor execute any laudable designs. Their genius withers, their exertions languish, their hopes, honors, and virtues, perish. The people of Athens carried learning and the fine arts next to the last degree of refinement. Their works of genius and taste are still admired as the standards of perfection. But indolence, prodigality, and luxury, reduced them to the lowest state of savage stupidity and ignorance. The Romans, after they had subdued the Greeks, and all other nations within the reach of their arms, finally subdued and enslaved themselves, by their own vices. After the corrupt and dissolute period of their Augustan age, they never produced but two men of genius and eminence, [Tacitus and Juvenal,] the one to relate, and the other to satirize their vices. The British nation have been gradually declining, in point of literature, ever since the licentious reign of Charles the Second. Their Newton continues to reign in philosophy; their Locke in metaphysics, their Milton in poetry, and their Addison in neat and nervous composition. [See 973.]

## 882. SIN OVERRULED FOR GOOD.

There is nothing so bad as not to be good for something.

Mrs. Banner, of London, well acquainted with Cowper and Newton, on a visit to this country, related the following anecdote of Cowper. At the time of his extreme depression, he resolved to put an end to his sorrows by drowning, and engaged a hackman, on a dark evening, to take him to Blackfriar's bridge, for this purpose. The hackman came, received the poet into his carriage, and made for the bridge, — but though very familiar with the city, he became confused and perplexed with a tedious and fruitless effort to find the place, and finally observed to his passenger, "I believe the devil must be in the coach, for I cannot find the place." The poet immediately replied, "You are right, sir, take me back to my lodgings." On his return to his lodgings, he seated himself at his poetic table, and composed his inimitable hymn,

"God moves in a mysterious way."

Henry. God knows how, not only to restrain sin when he



pleases, but how to make it serviceable to the designs of his own glory.

*Em.* It is not a wild and visionary sentiment, that every natural and moral evil is the occasion of great good. It is a doctrine founded in the essential attributes of the Divine nature, — and as certain as the existence of the Divine Being. (6, p. 240.)

*Ib.* Joseph's brethren had a malevolent intention in abusing him, and finally selling him into Egypt; but God had a good design in both foretelling and guiding their wicked actions. So that God will be glorified by all their conduct. And since God equally governs all the actions of all men, whether good or bad, he must be glorified by the conduct of the whole human race. All the wrath, all the malice, all the revenge, all the injustice, and all the selfishness, as well as all the benevolence of mankind, must finally praise him, or serve to display the beauty and glory of his character. His intention and his agency, which always goes before theirs, and which is always wise and benevolent, turns all their conduct to his own glory. At the great and last day, when all human hearts shall be unfolded, and all human conduct displayed, the hand and counsel of God will appear in all, and shine the brighter by every act of disobedience and rebellion in his creatures. Their bad intentions will be a foil, to display the glory of God to the best advantage. (4, pp. 373-4, and Sys. 1, pp. 373-4.)

*Spring.* That sin is the object of the Divine purpose; that its existence is indispensable to that method of redeeming mercy, by which God himself is to be infinitely and forever glorified, and his holy universe made happy in him; that his providence extends itself to its first introduction into our world, and that God governs the conduct of men, and worketh all things after the counsel of his own will, we know. His purposes and agency are exerted in some form or other to all the actions of men.

*Assembly of Divines.* God's providence extendeth itself to the first fall, and all other sins of angels and men, — and that

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*Day.* The commencement and to the commission the Scriptures

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*Ps. 76: 10.* S [See 303.]

not by a bare permission, but such as hath joined with it a most powerful bounding, and otherwise ordering and governing of them in a manifold dispensation to his own holy ends.

*Day.* The Divine purposes are not confined to the commencement and continuance of *holiness*. They have a relation to the commission of iniquity. God is repeatedly spoken of in the Scriptures, as hardening the hearts of men. (Will, p. 189.)

*Erskine, R.* Heaven, without sin, will'd sin to be ;

Yet, will to sin, is sin in me.

*Thacher.* If sin were under the control of Satan, he would use it to spoil the kingdom of God ; but it being under God's control, *He* will use it to spoil the kingdom of Satan.

*Weeks.* The highest good of the universe will be secured. Nothing will take place which is not, upon the whole, wisest and best. And though the good man may see many things taking place now, which appear exceedingly undesirable ; many things which seem to him adapted to dishonor God, and introduce misery and wretchedness among his creatures, — let him trust in God. Let him be assured, that for some reason, though to him unknown, it is all wisest and best. When he sees iniquity prevail, and the enemy come in like a flood ; when he sees evil men and seducers wax worse and worse, deceiving and being deceived ; when he sees infidelity take off her mask, and blasphemy grow bold, let him trust in God. Let him be assured that his hand directs it all. Let him remember that God will make the wrath of man to praise him, and the remainder of it he will restrain ; that wicked men and devils are no more than his instruments to accomplish the wisest and best designs ; that God never loses sight of his object, and can never mistake in the means he uses to promote it. Let the believer, then, trust in God, under all circumstances, and rejoice that the Lord reigns. Let him now begin his song of triumph, and go on his way with gladness of heart. Let him comply with the exhortation of the Apostle, " Rejoice in the Lord alway, and again I say, rejoice."

*Ps. 76: 10.* Surely, the wrath of man shall praise thee.  
[See 303.]

## 883. SINCERITY.

*Howe, Rev. N.* Sincerity is not piety. It is only believing what we profess to believe, but no evidence that what we believe is true.

*Ed.* Sincerity in spurious faith is very dangerous.

## 884. SINGULARITY.

If you wish to be singular, be more afraid of secret sins than of open shame.

It will do to be singular in doing well.

*White, H. K.* If what is out of fashion most you prize,  
Methinks you should endeavor to be wise.

## 885. SLANDER, CALUMNY, ETC.

A slanderer felt an adder bite his side:

What followed from the bite? The serpent died.

Diogenes having been asked, "What is that beast, the bite of which is the most dangerous?" replied, "Of wild beasts, the bite of a slanderer; and of tame beasts, that of the flatterer?"

*Colton.* His calumny is not only the greatest benefit a rogue can confer upon us, but the only service he will perform for nothing.

*Sh.* Good name, in man and woman,

Is the immediate jewel of their souls;—

Who steals my purse, steals trash; 't is something, nothing;

'T was mine, 't is his, and has been slave to thousands:

But he, that filches me of my good name,

Robs me of that which ne'er enriches him,

And makes me poor indeed.

*Ib.* Slander,

Whose edge is sharper than the sword; whose tongue

Outvenoms all the worms of Nile; whose breath

Rides on the posting winds, and doth belie

All corners of the world.

*Ib.* No might nor greatness in mortality

Can censure 'scape; back-wounding calumny

The whitest virtue strikes: What king so strong,

Can tie the gall up in the slanderous tongue?

*Harvey.* There is a lust in man no charm can tame,

Of loudly publishing his neighbor's shame;

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On eagles' wings immortal scandals fly ;  
While virtuous actions are but born and die.

Slander, like the carrion-vulture, preys upon the dead as well as the living.

*Lavater.* Number among your worst enemies the hawker of malicious rumors and unexplored anecdote.

*Id.* A person who can live in this world without being slandered, must be too stupid, or too insignificant to claim attention.

The tree which has the most clubs on it, bears the best fruit.

Those who give patient ear to slanderers, are pretty sure to be partners.

*Sheridan.* In all cases of slander-currency, whenever the forger of the lie is not to be found, the injured parties should have a right to come on any of the endorsers.

*Varle.* Slander is the revenge of a coward, and dissimulation his defence.

Slander is Satan's bellows, to blow up contention.

It is commonly unnecessary to refute slander and calumny, except by perseverance in well doing ; they are sparks, which, if you do not fan them, will soon go out.

Though a good life may not silence calumny, it will disarm it.

Many falsehoods are told from interest, many from ill-nature, many from envy, many from carelessness and vanity. [See 95, 558, 804.]

#### 886. SLAVERY DEFINED.

*Bolivar.* Slavery — the infringement of all laws.

*Judge Stroud.* The cardinal principle of slavery, that the slave is not to be ranked among sentient beings, but among things, that he is an article of property, a chattel personal, obtains as undoubted law in all the slave States. In South Carolina, it is expressed in the following language : "Slaves shall be deemed, sold, taken, reputed, and adjudged in the law to be chattels personal in the hands of their owners and possessors, and their executors, administrators, and assigns, to all intents, constructions, and purposes whatever."

*Judge Ruffin, of N. C.* A greater difference cannot be imagined, than that between freedom and slavery. The end

of slavery is the profit of the master, his security, and the public safety. The slave is one doomed in his own person and his posterity, to live without knowledge, and without the capacity to make anything his own, and to toil, that another may reap the fruits. \* \* \* Such services can only be expected from one who has no will of his own, who surrenders his will in implicit obedience to that of another. Such obedience is the consequence only of uncontrolled authority over the body. There is nothing else which can operate to produce the effect. The power of the master must be absolute, to render the submission of the slave perfect. I most freely confess my sense of the harshness of this expression. I feel it as deeply as any man can. And as a principle of moral right, every person, in his retirement, must repudiate it. But in the actual condition of things, it must be so. There is no remedy. This discipline belongs to the state of slavery. They cannot be dis-united, without abrogating at once the rights of the master, and absolving the slave from his subjection. It constitutes the curse of slavery to the bond and the free. But it is inherent in the relation of master and slave. \* \* \* We cannot allow the right of the master to be brought into discussion in the courts of justice. The slave, to remain a slave, must be made sensible that there is no appeal from his master; that his person is in no instance usurped; but is conferred by the laws of man at least, if not by the laws of God.

#### 887. SLAVERY ANNIHILATES HUMANITY.

*Lord Brougham.* There is a law above all human enactments, written upon the heart by the finger of God; and while men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty phantasy, that man can hold property in man.

*Channing.* Here lies the evil of slavery: Its whips, imprisonment, and even the horrors of the middle passage, are not to be named, in comparison with the extinction of the proper consciousness of a human being — with the degradation of a *man* into a *brute*.

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## 888. SLAVERY IS ROBBERY AND CRIME.

*Pres. Con. of faith.* All those are stealers of men, who bring off slaves or freemen, and keep, sell, or buy them. The word "man-stealers," used in 1 Tim. 1: 10, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in detaining them in it.

*Th. Scott.* Men-stealers are inserted among those daring criminals, (1 Tim. 1: 9, 10,) against whom the law of God directed its awful curses. These persons kidnapped men, to sell them for slaves; and this practice seems inseparable from the other iniquities and oppressions of slavery. Nor can a slave-dealer keep free from this criminality, if 'the receiver be as bad as the thief.'

*Adam Clarke.* Those who carry on the traffic in human flesh and blood; those who steal a person, in order to sell him into bondage; or those who buy such stolen men or women, no matter of what color, or of what country; or the nations who legalize or connive at such traffic; all these are men-stealers, and God classes them with the most flagitious of mortals.

*J. Wesley.* Man-stealers! the worst of all thieves; in comparison of whom, highway robbers and house-breakers are innocent. And men-buyers are exactly on a level with men-stealers. That execrable sum of all villainies, commonly called the slave-trade, — I read of nothing like it in the heathen world, whether ancient or modern; and it infinitely exceeds, in every instance of barbarity, whatever slaves suffer in Mohammedan countries.

*Webster, (Plym. Dis. 1820).* The land is not wholly free from the contamination of a traffic, at which every feeling of humanity must forever revolt; — I mean the African slave-trade. In the sight of our law, the African slave-trader is a pirate and a felon; and in the sight of Heaven, an offender far beyond the ordinary depth of human guilt. — I would invoke those who fill the seats of justice, that they execute the wholesome and necessary severity of the law. I invoke the ministers of our religion, that they proclaim its denunciation of these crimes. If the pulpit be silent, whenever or wherever there

may be a sinner bloody with this guilt, within the hearing of its voice, the pulpit is false to its trust. I call on the merchant, who has reaped his harvest upon the seas, that he assist in scourging from those seas the worst pirates which ever infested them.

*Em.* Slavery is a crying sin among heathen nations, an aggravated sin among Christian nations, and a still more heinous sin among Americans, who are so tenacious of their own public and personal freedom. [See 826.]

#### 889. SLAVERY ABOMINABLE, ABOLITION DESIRABLE.

*Cowper.* I would not have a slave to till my ground,  
To carry me, to fan me while I sleep,  
And tremble when I wake, for all the wealth  
That sinews bought and sold have ever earn'd.  
No : dear as freedom is, and in my heart's  
Just estimation prized above all price,  
I had much rather be myself the slave,  
And wear the bonds, than fasten them on him.

*Washington.* *It is among my first wishes, to see some plan adopted, by which slavery in this country may be abolished by law.*

*Jefferson.* Nobody wishes more ardently than I to see an abolition not only of the trade but of the condition of slavery ; and certainly nobody will be more willing to encounter every sacrifice for that object.

*Patrick Henry.* Slavery is detested ; we feel its effects ; we deplore it with all the pity of humanity.

*Burke.* Slavery is a state so improper, so degrading, and so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist.

*Everett.* In this State, (Mass.) and in several of our sister States, slavery has long been held in public estimation as an evil of the first magnitude.

*La Fayette.* While I am indulging in my views of American prospects, and American liberty, it is mortifying to be told that in that very country, a large portion of the people are slaves.

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It is a dark spot on the face of the nation. Such a state of things cannot always exist.

### 890. SLAVERY, EXTREMELY CRUEL.

*Channing.* We can apply to slavery no worse name than its own. Men have always shrunk instinctively from this state, as the most degraded. No punishment, save death, has been more dreaded ; and, to avoid it, death has often been endured. \* \* \* Slavery virtually dissolves the domestic relations. It ruptures the most sacred ties upon earth. It violates home. It lacerates the best affections. The domestic relations precede, and, in our present existence, are worth more than all our other social ties. They give the first throb to the heart, and unseal the deep fountains of its love. *Home* is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes and solitudes, form the chief interest of human life. But the slave's home does not merit the name. \* \* \* Slavery produces and gives license to cruelty. Millions may rise up and tell me that the slave suffers little from cruelty. I know too much of human nature, human history, and human passion, to believe them.

*Jefferson.* What an incomprehensible machine is man ! who can endure toil, famine, stripes, imprisonment, and death itself, in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him through his trial, and inflict on his fellow-men a bondage, one hour of which is fraught with more misery, than ages of that he rose in rebellion to oppose.

*Cowper.* But ah ! what wish can prosper, or what prayer,

For merchants rich in cargoes of despair,  
Who drive a loathsome traffic, gauge and span,  
And buy the muscles and the bones of man ?  
The tender ties of father, husband, friend,  
All bonds of nature in that moment end ;  
And each endures, while yet he draws his breath,  
A stroke as fatal as the scythe of death.

O, most degrading of all ills that wait  
On man, a mourner in his best estate !



All other sorrows virtue may endure,  
 And find submission more than half the cure;  
 Grief is itself a medicine, and bestow'd  
 T' improve the fortitude that bears the load,  
 To teach the wand'rer, as his woes increase,  
 The path of Wisdom, all whose paths are peace;  
 But slav'ry ! Virtue dreads it as her grave :  
 Patience itself is meanness in a slave.

#### 891. SLAVERY, REPUGNANT TO CHRISTIANITY.

*Montesquieu.* It is impossible that we should suppose the slaves to be men, because, *if they are men*, it would begin to be believed that *we are not Christians*.

*Patrick Henry.* It is a debt we owe to the purity of religion, to show that it is at variance with that law that warrants slavery.

#### 892. SLAVERY, DEGRADING AND CORRUPTING.

*Channing.* Slavery compels the master systematically to degrade the mind of the slave ; to war against human intelligence ; to resist that improvement which is the end of the Creator.

*Jefferson.* The whole commerce between master and slave, is a perpetual exercise of the most boisterous passions—the most unremitting despotism on one part, and degrading submissions on the other. \* \* \* The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to his worst of passions ; and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such-circumstances. [See 973.]

#### 893. SLAVERY, DANGEROUS.

*Jefferson.* The hour of emancipation must come ; but whether it will be brought on by the generous energies of our own minds, or by the bloody scenes of St. Domingo, is a leaf of our history not yet turned over. \* \* \* The Almighty has no attribute which can take sides with us in such a contest.

*Em.* In violation of every humane and religious principle,

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we have traded in the souls of men, bought thousands and thousands of Africans, brought them from their native country to this, and here subjected them to the hardest labor, the meanest drudgery, and most absolute slavery. Their sighs and groans have entered into the ears of the Lord of Sabaoth, and cried for mercy and deliverance to themselves, if not for vengeance on their oppressors. We cannot excuse ourselves, if we do not openly disapprove of this great iniquity, condemn it, and use all proper means to put an end to it.

## 894. SLAVERY, AMERICAN.

*Ed. American slavery originated in man-stealing and murder.*

Without authority or provocation, its founders demolished every human right, and infringed every law, in capturing and enslaving the poor Africans. Should any one attempt to paint the *Form* of slavery, the non-descript images of Daniel would fail to exhibit all its lineaments. One foot would be on the statute-books of heaven and earth, and the other on the neck of humanity. In one hand would be a sword, and a scourge to enforce unrequited labor ; and in the other, a code of perverted law, ethics, and religion, to impose upon the benighted understanding, conscience, and fears. With a heart of adamant, and the visage of a demon, the licentious, cruel monster would be environed in the paraphernalia of war. This system, thus originated, has been continued by force of arms. It has lost none of its diabolical characteristics, nor can they be essentially mitigated short of absolute revolution. The lapse of time only augments the guilt of the system. Nothing but its guilt can equal its impoverishing, corrupting, degrading, and ruinous tendencies and effects. They are all so abominable, so manifestly outrageous, and evil, as to create a necessity among slave-holders, in their moral, educational, and political councils, to act in firm union, in order to maintain slavery against God, against conscience, against the world. Here lies their power. Whosoever practises, defends, or apologizes for this system, relinquishes all claim to moral and Christian principle. Who asserts that it is authorized or winked at, in the Bible, assails its divinity. Who asserts that genuine slave-holders were admitted into full communion by

the apostolic churches, degrades Christian fellowship to the fellowship of devils.

#### 895. SLAVERY TO SINFUL CUSTOMS.

*Ed.* In 1841, I made and issued a few copies of an estimate of the slavery of the United States to sinful and foolish customs. Availing myself of what statistics I had in possession, and of the lessons of sacred and profane history, I founded the estimate on the commercial value of the products, time and strength wasted in sustaining them; the debility, illness, and premature deaths they occasion; the cost of punishing those, actionable at the civil law; the expense of the pauperism, foolish litigation, and casualties they occasion, and the evils and expenses of those Divine rebukes, chastisements, and judgments, which would be avoided, by a thorough national reform of these customs. I made the average annual cost of intoxicating beverages to the United States to be one hundred and seventy-five millions of dollars — of gluttony and licentiousness, to be one hundred and fifty millions, each — of slavery, to be one hundred and sixty-seven millions — of unchristian war and fighting, to be thirty millions — of prodigality in furniture, dress, etc., to be seventy millions — of vain and sinful mirth and sports, to be sixty-two millions — of idleness and sloth, to be thirty-six millions — and of tobacco, in different forms, to be thirty-two millions. Total average annual expense of the United States, by practising and sustaining sinful and foolish customs, eight hundred and seventy-two millions of dollars. This immense sum, and probably much more than this, is paid annually, by the people of the United States, for these and kindred sinful customs, which, all will ultimately be satisfied, are both sinful and foolish. This sum is, no doubt, considerably more than half the annual income of the people, and if levied as a tax, would be considerably over one hundred dollars a year, to every man and woman, slaves and minors excepted.

Mankind, in every age, have paid more for their sinful customs, than to support true religion and morals, their needful wants, and their intellectual pleasures and improvements.

I made no account of the profits derived from the manufac-

tures, sales, and foolish customs, which live upon the more than equalled foolish, that would reform through entertainment and yield as much and vices, not only upon the other and zeal than though it would diminish the profits greatly augmented, therefore

But who pay for sinful customs, taxes, and voluntary sufferings, and degraded property or upon credit. or, in some way, chants, or mechanical to meet them, and is not merely the In a multitude of is levied upon the country. The domestic and family, to support practise the sinful principal sufferers, the chief part of directly or indirectly or make others else to support the civi- tutions, so vital to Many transgres-

tures, sales, and commerce involved in the practice of these foolish customs, which bring an ultimate curse upon those who live upon the wages of unrighteousness, and which would be more than equalled by the profits on other customs, neither sinful nor foolish, that would immediately succeed a genuine and general reform throughout the nation. Literary, moral, and religious entertainments, might easily be made to occupy as many hands, and yield as handsome profits, as sinful pleasures, indulgences, and vices, now do; and these profits would avoid the curse upon the others. Christian nations have much more business and zeal than heathen nations, and a reform of sinful customs, though it would modify and change, would have no tendency to diminish the profits of manufacture, trade, and commerce, but greatly augment them. The support of sinful and foolish customs, therefore, is an absolute loss to any people.

But who pays and loses the chief part of this ruinous amount for sinful customs? I answer, those who labor hard, pay the taxes, and voluntarily support the humane institutions and individual sufferers of the country. The most vicious, deceitful, and degraded part of the community, contrive to live upon alms, or upon credit. They run into debt, and then into insolvency, or, in some way, avoid payment. If these debts fall upon merchants, or mechanics, they must lay their profits high enough to meet them, and thus divide them among the community. It is not merely the war-tax that is levied upon the community. In a multitude of ways, the support of all other sinful customs is levied upon the tax-payers, and charity-supporters of the country. The drunkard commonly makes a slave of his wife and family, to support him. Though the persons who chiefly practise the sinful customs of the country, are, no doubt, the principal sufferers, it is a great mistake, to suppose they earn the chief part of the money to sustain them. The vicious, directly or indirectly, either live upon the profits of sinful customs, or make others essentially support them; nor do they do much to support the civil, literary, moral, humane, and religious institutions, so vital to our interests, honor, and happiness.

Many transgressors of the natural and moral laws of God's

kingdom, break down their physical constitutions and health, and then fall upon others for support, and often require double, or triple care. Our national vices have preyed upon our physical energies and life, and most, if not all of us, are suffering the severe and terrible pains and penalties of the natural laws of God's kingdom. I conversed with a very aged matron, about fifteen years ago, who lived on the seaboard, in one of the early settlements of the Bay State, and she assured me that the health, strength, and physical energies of the present generation of young women, have greatly deteriorated from that enjoyed by those who were the companions of her youth, when their cheerful exercise at the wheel and loom sharpened their appetites for their plain and simple diet. "There were giants in the earth in those days," and it was their comparative freedom from sinful customs, and consequent hereditary defects, weaknesses, and diseases, that made them so. Witness the little band of heroes, with their Washington, who successfully disputed the field against the disciplined hosts of Great Britain, and compelled her king to concede to honorable terms of peace. We are now become a sickly, puny race, by reason of our vices.

We have deemed it a great sacrifice, to pay a few hundred thousand dollars annually to sustain the public benevolent and reformatory institutions and enterprises of the nation, in all, perhaps, scarcely a million of dollars a year. But we make no account of paying a crushing, ruinous tax, of over eight hundred millions of dollars annually, for sinful and foolish customs! What folly, what delusion, what madness have governed our past conduct. Work hard, enslave our bodies and minds, suffer immensely, complain much, enjoy little, live in bondage to fear, to disease, to oppression, to Divine judgments,—fall a prey to untimely death, and thus drag out a miserable existence of comparative ignorance and degradation, because we love our foolish vices, and have not spirit, sense, and moral courage enough to reform them. One fourth of the exertion and money spent in sustaining and indulging our national vices, if applied to the support of the scriptural and needful means and measures of reform, would soon make the panders of vice hide their heads,

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973, 984.]

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## 896. SLEEP.

*Homer.* He speeds to Lemnos o'er the rolling deep,  
And seeks the Cove of Death's half-brother, Sleep.

*Brown.* Sleep is so like unto death, that I dare not commit myself unto it, without first committing myself to God.

*Cervantes.* Ten thousand blessings on the head of Him,  
Who first invented sleep!

*Sh.* Sleep, gentle Sleep!

Nature's soft nurse, how have I frighted thee,  
That thou no more wilt weigh my eyelids down,  
And steep my senses in forgetfulness?

*Young.* Tired Nature's sweet restorer, balmy sleep!  
Haste, haste, sweet stranger, from the peasant's cot,  
The ship-boy's hammock, or the soldier's straw,  
Whence sorrow never chased thee: with thee bring,  
Not hideous visions, as of late! but draughts  
Delicious of well-tasted, cordial rest;  
Man's rich restorative; his balmy bath,  
That supplies, lubricates, and keeps in play  
The various movements of this nice machine.

*Fuller.* It is a shame when the church itself is a cemetery,  
where the living sleep above ground, as the dead do beneath.

## 897. SOCIETY.

*Sh.* Society is no comfort to one not sociable.

*Cowper.* Man in society is like a flower,  
Blown in its native bed; 't is there alone  
His faculties, expanded in full bloom,  
Shine out; there only reach their proper use.

*Em.* Society is the balm of life. Should any one be entirely excluded from all human society, he would be wretched.

*Ib.* Men were formed for society. It is one important end for which they were created rational beings. No man was made solely for himself; and no man is capable of living in the world totally independent of society. The wants and weakness of mankind render society necessary for their convenience,

safety, and support. God has formed men with different powers and faculties, and placed them under different circumstances, that they might be able to promote each other's good. Some are wiser, richer, and stronger than others, that they may direct the conduct, supply the wants, and bear the burdens, of others. Some are formed for one, and some are formed for another employment, and all are qualified for some useful business, which is conducive to the general good of society. The whole frame and contexture of mankind makes it appear that they were designed to live in society. The power of speech, or the faculty of communicating their ideas to each other, is peculiar to the human species, and indicates the Creator's design in their creation; but without society, language would answer no valuable purpose. The longer men have lived in society, the more disagreeable and terrible is the thought of being excluded from it. (2, p. 443.)

*Em.* It becomes all men to seek the general good of society, in return for the benefits they receive from it. Though the general good of society sometimes requires individual members to give up private good for public, yet it is always to be supposed, that individuals receive more advantage than disadvantage from society on the whole. Indeed there is scarcely any comparison in this case. The public blessings are immensely great and numerous. They are more in number than can be reckoned up, and greater in worth than can be easily described. The most independent individuals owe their principal independence to society; and the most retired and inactive persons feel the happy influence of society, though they seem to be detached from it. It becomes all who possess the powers and sensibilities of humanity, to make suitable returns for the benefits they receive from the general good of society. No man can reflect upon that constant stream of good which is perpetually flowing down to him from well-regulated society, without feeling his obligation to maintain and support it. Should this stream of happiness cease to flow, the most stupid would feel their loss, and realize their obligation to promote the general good of society. Let the head of society cease to direct, and the hands

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(2, p. 446.)

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to execute, and all the other members of the public body would soon find themselves in a poor, wretched, miserable state. (2, p. 446.)

## 898. SOLITUDE.

*Zimmermann.* Those beings only are fit for solitude, who like nobody, are like nobody, and are liked by nobody.

Solitude — the audience-chamber of God.

*Young.* O, lost to virtue, lost to manly thought,  
Lost to the noble sallies of the soul,  
Who think it solitude to be alone!

## 899. SOPHISTRY.

*Em.* To reason justly from a false principle is the perfection of sophistry, which it is much more difficult to expose, than to refute false reasoning. It is easy to discover any error in false reasoning, and by just reasoning to refute it. But if men reason justly from any principle, whether true or false, their reasoning is conclusive, and the more it is examined the more conclusive it will appear. We often find as strong and conclusive reasoning in favor of error as in favor of truth. The only proper way, therefore, to expose the errors of profound sophisters, is to make it appear that they have built all their just and convincing reasonings upon some false or absurd principle.

## 900. SOUL OF MAN.

*Young.* Know'st thou the importance of a soul immortal?

Behold this midnight glory : worlds on worlds !

Amazing pomp ! Redouble this amaze ;

Ten thousand add ; and twice ten thousand more ;

Then weigh the whole : one soul outweighs them all,

*Scott.* What is best for the soul is really best.

*Hall, R.* In appreciating every other object, it is easy to exceed the proper estimate. But what would be the funeral obsequies of the lost soul ? Where shall we find tears fit to be wept at such a spectacle ; or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion ? Would it suffice for the sun to veil his light, and the moon her brightness ; to cover the ocean with mourning, and the heavens with sackcloth ; or were



506 SPEAKING, SPECULATION, SPENDTHRIFTS, SPRING.

the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?

*Mat. 16: 26.* What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? [See 204, 693.]

901. SPEAKING IN PUBLIC.

Better send away hearers longing than loathing.

*Witherspoon.* Never rise to speak, till you have something to say; and when you have said it, cease.

Speaking without thinking, is like shooting without taking aim.

Discretion in speech is more than eloquence.

902. SPECULATION, SPECULATORS.

Many brilliant speculations are shining soap-bubbles, which turn to nothing as you gaze at them. *Ed.* That's not the worst evil — *They turn speculators over to nothing.*

903. SPENDTHRIFTS.

Never spend money before it is your own.

*Ed.* Those spendthrifts who squander both the bounties of Providence and the charities of their friends, require a guardian.

904. SPIRITUAL, SPIRITUALITY.

*Ed.* A spiritual mind is the effect of habitual meditation upon spiritual beings and objects.

*Spring.* Spiritual views of Christ are never steeped and drugged into the soul by subtle opiates and alcoholic poisons, stealing upon the nerves and senses, and superinducing that dreamy and exquisite sensibility which, by weak minds, is so often mistaken for the fervors of piety.

905. SPRING.

Sweet Spring, of days and roses made,

Whose charms for beauty vie!

Thy days depart, thy roses fade,

Thou, too, alas! must die.

906. STANDARDS.

*Isaiah.* To the law and to the testimony: if they speak not

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STEALING, STEWARDS, STRENGTH, STUDY, STUPIDITY. 507

according to this word, it is because there is no light in them.

*Ed.* Many standards stand upon nothing.

907. STEALING.

The partaker is as bad as the thief.

Set a thief to catch a thief.

One thief who steals, makes a hundred suffer suspicion.

An unjust acquisition is like a barbed arrow, that must be drawn backward with horrible anguish, or be our destruction.

*Ed.* The most heinous stealing is "man-stealing."

908. STEWARDS.

*Ed.* Christians are stewards of Christ, who is the owner of the provisions, and of them. To obey his instructions, and serve him faithfully, denying themselves as he did while upon earth, is the true test of real discipleship.

909. STRENGTH.

*Hemans.*

Strength is born,

In the deep silence of long-suffering hearts ;  
Not amid joy.

*Ed.* It is persevering obedience to God that makes one strong in the Lord,—the only true and durable strength.

910. STUDY.

*Solomon.* Much study is a weariness to the flesh.

Study begets a love of study.

*Ed.* Study demands a proper exclusion from cares and interruptions. "Through desire, a man having separated himself, seeketh and intermeddleth with all wisdom." Hence a life of noise, bustle, confusion, sight-seeing, travelling, dissipation, picnics, company, projects, and experiments, is not favorable to study and literary eminence.

911. STUPIDITY.

*Whelpley.* (Ironical.) Let stupidity remain stupid.

*Ed.* Probation, death, judgment, eternity, providence, judgments, reason, conscience, and indeed all things spiritual, and even animate, are at war with stupidity. Still it marvellously prevails. [555]

912. STYLE.

*Lp. Wilkins.* Obscurity in writing commonly indicates dark-

ness in the mind : the greatest learning is to be seen in the greatest plainness.

*Pope.*

Where leaves abound,

Much fruit of sense beneath is rarely found.

*Sh.* Brevity is the soul of wit.

Plain truth should have a plain dress : She is innocent, and accounts it no shame to be seen, even naked.

*Brugere.* Little wits cannot find the proper single expression, and therefore use synonyms. Young men are dazzled with the lustre of an antithesis, and fondly use it. True wits, and such who delight in exact imagery, are for metaphors and comparisons. Quick wits, full of fire, and carried by a vast imagination beyond rules or nature, are scarce satisfied even with an hyperbole. As for the sublime, even among the greatest geniuses, it is only the most elevated that can reach it.

Ideas overloaded with words, seldom travel far or long.

Toil forms the thoughts and polish'd style that please ;

The writer's labor makes the reader's ease.

*Southey.* There may be secrets in painting, but there are none in style. When I have been asked the foolish question, What a young man should do, who wishes to acquire a good style, my answer has been, That he should never think about it, but say what he has to say as perspicuously as he can, and as briefly as he can, and then the style will take care of itself.

Perspicuity of style is superior to ornament ; strength, to taste ; and terseness, to fluency.

*Em.* Style is the frame to hold our thoughts. It is like the sash of a window : a heavy sash will obscure the light. The object is, to have as little sash as will hold the lights, that we may not think of the frame, but have the most light.

*Ib.* So construct your sentences, as to bring out your principal meaning as early as possible. This will secure brevity and perspicuity ; it relieves the mind, and facilitates the entrance of ideas.

*Ib.* If a man really has an idea, he can communicate it ; and if he has a clear one, he will communicate it clearly.

*Ib.* Use plain, familiar, decent language. Choose such words,

and so could understand, you aim at expression ; intelligible t

*Ib.* One his advice easy style, w proper for th and polite as

*Spring.* could see an him so much isified as if I tion of all re

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*Raleigh, W.* if for a mercha for a lawyer, he if for a poor m he needs not :

and so construct your sentences, that every person can easily understand, and not easily mistake, your meaning. And while you aim at perspicuity, avoid a low, vulgar, slovenly mode of expression; and adopt that pure, neat, middle style, which is intelligible to all, and displeasing to none.

*lb.* One of the greatest masters in the English language, in his advice to a young clergyman, observes, that a plain and easy style, which is intelligible to the lowest class of hearers, is proper for the pulpit, and may be used before the most learned and polite assembly.

#### 913. SUBMISSION.

*Spring.* A suffering, but godly man, was once asked if he could see *any reason* for the dispensation which had caused him so much agony. "No," replied he, "but I am as well satisfied as if I could see ten thousand. God's will is the perfection of all reason."

*Ed.* Unconditional submission to God, honors both parties.

*Em.* Submission to God — the only balm that can heal the wounds he gives us.

Acquiescence in the Divine will, is the healing of the heart. [See 21.]

#### 914. SUGGESTIONS.

A suggestion is often more effective than an argument. *Ed.* Especially if it be from the adversary.

*Ed.* Suggestions, though destitute of authority, often command.

#### 915. SUPERFLUITIES.

The superfluities of professed Christians, would send the Gospel to the whole world.

He who accustoms himself to buy superfluities, may be obliged, ere long, to sell his necessities.

#### 916. SURETY, ENDORSING.

*Raleigh, W.* If thou be bound for a stranger, thou art a fool; if for a merchant, thou puttest thy estate to learn to swim; if for a lawyer, he will find an evasion by a syllable or a word; if for a poor man, thou must pay it thyself; if for a rich man, he needs not: therefore, from suretyship, as from a manslayer

or enchanter, bless thyself; for the best return will be this — if thou force him, for whom thou art bound, to pay it himself, he will become thy enemy; if thou pay it thyself, thou wilt become a beggar.

He who would be master of his own, must not be bound for another.

He that is surety for others, is never sure himself.

*Ed.* Endorsing character is hazardous; credit, presumptuous.

### 917. SUSPICION.

*Sh.* Suspicion always haunts the guilty mind:

The thief doth fear each bush an officer.

Suspect everybody, and keep your suspicions to yourself.

Suspicion cannot live before perfect frankness.

At the gate which suspicion enters, love and confidence go out. [See 251.]

### 918. SWEARING, PROFANENESS, JESTING.

*Lavater.* Who cannot bear a jest, should never make one.

To swear is neither brave, polite, nor wise.

*Sh.* It is a great sin to swear unto a sin;

But greater sin to keep a sinful oath.

*Ed.* Profane swearing is impious, coarse, and vulgar depravity. [See 647.]

### 919. SYMPATHY.

*Cowper.* But with a soul that ever felt the sting  
Of sorrow, sorrow is a sacred thing.

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 suns that gild the vernal morn,

Shine with such lustre, as the tear that breaks

For others' woe, down virtue's manly cheeks.

*Solon.* Every man should make the case of the injured his own.

There is no man so contemptible, but who, in distress, requires pity.

*Ed.* Devout sympathy — a moral luxury that never surfeits.

*Ib.* The natural sympathy of their sympathy.

*Ed.* Systems of Woods.

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*B.* There is reason to fear that multitudes mistake their natural sympathies for piety, and lose their souls, by reason of their sympathies. [See 22, 410.]

920. SYSTEM, PLAN.

*Ed.* System — the art of doing things to purpose.

*Woods.* The more perfectly the parts belonging to any subject, are connected and arranged, according to their inherent nature, and their mutual relations, the greater will be the value of what is written, or spoken, and the more highly will it be esteemed by men of sound judgment. And all the reason there is for system in any case, exists in its full force in reference to theology. [See 761.]

921. TACT.

*London Atlas.* Talent is power; tact is skill. Talent makes a man respectable; tact makes him respected. Talent convinces; tact converts. Talent commands; tact is obeyed. Talent is something; tact everything.

922. TALENT, NATURAL ABILITIES, ETC.

*Young.* With the talent of an angel, a man may be a fool. Superior abilities are acquired by long application. *Ed.* Something, however, depends upon the breed, as Father Mills, of Torrington, Ct., used to say.

Men of talent are men for occasions. [See 379.]

923. TALKERS.

Great talkers are like leaky vessels; everything runs out of them.

*Ed.* When talking prevents thinking, it shows who is rattle-brained.

924. TARDINESS.

Better late than never, and better still to be never late.

*Ed.* Tardiness is evidence presumptive, of disregard for public interests and feelings.

925. TEACHERS, TEACHING.

One subtlety in a teacher, will beget many sophisms in a pupil.

Better to be untaught, than ill-taught.

Who teaches others, learns himself.

Energy and earnestness give life to teaching.

*Ed.* Teaching is an art, and should be a profession.

*Lb.* The secret of successful teaching is, to teach accurately, thoroughly, and earnestly, which will impart interest to instructions, and awaken attention to them. All sciences, in their nature or connections, are replete with interest, if teachers properly illustrate and impress their truths, in a pleasing, earnest manner.

#### 926. TEACHING, DIVINE.

*Ed.* When God teaches, in an extraordinary manner, man must learn.

*Lb.* The teaching of Christ in heaven, will excite simultaneous and rapturous delight in the minds of "a great multitude, which no man can number."

#### 927. TEARS, WEEPING.

Nothing dies sooner than a tear.

*Sh.* To weep, is to make less the depth of grief.

*Lb.* Back, foolish tears, back to your native spring ;

Your tributary drops belong to woe,

Which you, mistaking, offer up to joy.

*Young.* Some weep in earnest, and yet weep in vain,

As deep in indiscretion as in woe.

Passion, blind passion, impotently pours

Tears, that deserve more tears, while reason sleeps.

#### 928. TEMPERANCE.

Temperance is the moderate and proper use of things beneficial, and abstinence from things hurtful.

If you would have constant, vigorous health, "be temperate in all things."

Riotous livers know not the serene pleasures of temperance.

Temperance is always calm ; luxury always in a hurry.

Against diseases here, the strongest fence

Is the defensive virtue — *Abstinence.*

*Cowper.* Daniel ate pulse by choice — example rare !

Heaven bless'd the youth, and made him fresh and fair.

Temperance is the best physic, and sobriety, temperance, and tranquillity are nature's best physicians.

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Blessings are such, temperately enjoyed: excess converts them into curses.

Our pilgrim fathers quenched their thirst at the pure fountains of nature. For the first quarter of a century, not a drunkard was known among them.

*Ed.* The Temperance Cause — with her right hand, she forces along the liquor-seller; with her left, she carries the drinker, and with her shoulders she heaves along the drunkard's apologists up the steep and rugged hill of reform, with a firm and steady step, — like Samson with the doors and gate and posts of Gaza.

929. TEMPTERS, TEMPTATIONS.

*Henry.* Foul temptations may have very fair and plausible pretences.

Satan's fiercest temptations are usually directed against the most gracious hearts; — he is too crafty a pirate to attack an empty vessel.

He only is safe from vice, who keeps away from temptation.

*Secker.* To pray against temptations, and yet rush into occasions, is to thrust your fingers into the fire, and then pray that they might not be burnt.

Constant and useful occupation prevents temptation.

930. TENACITY, DETERMINATION.

*Em.* If I found that my congregation were displeased with any of my sentiments, I made it my rule to preach them more and more explicitly, until their complaints ceased.

*Ed.* He is the man to make converts to his opinions, who holds them with confidence and tenacity; defends them with zeal, and diffuses them with determination, — in connection with suavity of manners and a fair reputation.

Never go backward. Attempt, and do it with all your might. Determination is power. If the prospect be dark, kindle up the fire of resolution that nothing but death can extinguish.

931. TERROR.

Sometimes the universal air  
Seems lit with ghastly flame;



Ten thousand thousand dreadful eyes  
Are looking down in blame.

*Ed.* The terrors experienced by war, by fire, by stormy winds, by beasts of prey, and various other causes of fear and consternation, are intended as beacons and experimental warnings of the infinitely more dreadful "terrors of God," or "terror of the Lord," that will fall upon the incorrigibly wicked, who are destined to be "utterly consumed with terrors," in respect to their hopes and expectations of good, and all their valued and valuable interests.

### 932. THEOLOGY.

*Em.* Theology is the master-science. Law, physic, and all other sciences are inferior to it. 'Tis an amazing thing to understand divinity.

This world has scarcely produced as many theological luminaries as there have been generations.

*Ab.* Theology—the science which theologians comprehend less and less, as they advance.

*Ab.* Theological reading is the most entertaining to all persons who delight in the greatest and best of Beings, and who value eternal things more than temporal.

### 933. THEORIES.

Theory is the guide to practice, and practice the life of theory.

*Ed.* Human theories have hitherto been modified by human errors and imperfections. Very plausible and popular theories in philosophy, religion, ethics, and government have been and are yet to be exploded. Truth and time will yet make great revolutions in popular opinion. The surprising changes and revolutions of the past, are to be outdone by greater ones in time to come. God "will overturn, overturn, overturn."

### 934. THINKERS, THINKING.

*Dr. Ide.* Comparatively few think much on religious subjects, without the aid of others. The great majority go as far as they are led, and no farther. And many of those who mean to think for themselves, do not pursue their independent investigations far enough to form a definite opinion of their own. Their opinions are made up, insensibly perhaps, in view of the

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arguments of others, the soundness of which they have admitted without examination.

A mind without thinking, is but a dark chaos of comfortless ideas, conceptions, and feelings.

*Lavater.* Thinkers are as scarce as gold; but he, whose thought comprehends his subject, and who pursues it uninterruptedly and fearless of consequences, is a diamond of enormous size.

*Nerins.* The sublimest thoughts are conceived by the intellect, in connection with pious emotion.

A man of few words is not necessarily a man of few thoughts: the depths of the sea may be in commotion, when the surface is noiseless.

### 935. THOUGHT, THOUGHTS.

Thoughts, like fruits, require time to ripen; and when ripe, drop off and are fit for use.

Thoughts that defile the mind, should be put away instantly, (as we take up a coal of fire from a Brussels carpet,) before they make a permanent impression.

Entertain no thoughts, which you would blush at in words.

*Young.* Guard well thy thoughts; our thoughts are heard in heaven.

Consecrate to God the first-fruits of your daily thoughts.

*Cato.* Speech is the gift of all; thought, of but few.

In proportion to the richness of thought, is the difficulty of giving it a dress worthy of itself.

One great and kindling thought, though from a retired and obscure man, like the sun may illumine and quicken all future generations.

*Ed.* Our thoughts all possess the quality of immortality; for each one is recorded in the book of God's remembrance, and will be distinctly called up as a witness at the great day, and often called to mind by our consciousness ever afterwards.

*It.* Thought begets thought: hence, intellectual treasures will forever increase geometrically.

*It.* God has an eternal use for each one of our thoughts, and he will prevent all others. "Nothing formed in vain," is the true theology and philosophy.

## 936. TIDES.

*Sh.* 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.  
Time and tide wait for no man.

## 937. TIME.

*Cowper.* The lapse of time and rivers is the same;  
Both speed their journey with a restless stream:  
The silent pace with which they steal away,  
No wealth can bribe, no pray'rs persuade to stay;  
Alike irrevocable both, when past,  
And a wide ocean swallows both at last.  
Though each resemble each in every part,  
A difference strikes, at length, the musing heart:  
Streams never flow in vain; where streams abound,  
How laughs the land, with various plenty crown'd!  
But time, that should enrich the nobler mind,  
Neglected, leaves a dreary waste behind.

Time past, never returns. Moments lost, are lost forever.  
Time is a narrow isthmus between two eternities.  
Time flies, man dies, eternity's at hand.  
Every moment of time is a monument of mercy.

*Wilcox.* Time well employed, is Satan's deadliest foe;  
It leaves no opening for the lurking fiend.

*Young.* The time that bears no fruit, deserves no name.  
Count that day lost, whose slow descending sun  
Views from thy hand no worthy action done.

New-year's days are Time's mile-stones, marking his progress  
towards eternity.

Many who find the day too long, think life too short.

Time *was*, is past; thou canst not it recall:  
Time *is*, thou hast; employ the portion small;  
Time *future* is not; and may never be:  
Time *present* is the only time for thee.

*Colton.* Short as life is, many find it long enough to outlive  
their characters, their constitutions, and their estates.

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*Lord Bacon.* Time is the greatest innovator.

Time is the test of religion, morals, everything.

*Sh.* The whirligig of time brings in his revenges.

If time be of all things the most precious, wasting time must be the greatest prodigality.

Lost wealth may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; and even lost reputation won by penitence and virtue. But who can recall his slighted years, and misspent hours, — enstamp them with wisdom, and efface from heaven's record the fearful memorandum of wasted probation?

*Swift.* Time is painted with a lock before, and bald behind, signifying thereby, that we must take time by the forelock; for when it is once passed, there is no recalling it.

*Ed.* Short and busy as life may be, time affords an ample opportunity for every required duty.

*lb.* Time is no more constantly passing away from us, than coming to us, and in a sense is always present. It is neither too long, nor too short, but just the right length to afford each one an opportunity to do all that is best for him to do upon earth.

*lb.* How many would be in consternation, did they know their time would be but one month. Not knowing it will be a single day, mankind are unconcerned about it. How sin stupefies us.

*lb.* Each second of time, on an average, sends one immortal soul from time into eternity.

### 938. TIME, WHAT IS IT ?

*Marsden.* I asked an aged man, a man of cares,  
Wrinkled and curved, and white with hoary hairs;  
"Time is the *warp* of life," he said, "O tell  
The young, the fair, the gay, to weave it well!"

I asked the ancient venerable dead,  
Sages who wrote, and warriors who bled;  
From the cold grave a hollow murmur flowed,  
"Time sowed the seeds we reap in this abode."

I asked a dying sinner, ere the stroke  
Of ruthless death life's "golden bowl had broke;"

I asked him, What is time ? "Time," he replied,  
"I've lost it. Ah! the *treasure*," and he died!

I asked the golden sun and silver spheres,  
Those bright chronometers of days and years;  
They answered, "Time is but a *meteor's* glare,"  
And bade me for eternity prepare.

I asked the seasons, in their annual round,  
Which beautify, or desolate the ground;  
And they replied, (no oracle more wise,)  
"T is folly's *blank*, and wisdom's highest *prize*!"

I asked a spirit lost — but O the shriek  
That pierced my soul! I shudder while I speak!  
It cried, "A *particle*! a *speck*! a mite  
Of endless years, duration infinite!"

Of things inanimate, my dial I  
Consulted, and it made me this reply;  
"Time is the season fair of living well;  
The path to glory, or the path to hell!"

I asked my Bible, and methinks it said,  
"Thine is the present hour, the past is fled;  
Live! live-to-day! *to-morrow* never yet  
On any human being rose or set!

I asked old Father Time himself, at last;  
But in a moment he flew swiftly past;  
His chariot was a cloud, the viewless wind  
His noiseless steeds, that left no trace behind.

I asked the mighty Angel, who shall stand  
One foot on sea, and one on solid land!  
"By Heaven's Great King, I swear the mystery's  
o'er,—

Time *was*," he cried — "but time shall be no more!"

Time is the stuff that life is made of.

Time is the warp of life, actions the woof.

*Colton.* Time is the most undefinable, and paradoxical of

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things ; the past is gone, the future is not come, and the present becomes the past, even while we attempt to define it, and like the flash of lightning, at once exists and expires. Nor can it be satisfied, until it has stolen the world from us, and us from the world. It constantly flies from all things, yet overcomes all things by flight, and although it is the present ally, it will be the future conqueror of death. Wisdom walks before it, opportunity with it, repentance behind it ; he that has made it his friend will have little to fear from his enemies ; but he that has made it his enemy, will have but little to hope from his friends.

## 939. TIME IMMEASURABLY IMPORTANT.

*Ed.* There is one feature of time, when properly considered, that makes it more deeply interesting to the contemplative mind, than any other period of our immortal existence. *It is a brief probation, upon which our eternal interests are all pending, and which, in each of its successive portions, is destined greatly to affect our immortal state.* If the right improvement or abuse of any given portion of time will at all affect or influence our final destiny, this influence for good or for evil is beyond the power of numbers to calculate, or of the created intellect to fathom. Each and every moment of our active probation will be followed with serious effects, "while life, and thought, and being last ;" and hence it is impossible to obtain anything like a comprehensive view of the *value of a moment*. This thought imparts immeasurable importance to each successive portion of time. It makes this world a solemn world ; and all its opportunities and scenes are laden with unspeakable weight and solemnity. The amusements which are so eagerly sought, and so strongly justified in this life, indicate that "Men have lost their reason." [See 742.]

## 940. TIMIDITY.

A life begun with rashness, often ends with timidity.

*Ed.* Timidity — an involuntary fear of noise and nothing.

## 941. TITLES.

*Ed.* It should become a law, that matrons have the title of *Mrs.*, even if they do Miss of matrimony. [See 627.]

## 942. TOBACCO.

*Cowper.* The pipe, with solemn interposing puff,  
 Makes half a sentence at a time enough;  
 The dozing sages drop the drowsy strain;  
 Then pause, and puff—and speak, and pause again.  
 Such often, like the tube they so admire,  
 Important triflers! have more smoke than fire.  
 Pernicious weed! whose scent the fair annoys;  
 Unfriendly to society's chief joys,  
 Thy worst effect is banishing for hours  
 The sex, whose presence civilizes ours:  
 Thou art indeed the drug the gard'ner wants,  
 To poison vermin that infest his plants;  
 But are we so to wit and beauty blind,  
 As to despise the glory of our kind,  
 And show the softest minds and fairest forms  
 As little mercy as the grubs and worms?

*Mussey.* Rev. O. Fowler estimates the annual cost of tobacco to the United States at ten millions of dollars; the time annually spent in its use, at twelve millions; and the pauper tax occasioned by it, at three millions. This estimate of twenty-five millions of dollars, I believe to be considerably below the truth.

*Ed.* If the cost of sickness, and commercial value of time cut off in consequence of tobacco, were not taken in the above estimate, that should be added. It is said the German physicians estimate that near half the deaths of men in that country between eighteen and thirty-five years of age, are occasioned by the use of tobacco.

## 943. TOLERATION.

The most disagreeable and troublesome class of persons are those whom toleration makes intolerant.

*Ed.* To plead toleration in favor of manifest errors, sins, and vices, is absurd and discreditable.

## 944. TONGUE.

*Johnson.* A man has no more right to say an uncivil thing, than to perform one.

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Death and life are in the power of the tongue.

If wisdom's ways you wisely seek,

Five things observe with care :

Of whom you speak, to whom you speak,

And how, and when, and where.

Your thoughts close, and your countenance loose, will go safely over the world.

A fool's heart is his tongue, but a wise man's tongue is his heart.

*Cecil.* If there is any person to whom you feel a dislike, that is the person of whom you ought never to speak.

By examining the tongue, physicians find out the diseases of the body, and philosophers the diseases of the mind.

Have a care,

To whom you speak, of whom, of what, and where.

No physician can heal the wounds of the tongue.

The tongue is like a race-horse, which runs fastest when it has the least on it.

*Leighton.* There are but *ten* precepts in the Decalogue, and *two* of them, (one in the first, and the other in the second table,) are bestowed upon the *tongue*.

*Jerome.* No one will tell a tale of scandal, except to him who loves to hear it. Learn, then, to check and rebuke the *detracting tongue*, by showing that you do not listen to it but with displeasure.

*Cato.* We cannot control the evil tongues of others; but a good life enables us to disregard them.

*Chinese Pr.* An unlucky word, once escaped from us, cannot be brought back with a coach and six.

It is a great misfortune, not to have sense enough to speak well, and judgment enough to speak little.

Evil communications corrupt good manners.

*Thacher.* Our Saviour's golden rule furnishes the best bridle for the tongue.

Govern your tongue when in company, your thoughts always.

*Zeno.* We have two ears, and one tongue, that we should hear much, and speak little.



*Ed.* Filthy talkers, like persons with a foul breath, spread contamination, and create disgust.

*Ab.* The tongue is a kind of irresponsible sword, or scourge, that cowardly persons are very fond of using upon the back of their enemies, whom they dare not face.

*Ab.* Parents, like physicians, should closely watch, and thoroughly restrain the tongues of their children, if they would make them good citizens of the world.

945. TOOTHACHE.

*Sh.* There was never yet philosopher  
That could endure the toothache patiently.

*Ed.* Decay and pain in the teeth and bones, are kind warnings that these earthly tabernacles, even in their most substantial parts, are perishable things, and that it is our wisdom to secure that inheritance, which includes a spiritual and glorious body, suited to the most vigorous action and highest enjoyment.

946. TRAITORS.

Once a traitor, never again to be trusted.

*Ed.* To avoid being betrayed, beware of making confidants.

947. TRANSPARENCY.

*Em.* There is a dignity in transparency, which universally commands respect.

*Ab.* Those who believe and love the pure and important doctrines of the Gospel, are willing to be *made manifest*, and to be known and distinguished from those, who dislike, despise, and reproach the most precious and important principles of the Christian religion.

The soul has no secret, which the conduct does not reveal to critical observers, and which God does not comprehend.

948. TREACHERY, TREASON.

One man's treachery may destroy the mutual confidence of thousands.

Treason never prospers, for when it succeeds, none dare call it treason. [See 208.]

949. TRIALS OF THE HEAD AND HEART.

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wrongs, disappointments, and neglects, without permitting them to harden the heart, or dim the shining of its love.

*Ed.* The wilderness-trial of the Jews, made disclosures of human nature which astonished all their most intelligent and pious leaders, and has astonished and instructed the world ever since.

*Th.* A multitude of the keen trials of the feelings and hearts of mankind are self-imposed, being founded in their own disappointed, selfish plans, unrighteous projects, prejudices, ignorance, and delusions.

*Em.* All who live in this world are in a state of trial. It is so full of good things and of evil things, that no one who lives in it, can help choosing good or choosing evil. God here exhibits himself and the world before mankind, and gives them a fair opportunity to choose him for their portion, or to choose the world. And they cannot avoid making a choice, and one which shall determine their future and eternal destiny. Every person is tried, every day, by all he sees, and hears, and knows, and enjoys, and suffers. This world was made to be a place of trial to all mankind; and so long as they live in it, it is the most solemn and interesting situation in which they could possibly be placed. They have everything to gain or to lose, in this short, probationary state. Every creature, every object, and every event with which they are connected, may have a powerful influence in forming their characters and fixing their condition for eternity. [See 19, 742.]

950. TRIBUNALS FOR CAPITAL OFFENCES.

*Ed.* At the trial of Prof. Webster, the human faculties were greatly excited and fully exerted. The temporal life of a dignitary was at stake. Trivial circumstances became deeply interesting. Time passed imperceptibly, and it occupied a considerable period to investigate all the circumstances that came up. Consequences, pending, clothed each one with interest. What, then, will be the interest and the emotions at the final trial of rational creatures for eternal life or death! In each trial, all rational creatures will have a personal as well as general interest, though some will have a deeper interest than others. Even

idle words will become circumstances replete with interest. Sleep will have no further place. Every eye will be fixed—every heart in perpetual emotion, during this amazing scene. Time has been ours. Eternity will be God's opportunity to annihilate human and infernal imputations; to clear up his character and conduct, and those of his friends; and to fix blame where it belongs.

*It.* At the final trial, all the special-pleading of sinners will only prejudice their cause. "Out of thine own mouth will I condemn thee." [See 500-505.]

## 951. TRIFLES, TRIFLING.

Trifles captivate little minds. *Ed.* Great ones captivate trifles.

*Ed.* Trifling is the rule of men; Christ-like employment, the exception.

*Smith, Rev. R.* Our usefulness must be made to appear in common and trivial offices. The calls to act the hero, are very few.

*It.* Most of the critical things in life, which become the starting-points of human destiny, are little things. [See 546, 597.]

## 952. TROUBLES.

None ever have been so good or so great as to have escaped troubles. Even our Lord was "a man of sorrows."

*Ed.* A multitude of the troubles of mankind are self-imposed.

*It.* The best recipe for troubles, is to spread them before the Lord, like Hezekiah. [See 19.]

## 953. TRUISMS.

*Ed.* Deny first-truths, and reasoning is void. If an opponent denies them, we can only add: "Be not as the horse and the mule, who have no understanding."

*It.* Some authors have such an aversion to truth, that their productions are sadly deficient in the incontrovertibles.

*It.* Fundamental truths should be made very clear and familiar truths. [See 60, 105.]

## 954. TRUTH.

Great is the truth, and must prevail.

The greatest friend to truth, is time; her greatest enemy, prejudice; and her constant companion, is humility.

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Truth scorns all kinds of equivocation.

*Bryant.* Truth, crush'd to earth, will rise again ;  
The eternal years of God are hers :  
But error, wounded, writhes in pain,  
And dies amid her worshippers.

*Cowper.* The only amaranthine flow'r on earth  
Is virtue ; the only lasting treasure, truth.

Vincit omnia veritas. Truth overcomes all things.

*D. A. Clarke.* Truth is consistent with itself, and inconsistent with all error.

*Edwards.* I'll speak nothing inconsistent with simple veracity. *Ed.* A most heroic resolution.

*Em.* Truth is the same to the mind, that food is to the body. Food nourishes and strengthens the body ; truth, the mind.

*Webster, D.* Truth always fits. It is always congruous, and agrees with itself. Every truth in the universe also agrees with all others.

*It.* There is nothing so powerful as truth, and often nothing so strange.

The keen vibration of bright truth, is hell.

There is no truth, however sacred or useful, that has not from time to time stood in jeopardy ; and that would not have been beaten down and trampled in the dust, had not its friends come out for its defence.

*Backus, A.* Error always addresses the passions and prejudices ; truth scorns such mean intrigue, and only addresses the understanding and the conscience.

Truth, to become very interesting, must have frequent and intense meditation.

*Cowper.* What 's that which brings contempt upon a book,  
And him who writes it, though the style be neat,  
The method clear, and argument exact ?  
That makes a minister in holy things  
The joy of many, and the dread of more ;  
His name a theme for praise and for reproach ?  
That, while it gives us worth in God's account,  
Depreciates and undoes us in our own ?

What pearl is it, that rich men cannot buy,  
That learning is too proud to gather up ;  
But which the poor, and the despis'd of all,  
Seek and obtain, and often find unsought ;  
Tell me — and I will tell you what is truth.

Truth may be often blamed, but never shamed.

*Sh.* Truth hath a quiet breast.

*lb.* Truth loves open dealing.

*lb.* There is scarce truth enough alive to make societies  
secure ; but security enough to make fellowships accursed.

Truth never fears, but courts examination.

The *spirit of truth* always dwells with modesty and meekness.

Truth hath always a fast and sound bottom.

Truth will always bear itself out.

*Spring.* Truth is *one*, whether revealed in the works and  
providence of God, unfolded in the Scriptures, or brought to  
the view of the mind by that Divine Agent, whose office it is,  
to take of the things of Christ, and show them to men.

*lb.* The Spirit of God always acts upon the mind through  
the medium of truth.

*Ed.* That man is a marvel, whom truth can own as a  
faithful friend through life.

*lb.* Truth is light, ever expanding and brightening ; error  
is darkness, forever thickening. Hence, though errors may now  
assume a very close and strong resemblance to truths, they are,  
in fact, antipodes, and will so appear.

*lb.* Truth is the essence of beauty, and needs no embellish-  
ments.

*lb.* Truth will overcome all her foes, sooner or later, and in  
heaven will wear the badge of TRUTH THE CONQUEROR.

#### 955. TRUTH, DIVINE.

Divine truth is like an arrow whose point is steel, whose  
centre is medicinal wood, and whose end is gold : It first wounds,  
then heals, then enriches.

*Em.* The pure doctrines of the Gospel are suited to make  
the deepest impressions. It is impossible to make any false  
doctrines appear so important and interesting to mankind. No

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false doctrines approve themselves to the understandings and consciences of men. They have not the authority of truth.

Of all impudence, the greatest is to deny the truth of God.

Truth is hated by the bad, because it implies danger and enforces duty. Danger is hated, because it gives pain. But duty or obligation is hated by all except the truthful and dutiful, for its own sake.

*Cowper.* Marble and monumental brass decay,  
And, like the graver's mem'ry, pass away ;  
The works of men inherit, as is just,  
Their authors' frailty, and return to dust ;  
But truth Divine forever stands secure ;  
Its head is guarded, as its base is sure ;  
Fix'd in the rolling flood of endless years,  
The pillar of the eternal plan appears,  
The raving storm and dashing it defies,  
Built by the Architect who built the skies.

## 956. TRUST.

If you trust before you try, you'll repent before you die.

*Ed.* Trust in God is always safe — trust in our own hearts is always presumptive; and trust in mankind, though needful to some extent, always demands watchfulness.

## 957. TRUST IN GOD.

Trust in whom you live and move,  
As infants trust a parent's love.

*Ed.* Trust in God, the last resort, but first relief, of mankind.

*Bp. Hall.* He that taketh his own cares upon himself, loads himself in vain with an uneasy burden. I will cast all my cares on God: he hath bidden me: they cannot burden him.

*Henry.* We do not trust God, but tempt him, when our expectations slacken our exertions.

Fearless let him be, whose trust is in God.

'Tis best to depend on him, who is independent, i. e., on God.

## 958. ULTRAISTS, ULTRAISM. .

*Ed.* Ultraism is of different kinds. That which goes beyond truth and righteousness, equally transcends sound expediency,

and is always censurable. That which transcends practical wisdom, and runs into the visionary, doubtful, and chimerical, is objectionable. But merely waging a Christian warfare against popular errors, delusions, and vices, whether religious, moral, political, or national, and carrying truth, righteousness, and expediency beyond popular prejudice, opinion, and feelings, is no censurable ultraism, but, on the contrary, is in strict accordance with the example of Christ and his apostles. [See 33, 792.]

## 959. UMBRAGE.

Umbrage should never be taken, where offence was not intended. *Ed.* And where offence is intended, it is well to overcome the evil with good, and leave umbrage to the weaker brethren.

## 960. UNBELIEF.

Unbelief makes the world a moral desert, where no Divine footsteps are heard — where no angels ascend and descend — where no Divinity adorns the fields, feeds the fowls of heaven, or regulates events. It makes nature, this beautiful garden of God, a mere automaton; and the scenes of Providence, a fortuitous succession of events; and man, a creature of accident; and prayer, a useless ceremony. It annihilates every vestige of heaven that remains upon earth, and stops the way to every higher, holier region.

## 961. UNDERSTANDING.

He who understands amiss, concludes worse.

Strength of understanding is one of the best guides to truth, and best guards against error.

We do not possess, what we do not understand.

*Ed.* A quick understanding, and right apprehension of truths and facts, like the power of description, of comparing, and putting together in a system, are qualities of very superior minds.

## 962. UNITY OF PURPOSE.

*Em.* Beware of deviating from your original plan.

To know one profession only, is enough for one man. If you

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understand and practise two, people will give you business in neither.

*Paul.* This one thing I do.

*Ed.* Many people change and multiply objects of pursuit, to the great injury of their usefulness. Manifold projects defeat specific accomplishments.

963. UNITY, CHRISTIAN, HOW ATTAINED.

*Em.* The most direct and effectual method, professed Christians can possibly take, to become united in sentiment, is *practically* to acknowledge the word of God to be the only infallible standard of truth and error. The Bible is a magnet, which will draw all men to the same point, if they will only yield to its attractive influence. Let them only think, and speak, and walk, by the same rule, and they will become perfectly united in sentiment and practice, without condescension to each other.

*It.* There is no propriety, nor prospect of success, in attempting to unite the professed friends of Christ in brotherly love, without first uniting them in the belief of the same essential doctrines of the Gospel.

*Observatory.* Real Christian union can exist just so far as truth, God's own undeformed and unmutated truth, is received into the hearts of men. When men think and feel *aright*, then will they think and feel *alike*, and walk together in love unfeigned. Until then, they never will, and never can, and never should, do so. Any combination which tends to arrest the progress of investigation, and which folds into one undistinguishing embrace, beauty and deformity, God's truth and man's perversions of it, does not hasten Christian union, but hinders it. It attempts to protect those plants which our Heavenly Father has not planted, and which he will have rooted up. It is not by smothering the truth, in any portion of it, but by "speaking the truth in love," that we "may grow up into him, in all things, which is the head, even Christ; from whom, the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." [See 134.]



## 964. UNIVERSALISM.

The late Dr. Harris, of Dunbarton, one day met Gen. P., a champion for universal salvation, who commenced a defence of his faith, and was proceeding in his argument, when the doctor observed: "Gen. P., it is of no use for us to contend, as we shall probably not convince each other. But one thing I suppose you will admit. I can treat your religion as I please: I can turn from it as an utter abomination; I can *despise* it; I can *spit* upon it, and trample it under my feet; and yet, after all, be saved, shan't I, Gen. P.? But it will not do for you to treat my religion so; if you do, *you are a lost man.*" [See 604.]

## 965. UNREGENERATE DOINGS.

*Bellamy.* Unregenerate doings are like Continental money — *worthless.*

*Ed.* The late Dr. Perrine of Auburn, N. Y., after hearing a discourse before a large ecclesiastical body, that favored the encouragement of unregenerate doings, said to a friend in N. Y. city, "We have got to go over the whole ground of unregenerate doings again," — alluding to past discussions which had established a somewhat general conviction that they ought not to be encouraged.

## 966. USEFULNESS.

Study to be useful, rather than diverting. *Ed.* A poser to the editorial corps.

Measure your life by usefulness, not by years.

*Ed.* The usefulness of a pious life, earnestly devoted to doing good, as God requires, cannot be estimated till the heavens and the earth pass away. God has kindly established a reach to earthly usefulness, that will not fully appear till the revelations of the great day.

*Ib.* Great usefulness is within the reach of every sane person in the world, however degraded, despised, and unlettered. Let any person honor and obey God as he requires, and devote himself as he ought to the cause of general benevolence, and his example and efforts would be highly beneficial.

## 967. VACANCY, VACUUMS, ETC.

As air rushes into a vacant space, troubles rush into a vacant

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mind. And as the smallest quantity of air will expand and fill a vacant place, so the least trouble will fill a vacant soul.

*Thacher.* Philosophers say, Nature abhors a vacuum. What, then, would be her convulsions, could she look into the skulls of some of our politicians, editors, and preachers?

## 968. VALOR.

Valor is useless without discretion.

*Ed.* Dare to do your duty always. This is the height of true valor.

## 969. VANITY, VAIN-GLORY.

*Whelpley.* Were not vanity a principle of absolute levity, some men carry enough with them, every day, to crush an elephant to death.

He whose ruling passion is the love of praise, is a slave to every one who has a tongue for flattery and calumny.

The vain man is everybody's fool.

Vain-glory blossoms, but never bears.

What persons have of vanity, they lack in understanding.

Vanity, if successful, becomes arrogant; if unsuccessful, malignant.

They who are over-anxious to know how the world values them, will seldom be set down at their own price. [See 81, 278, 666, 734.]

## 970. VANITY OF HUMAN LIFE.

*Burke.* What shadows we are, and what shadows we pursue!

*King.* Like to the falling of a star,  
Or as the flights of eagles are;  
Or like the fresh Spring's gaudy hue,  
Or silver drops of morning dew;  
Or like a wind that chafes the flood,  
Or bubbles which on water stood:  
Ev'n such is man, whose borrow'd light  
Is straight call'd in, and paid to-night.  
The wind blows out, the bubble dies;  
The Spring entomb'd in Autumn lies.  
The dew dries up, the star is shot;  
The flight is past, and man forgot.

*Young.* Man wants but little ; nor that little long ;  
How soon must he resign his very dust,  
Which frugal nature lent him for an hour. [See 539.]

## 971. VARIETY.

*Ed.* God has a distinct model for every rational creature he forms ; as he has a particular end for each one to answer.

*Cowper.* Variety's the very spice of life,  
That gives it all its flavor.

## 972. VICE.

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

*Webster, D.* Some persons lose their abhorrence of crime, in their admiration of its magnificent and pleasing exhibitions.

*Franklin.* What maintains one vice, would bring up two children.

Vice is often its own punishment ; rarely its own cure.

Every vice fights against nature.

One vice is more expensive than ten virtues. *Ed.* Then the vicious must pay heavy taxes, or make others support them, which they prefer.

*Colton.* The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number. So blinded are we by our passions, that we suffer more to be damned than to be saved.

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.

Vice stings us, even in our pleasures ; but virtue consoles us, even in our pains.

One vice adds fuel to another.

*Ed.* Vice — a screw that holds men fast for the officers of justice.

## 973. VICE ENSLAVES AND RUINS.

Vice and indolence make more slaves than oppression.

*Em.* Intemperance, prodigality, luxury, and debauchery,

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not only violate the laws of religion and virtue, and disturb the peace and harmony of families; but at the same time, set the nearest and firmest friends at variance, dissolve the connections of trade, and fill the minds of rulers with more concern to supplant their rivals, than to promote the common interest and freedom of their subjects.

*It*. Vice has the same effect upon the body politic, that sickness has upon the natural body. The body politic is composed of innumerable moral ties and connections, which like veins and nerves, give strength and freedom to all its members. The ties of religion, the ties of virtue, the ties of friendship, the ties of commerce, the ties of office, and the ties of customs and habits, so long as they retain their proper force, do more to promote the union and happiness of a people, than all their civil laws and constitutions. But it is the nature of vice to affect such fine and tender chords of society, and by dissolving these, to throw the whole body politic into great and fatal convulsions. By destroying these moral and social ties, vice effectually saps the foundation of freedom, and completely prepares a people for the shackles of slavery. For nothing but the rod of arbitrary power is sufficient to restrain and govern a people, who have lost their virtue, and sunk into vice and corruption. Such a people are neither fit to enjoy, nor able to assert and maintain their liberties. They must be slaves.

*It*. Vice is the bane of a republic, and immediately saps the foundations of liberty. If our industry, economy, temperance, justice, and public faith, are once extinguished by the opposite vices, our boasted constitution, which is built upon the pillars of virtue, must necessarily fall. And if any other form of government should happen to arise from its ruins, it must be one which springs from corruption, which is administered by corruption, and which tends to spread and perpetuate corruption.

*It*. Vice destroyed the liberties of Greece. Vice subverted the freedom of Rome. Vice deprived the Christian church of her invaluable rights and privileges, and subjected multitudes of the meek and harmless followers of Christ to all the usurpa-

tion and cruelty of the man of sin. Vice, in these, and all other instances, first preyed upon the nerves and sinews, before it attacked the vitals of liberty. But though vice be sometimes slow in its progress, yet in the course of its operation it never fails to destroy the freedom of a people. No instance, we presume, can be produced, where vice had pervaded all ranks and classes of a civil community, but it finally involved them in slavery and ruin. Whole nations are now living witnesses of this melancholy truth; and the cries and groans of millions are constantly proclaiming to the world, that vice and slavery are inseparably connected. [See 800, 881, 895.]

## 974. VICTORY.

The most glorious victory over an enemy, is to convert him into a friend.

## 975. VIRTUE.

Virtue is the greatest ornament, and good sense the best equipage.

Virtue that parleys is near a surrender.

Virtue needs no outward pomp; her very countenance is so full of majesty, that the proudest pay her respect, and the profanest are awed by her presence.

Our virtues would be spoiled by spiritual pride, did not our sins and vices mortify them. [See 614, 618, 797.]

## 976. VISITORS, VISITING.

*Tedious Visitors*, — the loiterer, who makes appointments he never keeps; the consulter, who asks advice he never follows; the boaster, who seeks for praise he does not merit; the complainer, who whines only to be pitied; the talker, who talks only because he loves to talk always; the profane and obscene jester, whose words defile; the drunkard, whose insanity has got the better of his reason; and the tobacco-chewer and smoker, who poisons the atmosphere and nauseates.

## 977. VIVACITY.

Vivacity in youth is often mistaken for genius, and solidity for dullness.

*Ed.* Vivacity is the supreme excellence among the French, and passes at par value everywhere.

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## 978. VOCIFERATION.

Truth and honesty have no need of loud protestations.

*Ed.* Vociferation is a good mark of a bad cause.

## 979. WAR.

War is death's feast.

*Napoleon.* War—the trade of barbarians, and the art of bringing the greatest physical force to bear on a single point.

*Channing.* War turns men into beasts of prey.

He who preaches up war, is a fit chaplain for Pandemonium.

War is murder set to music.

*Whelpley.* Nearly one half the whole mass of human exertions, has been directed to the art of killing and injuring men.

*Varle.* Conquest—the action by which we gloriously seize the property of others.

*Bishop Taylor.* Though little thefts and petty mischiefs are interrupted by the laws, yet if a mischief become public and great, acted by princes, and effected by armies, and robberies be done by whole fleets, it is virtue, it is glory.

One murder makes a villain; a million makes a hero.

*Carlyle.* A battle in the war-field is a terrific conjugation of the verb, *to kill*,—‘I kill, thou killest, he kills; we kill, ye kill, they kill, *all kill*.’ [See 816.]

## 980. WAR, IMPOLITIC.

*Franklin.* The foolish part of mankind will make wars from time to time with each other, not having sense enough otherwise to settle their difficulties.

*Paris paper.* Napoleon lost as many as three hundred thousand of his soldiers, and destroyed as many more of his enemies, and yet won no territory permanently, and died in exile.

*Madison.* Of all the enemies of *public liberty*, war is perhaps the most to be dreaded. It is the parent of armies; and from these proceed debts and taxes: and armies, debts, and taxes, are the known instruments for bringing the many under the dominion of the few. In war, too, the discretionary power of the executive is extended; and all the means of seducing the mind are added to those of subduing the force of the people.

No nation could preserve its freedom in the midst of continued warfare.

## 981. WAR LAMENTATION.

*English paper.* Fight! fight! fight!

Though a thousand fathers die;

Fight! fight! fight!

Though thousands of children cry;

Fight! fight! fight!

Whilst mothers and wives lament;

And fight! fight! fight!

Whilst millions of money are spent.

Fight! fight! fight!

Should the cause be foul or fair;

Though all that's gained is an empty name

And a tax too great to bear;

An empty name and a paltry fame,

And thousands lying dead;

Whilst every glorious victory

Must raise the price of bread.

War! war! war!

Fire, and famine, and sword;

Desolate fields and desolate towns,

And thousands scattered abroad,

With never a home and never a shed;

Whilst kingdoms perish and fall,

And hundreds of thousands are lying dead;

And all — for nothing at all.

Ah! why should such mortals as I

Kill those whom we never should hate?

'T is obey your commander, or die, —

'T is the law of the Sword and the State.

For we are the veriest slaves

That ever had their birth;

For to please the whim of a tyrant's will,

Is all our use on earth.

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War! war! war!  
Musket, and powder, and ball;  
Ah! what do we fight so for?  
Ah! why have we battles at all?  
'Tis justice must be done, they say,  
The nation's honor to keep:  
Alas! that justice is so dear,  
And human life so cheap!  
'Tis sad that a Christian land —  
A professedly Christian State —  
Should thus despise that high command,  
So useful and so great,  
Delivered by Christ himself on earth,  
Our constant guide to be:  
To 'love our neighbors as ourselves,  
And bless our enemy.'

982. WAR UNCHRISTIAN.

*Lord Falkland.* I abominate war as unchristian. I hold it to be the greatest of human crimes, for it includes all others,— violence, blood, rapine, fraud,— everything which can deform the character, alter the nature, and debase the name of man.

*James.* From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members?

*Secker.* Instead of *praying* one for another, warriors make a *prey* one of another.

*Edwards, (Tryon).* The *patriot* should never speak of war, but as the ruin of nations; the *philanthropist*, but as the ruin of men; the Christian, but as in utter and irreconcilable conflict with the principles and teachings of the Prince of Peace: and all, with horror and loathing, as the very spirit of a darker world, seeking to anticipate perdition in this.

983. WAR CONTAMINATES.

*Em.* War is always prejudicial to the interests of piety and virtue.

*Barnes.* Who has ever told the evils, curses, and crimes of



war? Who can describe the horrors of the carnage of battle? Who can portray the fiendish passions which reign there? Who can tell the amount of the treasures wasted, and of the blood that has flowed, and of the tears that have been shed over the slain? Who can register the crimes which war has originated and sustained? If there is anything in which earth, more than in any other, resembles *hell*, it is in its *Wars*.

*Robt. Hall.* War is the fruitful parent of crimes. It reverses all the rules of morality. It is nothing less than the temporary repeal of the principles of virtue; a system out of which almost all the virtues are excluded, and in which nearly all the vices are included. Whatever renders human nature amiable or respectable, whatever engages love or confidence, is sacrificed at its shrine. [See 881, 978.]

#### 984. WAR, HORRIBLE AND DESOLATING.

*Em.* War diminishes the numbers and wastes the wealth of nations. War obstructs the progress of science, and destroys the works of ages. War corrupts the hearts and lives of men, and wounds the interests of religion and morality. War spreads a general gloom over the beautiful face of nature, disturbs the peace and destroys the hopes of families, and pierces the bosoms of old and young with the keenest anguish and distress. It is impossible to paint the horrors of war and all its attendant miseries. It will appear in its truest light in contrast with the blessings of peace. And to view it in this dreadful light, we need only turn our eyes to Europe. It has there spilt the blood of millions. It has there trampled upon all laws, human and divine. It has there laid waste the labors and wisdom of ages. It has there spread ignorance, infidelity, vice, and misery, through a large portion of the globe. In a word, war is the calamity of calamities, and the greatest of all natural and national evils.

*Edwards, (Tryon).* War is the most reckless and prodigal waster of time, property, life, of the happiness of families, and the prosperity of nations, the world has ever known. It is the destroyer of commerce, the hot-bed of vice, the nursery of intemperance, the school of profaneness, the violator of the Sab-

bath, the morality, the whole grief of the world than any and suffer

*Whelpes* of war. It sufficiently fight, even on each side — to see the and grape-s — transfixe — by horses — crations — to precipitation reached by the *Wellington* except a great

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bath, the promoter of cruelty, the pander of lust, the ruin of morality, the despiser of the decalogue, the contemner of God, the wholesale butcher of men, the antagonist of the Gospel, the grief of angels, the joy of devils! It has done more to make the world one vast Golgotha, to unpeople earth and people hell, than any other form of sin, under which earth has ever groaned and suffered, and over which angels ever wept.

*Whelpy.* No person can draw, in its true colors, the portrait of war. It is all extreme, all horrible, all devilish. It is a sight sufficiently odious and repulsive, to see two men quarrel and fight, even without any intention of killing; but when thousands, on each side, meet for the known purpose of killing each other — to see them, by thousands, dashed in pieces by cannon-balls and grape-shot, pierced by musket-bullets, cut down by swords — transfixed by bayonets, crushed by carriages, and trampled by horses — to hear their groans and cries, their curses and excommunications — to see them rushing on with fury, or retreating with precipitation and despair — presents a scene which cannot be reached by tongue, pen, or pencil.

*Wellington.* There is nothing so dreadful as a great defeat, except a great victory, dearly won. [See 525, 895, 973.]

#### 985. WARFARE, CHRISTIAN.

*Ed.* A conquest over one stubborn sin, fills all others with dismay, and facilitates their conquest, if the advantage be not neglected and lost.

*It.* It is the acme of Satan's devices, to turn the Christian warfare into a carnal warfare, and have it waged under the banner of the cross.

*Em.* The breast of every Christian is a field of battle, where sometimes benevolence, and sometimes selfishness gains the victory; but there is no solid peace till benevolence repels and excludes selfishness.

*It.* The Christian warfare consists in watching, guarding, and keeping the heart. All true Christians know, that they are naturally inclined to attend to improper objects, and to exercise improper affections. They view themselves in an enemy's land, where every person and object will lead them astray, unless

they keep their eyes and hearts upon proper objects, and guard against every worldly or selfish affection. Their warfare consists not in attacking their spiritual enemies, but in avoiding, or resisting them, by every holy and virtuous exercise. They know, that while they keep their hearts in a holy and heavenly frame, neither Satan, nor the whole world can lead them into sin ; but if they once allow their eyes, or ears, or hearts to wander, the veriest trifles are sufficient to make them stumble and fall. In this spiritual warfare, they will find no discharge, nor even respite, until they leave the present evil world, and arrive at that state of rest and perfection, which remains for the people of God.

## 986. WARNINGS, DIVINE.

He who is forewarned is fore-armed.

*Ed.* It is a law of Divine Providence to give warning of dangers, both to the righteous and wicked. These warnings indicate benevolence, tenderness, and earnestness. The more they are overlooked here, the more they will be remembered forever. They are invested with a fearful power to avenge neglect.

## 987. WARNINGS, NATIONAL.

*Cowper.* Nineveh, Babylon, and ancient Rome,  
 Speak to the present times, and times to come ;  
 They cry aloud in ev'ry careless ear :—  
 Stop while ye may ; suspend your mad career ;  
 O, learn from our example and our fate ;  
 Learn wisdom and repentance, ere too late !

## 988. WASTE.

A small leak will sink a great ship.  
 Wilful waste makes woful want.

## 989. WATCHFULNESS, CIRCUMSPECTION.

*Secker.* A soul without its watch, is like a city without its wall, exposed to the inroad of all its enemies.

Wise distrust is the parent of security.

Rather mistrust too soon, than be deceived too late.

When alone, we have our thoughts to watch ; in our families, our tempers ; in society, our tongues. *Ed.* Our hearts, always.

*Em.* A watchful enemy needs to be watched.

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*Ed.* Watch an honest man, to keep him so, and a dishonest one, to make him honest.

*Is.* Watch yourself, that you may be qualified to watch others.

*Is.* Though Christian watchfulness may be resented, you are sure to find your account in it, sooner or later.

#### 990. WEAKNESS, WEAKNESSES.

The weakest spot in mankind, is commonly where they fancy themselves to be wonderful wise.

To excuse our faults, on the ground of our weakness, is to quiet our fears at the expense of our hopes.

*Ed.* All persons are weak, who are led captive by satan.

#### 991. WEALTH, RICHES, ETC.

A great fortune is a great slavery.

Wealth is not his who gets it, but his who properly uses it.

A stock once gotten, wealth grows itself; but "the destruction of the poor is their poverty."

*Solomon.* Wealth, gotten by deceit, is soon wasted.

*Ed.* Those who obtain riches by labor, care, and watching, know their value. Those who impart them to sustain and extend knowledge, virtue, and religion, know their use. Those who lose them by accident or fraud, know their vanity. And those who experience the difficulties and dangers of preserving them, know their perplexities.

*Agur.* Give me neither poverty nor riches. [See 758, 823.]

#### 992. WEALTH, VAIN AND TRANSITORY.

*Young.* The spider's most attenuated thread

Is cord, is cable, to man's tender tie

On earthly bliss; it breaks at every breeze.

*Solomon.* Riches certainly make themselves wings; they fly away as an eagle toward heaven.

#### 993. WEALTH, DANGEROUS AND CORRUPTING.

Prosperity lets go the bridle.

*Young.* High fortune seems in cruel league with fate.

*Solomon.* The prosperity of fools shall destroy them.

*Moses.* Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then

he forsook God which made him, and lightly esteemed the rock of his salvation.

*Wayland.* The whole history of man has exhibited a constant tendency to moral deterioration. Hence the earliest ages of nations have been called "the golden age," and subsequent ages have been of brass, or of iron. In the early ages of national existence, sparseness of population, mutual fear, and universal poverty, have obliged men to lay the foundations of human society in principles of justice, in order to secure national existence. But, under such a constitution, as soon as wealth was increased, population become dense, and progress in arts and arms have rendered a nation fearless, the anti-social tendencies of vice have shown themselves too powerful for the moral forces by which they have been opposed. [See 758.]

#### 994. WIFE, WIVES.

An obedient wife commands her husband.

*Ed.* Never select a wife, till you find a kindred spirit, and suitable companion.

#### 995. WILD BEASTS.

*Cowper.* The wilderness is theirs, with all its caves,  
Its hollow glens, its thickets, and its plains,  
Unvisited by man. There they are free,  
And howl and roar as likes them, uncontroll'd;  
Nor ask his leave to slumber or to play.  
Woe to the tyrant, if he dare intrude  
Within the confines of their wild domain:  
The lion tells him — I am monarch here —  
And if he spare him, spares him on the terms  
Of royal mercy, and through gen'rous scorn  
To rend a victim trembling at his foot.

*Ed.* Beasts of prey seize the body only; but man-stealers take body and mind, not for a meal, but for a possession. "Lord, what is man?"

#### 996. WILL, OBSTINACY.

*Cowper.* A man convinced against his will,  
Is of the same opinion still.

An indomitable will can overcome the greatest difficulties.

Where there is a will, there is a way.

There are none so blind, as those who will not see.

*Ed.* Nothing is more capricious than the human will.

*Ab.* There is no stubbornness to be compared with impenitence; no obstinacy that vies with unbelief of the Gospel of the grace of God. "Ye will not come to me, that ye might have life." Every step in the broad way to death, is a reckless one.

*Ab.* It is an obvious fiction, to assume that the will is always obsequious to the greatest apparent good, and betrays unbelief of human depravity. Whenever transgressors choose to do something contrary to their convictions of what is right and expedient, they choose contrary to the greatest apparent good. Men have often confessed they have so done. Christ told his enemies, "Ye have both seen and hated both me and my Father," which was acting contrary to the greatest apparent good.

#### 997. WILLS, TESTAMENTS, ETC.

*Osborn.* What you leave at your death, let it be without controversy, else the lawyers will be your heirs.

*Tillotson.* There are two things men always put off too late: making their wills, and repentance.

*Ed.* Every person ought daily to reflect upon the uncertainty of life, and the consequences of sudden death. And when he has reason to fear that his sudden death might occasion an undesirable distribution of his estate, he ought immediately to make a will, according to law, taking advice, if needful, in order to prevent the evils which are liable to follow the neglect of it. Reader, do what you ought, in this matter, without delay.

#### 998. WISDOM.

It takes a wise man to know he is a fool.

Some men are wise, and some are *other*-wise.

It is wise to begin life with the least show and expense; you can easily increase both, but not easily diminish either.

The wise learn both wisdom and folly from fools.

A wise and prudent man will reap a harvest of knowledge from his enemies.

*Ed.* The profoundly wise are willing and anxious to learn; the superficial, to teach.

*Ib.* To be "wise unto salvation," is the true wisdom.

*Luke 16: 8.* The children of this world are, in their generation, wiser than the children of light. *Ed.* That is, they pursue worldly idols and objects with more zeal, uniformity, and consistency, than Christians pursue their benevolent ends and objects. [See 102, 766.]

#### 999. WISHES, WISHING.

*Young.* Wishing, — the constant hectic of a fool.

*Ib.* Wishing, of all employments, is the worst.

If wishes were horser, beggars would ride.

#### 1000. WIT.

*Sh.* Brevity is the soil of wit.

Wit is folly, unless a wise man has the keeping of it.

*Locke.* Wit lies most in the assemblage of ideas, and putting those together with quickness and variety, wherein can be found any resemblance, thereby to make up pleasant pictures and agreeable visions in the fancy; judgment, on the contrary, lies in separating ideas wherein can be found the least difference, thereby to avoid being misled.

There are many men of wit, to one man of sense.

*Pope.* True wit is nature to advantage dress'd;

What oft was thought, but ne'er so well express'd;

Something, whose truth convinc'd at sight we find,

That gives us back the image of our mind.

A man may be a fool with wit; but not with judgment.

Wit once bought, is worth twice taught. *Ed.* That, however, is the jewel, which comes without being bought or taught.

*Ed.* Wit loses its power, when united with malice.

*Pope.* In search for wit, some lose their common sense.

It shows the want of wit, when one is always attempting to be witty.

Prefer solid sense to wit, unless wit is very sensible.

*Ed.* Frothy and foolish wit, should be "laughed to scorn."

*Ib.* After-wit, though less brilliant and amusing, is often more solid.

Talleyrand was celebrated for his wit ; George III., because he had not a bit. *Ed.* What a famous thing it is, to be either something or nothing ! [See 84.]

## 1001. WITCHES, WITCHCRAFT.

Those who believe in witches, witches are.

*Ed.* One plausible witch, bewitches a multitude.

## 1002. WOMEN.

Virtue, modesty, and truth are the guardian angels of woman.

*Henry.* Woman was not taken from man's *head*, to rule over him, nor from his *feet*, to be trampled upon, but from his *side* and *under his arm*, to be protected, and near his *heart*, to be cherished and loved.

Woman has one more fibre in the heart than man, but one less cell in the brain.

Female delicacy is the best guard of female honor.

Compassion is the highest excellence of woman, and charity the root from which it springs. Female sympathy and pity are some of the finest touches of nature's pencil.

*Ledyard.* I have observed among all nations, that the women adorn themselves more than the men ; that, wherever found, they are the same kind, civil, obliging, humane, tender beings ; that they are inclined to be gay and cheerful, timorous and modest. They do not hesitate, like man, to perform a hospitable, generous action ; nor haughty, nor arrogant, nor supercilious ; but full of courtesy and fond of society ; industrious, economical, ingenious ; more liable in general to err than man, but in general more virtuous, and performing more good actions than he. I never addressed myself, in the language of decency and friendship, to a woman, whether civilized or savage, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, — if hungry, dry, cold, wet, or sick, *woman* has ever been friendly to me, *uniformly so* ; and to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and kind a manner, that, if I



was dry, I drank the sweet draught, and, if hungry, ate the coarse morsel with double relish.

*Em.* Women will write letters as well as men.

*Tyler.* It is somewhat extraordinary, that most of the revolutions in the Roman State, should have owed their origin to women. Rome owed the abolition of the regal dignity, and the establishment of a republic, to a woman. To a woman she owed her deliverance from the tyranny of the decemviri, and the restoration of the consular government; and to a woman, she owed the change of the constitution, by which the plebeians became eligible to the highest offices of the commonwealth. [See 344.]

#### 1003. WOMAN'S PIETY.

*Em.* There is more sincere and ardent piety among women, than among men. There are a great many more women professing godliness, at this day, than there are men; and we can scarcely help believing that they are, in proportion to their numbers, more godly. Though they move in a smaller sphere, yet they move in a sphere, which affords them the best opportunities of promoting morality and piety; which must be allowed to be the most important interests in the world. The first impressions made upon the minds of children and youth, are always the deepest and most permanent; and women have the first and best opportunities of making such impressions. If they are pious, they will not fail to instil the first principles of virtue and piety. And as children are taught in their early age, so they commonly appear and act, when they come upon the stage of life.

#### 1004. WOMAN'S RIGHTS.

*Mrs. E. Little.* "The Rights of Woman" — what are they?

The right to labor 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 that mourn;

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The right to shed new joy on earth ;  
 The right to feel the soul's high worth ;  
 The right to lead the soul to God,  
 Along the path her Saviour trod ; —  
 The path of meekness and of love,  
 The path of faith that leads above,  
 The path of patience under wrong,  
 The path in which the weak grow strong.  
 Such Woman's Rights — and God will bless  
 And crown their champions with success.

Said Napoleon to Madame de Stael, "What have women to do with politics?" She replied, "Women have much to do with politics, when politics bring their heads in danger."

## 1005. WONDERS, WONDERFUL.

*Ed.* The wonder-working God may accomplish wonders by the existence of every rational creature he has formed, and by every event and action of this probationary life. The more we advance, the more wonders appear. The Divine works are wonderfully minute, as well as wonderfully vast; wonderfully various, as well as wonderfully uniform; wonderfully adapted to their ends, as well as wonderful in their end.

## 1006. WORDS.

*Prof. Wilson.* The knowledge of words is the gate of scholarship.

The history of a word is often more instructive than the history of a campaign.

*Pope.* Words are like leaves; and where they most abound,  
 Much fruit of sense beneath is rarely found.

High words indicate low manners.

*Goodell, W.* I never so hated words as since I have been writing my commentary on Matthew; — I have so many ideas crowding upon me, and so little room for words! Alas! alas! what can I do? The words take up so much space, I have to contrive every possible way of getting rid of whole scores of them. And then again, the words wrap up the idea in so many folds, that its fine edge is entirely lost. I try to tear them off as I would bandages, and I trample them under my feet with

utter detestation. 'O that I could make every idea stand out in bold relief, without being all muffled up in these naughty words! [See 790.]

#### 1007. WORLD, ITS VALUE AND DANGERS.

This world is his who enjoys it.

The world is a great book, of which those who never travel, scan but one page with their own eyes.

*Ed.* Mankind commonly go out of the world before they acquire much accurate knowledge of it or of themselves.

*Young.* The world's a stately barque, on dangerous seas,  
With pleasure seen, but boarded at our peril.

*Altamont.* The world has ruined me.

*Congregationalist.* God's dear children are in a hostile land. Ever since the fall in Eden, this world has been a revolted province of the Prince of Peace. "The heathen rage, and the people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

*Em.* This is a glorious world when viewed and conquered by faith. It is full of the goodness of the Lord. It tends to lead the minds of Christians to God, and to give them a delightful view of all his glorious perfections, and of all his wise, and holy, and gracious designs. Here are more than ten thousand different species of living creatures, which display the wisdom of God in their formation, and in the vast variety of purposes which they answer; and which display the extensive and diffusive goodness of God in supplying their innumerable wants. Among the noblest works of God in this lower world are the immense multitudes of mankind who are rational and immortal beings, and who exhibit an astonishing uniformity and variety in their features, talents, dispositions, and pursuits. These are all wonderfully and fearfully made, and display the power, the wisdom, the goodness, and the sovereignty of their great and glorious Creator. It is here that God is employing angels and men in carrying on his greatest, wisest, and best designs, and preparing things for the final, fullest, and brightest display of

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all his glory. Such is this world, when viewed by the eye of faith in the Scriptures of truth. And this great and good world was made, and is governed, for the benefit of true believers, who are the heirs of salvation. And when they view the world in this light, it appears to be their friend, and not their enemy; for all the great things, good things, evil things, and mean things in it, are mutually conspiring to promote their holiness and happiness, both in time and eternity.

#### 1008. WORLDLY CONFORMITY.

*Em.* Christians never have any occasion to conform to the world. The great controversy between them and the world is, which shall conform to the other. The world always desire and endeavor to constrain or persuade Christians to conform to them, though they know that God has forbidden them to be conformed to the world. They are constantly and heartily engaged to gain the victory over Christians, and whenever they do gain the victory over one or more Christians, they exult and triumph. But if Christians would constantly live by faith, they would constantly gain the victory over the world, and constrain them to conform. The conquered must always be the conformists. Do we not see some individual Christians live so uniformly a life of faith, that they constrain all with whom they are connected and concerned, to be conformed to them, and pay homage to their faith and piety? And does not this more visibly appear, whenever God pours out his Spirit in uncommon effusion, and enlivens the graces of Christians, and awakens and converts sinners? Christians, then, emphatically overcome the world, and the world are constrained to submit. The truth is, that if Christians would live by faith, as they ought to live, and not conform to the world, the world would always conform to them.

#### 1009. WORLD, UNSATISFYING.

*Em.* The things of the world have always proved unsatisfactory to the heirs of immortality. Solomon had more wisdom, more knowledge, more wealth, more fame, and more prosperity, than any other king before or after him. But all these great and splendid objects united, were utterly insufficient

to satisfy his rational and immortal mind. They left him in a state of mental poverty and disquietude, which extorted the exclamation, "Vanity of vanities, all is vanity and vexation of spirit. The eye cannot be satisfied with seeing, nor the ear with hearing. He that loveth silver cannot be satisfied with silver, nor he that loveth abundance with increase."

## 1010. WORM, WORMS.

You tread on a worm, and it will turn.

*The worm of the still* — more venomous, if not more destructive, than all the insects of creation.

*Ed.* Worms are the servants of God, and fulfil the designs of his providence. The great and the minute, alike, are his.

## 1011. WORSHIP OF GOD.

*Em.* To worship God is to acknowledge his absolute supremacy, by prayer or praise, or some other external expression of supreme respect. There can be no proper worship of God, which is totally distinct from words and actions. Mere internal affections towards him, do not constitute Divine worship. Men may, internally, love, and fear, and obey God, without worshipping him. Worship always implies an immediate address to God, and some external expression of supreme regard to him. [See 768.]

## 1012. WRATH, DIVINE.

*Young.* He weeps! the falling drop puts out the sun;  
He sighs! the sigh earth's deep foundation shakes.  
If, in his love so terrible, what then  
His wrath inflam'd? his tenderness on fire;  
Like soft, smooth oil, outblazing other fires.

*Ed.* The wrath of God is a feature of his supreme beauty. It is glorious, as a just expression of his holy displeasure at sin. It is desirable, as a proper vindication of truth and righteousness. Who can read the overthrow of Haman, and not inwardly admire the Divine justice that overtook him? Thus will yet appear all other expressions of Divine vengeance.

## 1013. WRITING, HAND-WRITING.

*Ed.* There are two letters, much used in hand-writing, which require a suspension of the pen — the small *i* and *t*; the one to

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be dotted, and the other to be crossed. To avoid this delay in writing, is a desideratum. It is well worthy of the exercise of one's ingenuity to invent some simple construction of those letters, which will answer this end. Let our artists devise the needful remedy for this delay in writing. [See 117, 145.]

## 1014. YIELDING.

Yielding pacifies great offences.

*Ed.* Yielding often proves to be a conquest.

## 1015. YOUTH.

*Blair.* If the spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, manhood will be contemptible, and old age miserable.

*Arabian Pr.* The remembrance of youth is but a sigh.

Youth is the season for making and retaining improvements.

Youthful moralizers are likely to become experienced judges.

The flower of youth never appears more beautiful, and is never so fragrant, as when it bends towards the sun of righteousness.

Good manners; grace, and truth,

Are ornaments in youth.

Happy is he, who knows his follies in his youth.

## 1016. YOUTHFUL ADVICE.

*Em.* Seek knowledge while others cull flowers, for flowers will fade, but knowledge will endure. Give yourself more to thinking than to reading, for reading without thinking will make you vain, rather than knowing. Your teachers can give you words and ideas, but they cannot give you knowledge. You can derive real knowledge from no other source than from your own mental exertions. Learn to think steadily, closely, and acutely, upon every subject to which your instructors direct your attention.

*Blair.* Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe.

*Chesterfield.* While young, hoard up a great stock of knowledge; though in that season of dissipation, you may not have

occasion to spend much of it, yet, a time will come, when you will need it to maintain you.

1017. ZEAL.

*Em.* Zeal is the most bold, active, persevering spirit, that ever possesses the minds of men. It never suffers them to abate their exertions, nor to neglect any opportunity of promoting the cause in which they are engaged. It inspires them with resolution and fortitude to meet and overcome all opposition. It awakens and invigorates all their powers of body and mind, and stimulates them to the greatest activity, patience, and perseverance. The fire of zeal, like all other fire, the longer it burns, and the wider it spreads, the more it attracts everything around it to feed its flame. A growing ardor, resolution, and activity always mark the character and conduct of those, whose minds are absorbed and governed by the passion of zeal.

*Ab.* False zeal may rise as high as true, and indeed much higher; because it is extremely apt to estimate its object above its intrinsic and comparative importance. Besides, when a totally selfish heart is awakened into zeal, there is nothing in it to stem the tide of affections, which all unite and harmonize in the ardent pursuit of a selfish end. False zeal, therefore, often differs from true in its appearance as well as in its nature. True zeal is a strong, steady, uniform, benevolent affection; but false zeal is a strong, desultory, boisterous, selfish passion.

*Ed.* Let true zeal characterize all the readers of this book, while they live, and their end shall be glorious; their existence, *immeasurably valuable*. [See 287.]

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