

A GUIDE
TO
ENGLISH COMPOSITION;

OR,
ONE HUNDRED AND TWENTY SUBJECTS
ANALYSED,

AND ILLUSTRATED FROM

Analogy, History, and the Writings of Celebrated
Ancient and Modern Authors,

TO TEACH THE

ART OF ARGUMENTATION AND THE DEVELOPMENT OF THOUGHT.

BY THE
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THE "Guide to English Composition" is divided into four parts: the First Part contains forty-five Themes, in which the Moral Inference or Conclusion alone is omitted: the Second Part contains thirty-seven Themes, in which the Introduction and Historical Illustrations are likewise omitted: the Third Part contains thirty-seven Themes, in which every division is omitted except the six or eight Reasons, and the Quotations; and the Fourth Part contains eighty additional subjects for exercise, in the English, French, Italian, and Latin languages. The four parts, therefore, contain 200 Themes more or less developed.

Experience has shown the author of these outlines, that the young can furnish an apt anecdote from history more readily than they can invent a similitude, and that both are more easily supplied than a pertinent quotation; hence, the divisions omitted

in the several parts are not from caprice, but according to a regular gradation of difficulties.

The plan of construction throughout is similar to one of the suggestions made by Mr. Walker in "The Tutor's Assistant;" and the publishers sincerely hope that this "Guide" may be the means of supplying a lack which has been long felt by intelligent teachers, and of raising English composition in schools from the puerile repetition of a hackneyed fable, or the random "commonplaces" of a moral essay, into an art which has for its object the analysis, illustration, development, and expression, of solid thought.

DIRECTIONS FOR USE.

THIS book may be profitably employed in several ways, according to the capacity of the pupils in whose hand it is placed.

I. WITH THE VERY YOUNG.

If placed in the hands of very young children, just able to write, the plan of proceeding might be somewhat after the following suggestions:—Let two or more of them be called up by their teacher, and be required to read aloud the theme from beginning to end. Let the different ideas be explained and amplified *viva voce*; then let them return to their places with the book, and be required to write upon a slate *every point of resemblance they can think of* between one or more of the SIMILES, and the subject of the Theme. Thus, in Theme I., "*Patience and Perseverance will overcome Mountains*," the habits of bees, ants, birds, coral insects, &c., will suggest numerous points of illustration to the youngest child, and the jotting of these will rapidly develop the mind, exercise ingenuity, provoke knowledge, and teach both English grammar and orthography in the most agreeable and best way. Let the child have the free use of any books—let every help and facility be given—and remember that the art of selecting is itself an exercise of judgment of no inconsiderable value.

II. WITH THOSE BETWEEN THE AGES OF ELEVEN AND THIRTEEN.

If those in whose hands the book is placed are advanced beyond the age of mere childhood, the plan of operation would be somewhat after the following manner:—Let the class be called up, and be required to read aloud the theme from begin-

ning to end. Let the books be then closed, and let the master question the pupils upon what has been read: thus,

What is the meaning of the proverb, "*Patience and Perseverance will overcome Mountains?*"

Can any of you tell me a reason why patient diligence will surmount difficulties?

Can you suggest any other reason?—a third, a fourth, &c. a simile—and so on to the end.

Let all the assembled class speak in answer.

Having gone through the entire subject in this manner, let the master himself read aloud to the assembled class the several reasons, command the pupils to leave their books behind, go to their assigned places, and produce, in a given time, a theme with at least *half* the number of reasons, and one simile, historical illustration, and quotation, together with a conclusion, by way of moral or application.

N. B. Let the pupils have the free use of any books except the "Guide" itself, and be allowed to excerpt to any length, provided they satisfy the conditions of the theme, and acknowledge the source whence the selection is taken.

III. WITH PUPILS STILL FURTHER ADVANCED

the same plan may be pursued, only let them be required to give the full number of reasons.

IV. THE HIGHEST STAGE.

The most difficult exercise will be to fill up the outlines and incorporate the similes, historical illustrations, and quotations, with the argument itself. In this case the book may remain in the hands of the writer; and it will not be needful for the master to trouble himself by any interference, but simply to examine the production after it is completed.

N. B. Certain *cautions* have been suggested on page 184, which should be diligently regarded.

CONTENTS.

PART I.

Theme.	Page.
I. Patience and Perseverance will overcome Mountains	1
II. Rome was not built in a Day	4
III. He who hunts two Hares leaves one and loses the other	7
IV. Idleness is the Rust of the Mind	9
V. The first Stroke is half the Battle	12
VI. A goodly Apple is often rotten at the Core	15
VII. Lying is a bad Trade	19
VIII. Make Hay while the Sun shines	21
IX. Evil Examples are like pestilential Diseases	25
X. Employment is the Salt of Life	28
XI. The greatest Events are often drawn by Hairs	32
XII. Mental Stimulus is necessary for bodily Exercise	36
XIII. Knowledge is Power	40
XIV. If you wish to give your Talents fair Play, dress well	44
XV. Honesty is the best Policy. (Part I.)	47
XVI. He who is honest from Policy is not an honest Man. (Part II.)	52
XVII. A little Straw shows which way the Wind blows	55
XVIII. Mental Cultivation conduces to both Health and Happiness	59
XIX. Order is needful for improvement	63

Theme.	Page.
XX. None are completely happy	66
XXI. Resist the beginnings of Evil	69
XXII. Necessity is the Mother of Invention	73
XXIII. Pride is the Bane of Happiness	78
XXIV. Habit is second Nature	83
XXV. A Man is known by his Companions	88
XXVI. Virtue is its own Reward	91
XXVII. Vice brings its own Punishment	95
XXVIII. A wounded Reputation is seldom cured	100
XXIX. A good Cause makes a stout Heart	103
XXX. Contentment is the true Philosopher's Stone	107
XXXI. Take care of the Pence, and the Pounds will take care of themselves	111
XXXII. Idle young Men make needy old ones	115
XXXIII. A soft Answer turneth away Wrath	119
XXXIV. Every Bird is known by his Note	125
XXXV. A slow Fire makes sweet Malt	129
XXXVI. It is dangerous to play with edged Tools	132
XXXVII. Too much Familiarity breeds Contempt	135
XXXVIII. The Cross of Vice is far heavier than that of Virtue	140
XXXIX. Endeavour to be what you would seem to be	144
XL. The Love of Money is the Root of all Evil	149
XLI. The Middle Station of Life is most favourable to Virtue and Happiness	154
XLII. The Usefulness of Mathematical Learning	159
XLIII. A Classical is far superior to a mere English Education	163
XLIV. Works of Taste have a social Benefit on Man	169
XLV. Why should a whole Class be "turned down," when One or Two Boys of it do not know the appointed Lesson? (Part I. "Pro.")	175
XLVI. Why should not a whole Class be "turned down," when One or Two Boys of it do not know the appointed Lesson? (Part II. "Con.")	179

PART II.

Theme.	Page.
CAUTIONS	184
XLVII. The Ideal affords more Pleasure than the Real	185
XLVIII. The second Blow makes the Fray	188
XLIX. Cleanliness is a Pearl of the first Water	191
L. The Fruits of Labour are sweeter than the Gifts of Fortune	193
LI. The Evils we bring on ourselves are more bitter than those which are laid upon us	196
LII. Ye are the Salt of the Earth	199
LIII. Poetry and well-conducted Periodicals are not with- out their Uses	201
LIV. The Study of Chemistry and Natural Philosophy is attended with incalculable Advantages	204
LV. Luxury destroys both Independence and Liberty	209
LVI. Learning conduces to moral and private Virtues	212
LVII. Refinement is a national Benefit	215
LVIII. Family Disagreements are injurious to Morals as well as to Happiness	218
LIX. To be good is to be happy	221
LX. A rolling Stone gathers no Moss	224
LXI. Little Neglect may breed great Mischief	227
LXII. Use Pleasures moderately, and they will last the longer	230
LXIII. He who makes mention of an old Offence separates Friends	233
LXIV. Only a Fool turns aside to Deceit	235
LXV. Avoid Extremes	238
LXVI. Enjoyment consists in Action more than in Possession	241
LXVII. It is hard for an empty Bag to stand upright	243
LXVIII. Cast not Pearls before Swine	246
LXIX. A foolish Son is a Sorrow to his Mother	248
LXX. 'Tis Cruelty to spare the Guilty	251
LXXI. Listen not to all that is spoken	254
LXXII. Never contend with a Fool	257
LXXIII. To praise One's Friend, rising early, has the same Effect as cursing him	259

Theme.	Page.
LXXIV. Suspect not without good Cause	261
LXXV. Be anxious for nothing	264
LXXVI. It is not lawful to do Evil that Good may come	267
LXXVII. Study to mind your own Business. (Part I.)	272
LXXVIII. Study to mind your own Business, and not another's. (Part II.)	274
LXXIX. The Commandments of God are not grievous	277
LXXX. Set not your Affections on Things below	280
LXXXI. Anger is temporary Madness	283
LXXXII. Be merciful	286

PART III.

LXXXIII. Hunger is the best Sauce	290
LXXXIV. A blithe Heart makes a blooming Visage	292
LXXXV. Slander always leaves a Slur	294
LXXXVI. By other's Faults wise Men correct their own	296
LXXXVII. He that hath Pity on the Poor lendeth to the Lord	297
LXXXVIII. Fools make a mock of Sin	299
LXXXIX. Prosperity is a stronger Trial of Virtue than Adversity	300
XC. Envy is Rottenness of the Bones	303
XCI. A righteous Man regardeth the Life of his Beast	305
XCII. He that oppresseth the Poor reproacheth his Maker	307
XCI. A Fault confessed is half redressed	309
XCIV. Charity hopeth all Things, and is kind	310
XCV. Necessity has no Law	312
XCVI. A guilty Conscience is the worst Accuser	314
XCVII. Swear not at all	316
XCVIII. Learning is better than House and Land	319
XCIX. Keep the Sabbath holy	321
C. Never contend about Trifles	323
CI. Ye are the light of the World	325
CII. The Righteous is more excellent than his Neighbour	327

Theme.	Page.
CIII. No Friend like the Friend of Publicans and Sinners	330
CIV. Prosperity gains Friends	333
CV. All Work and no Play makes Jack a dull Boy	337
CVI. The Face is an Index of the Mind	339
CVII. Science the Handmaid of Religion	342
CVIII. The more you have the more you desire	347
CIX. Be sure your Sin will find you out	349
CX. Fortune favours the Brave	352
CXI. Follow not a Multitude to do evil	354
CXII. Religion makes the Mind cheerful and happy	356
CXIII. Are ye not much better than they	358
CXIV. Those who covet earnestly the best Gifts will not covet Riches	361
CXV. Love thy Neighbour as thyself	366
CXVI. Example more powerful than Precept	370
CXVII. Every Creature of God is good	373
CXVIII. A good name is better than precious Ointment	376
CXIX. Self-praise is no Commendation	379
CXX. The Blessings of God outweigh the Penalties of Sin	383
CXXI. No place like Home	389

PART IV.

CXXII. Extreme Rigour is oppressive Cruelty	396
CXXIII. Do unto others as ye would be done by	ib.
CXXIV. Every Man is the Architect of his own Fortune	ib.
CXXV. Many Men many Minds	ib.
CXXVI. Favours bestowed readily are doubly welcome	397
CXXVII. To the jaundiced Eye everything looks yellow	ib.
CXXVIII. Ill got ill spent	398
CXXIX. Experience is the best Master	ib.
CXXX. Even the Wicked hate Wickedness	ib.
CXXXI. Adversity tries Friends	ib.
CXXXII. Opportunity makes the Thief	399
CXXXIII. What can't be cured must be endured	ib.
CXXXIV. Cut your Coat according to your Cloth	ib.

Theme.	Page.
CXXXV. Strength is increased by Concord	400
CXXXVI. Gifts destroy Independence	ib.
CXXXVII. Great Bargains are great Pickpockets	ib.
CXXXVIII. When Honour ceases, Knowledge decreases	ib.
CXXXIX. Grasp all lose all	ib.
CXL. Kindness begets Kindness	401
CXLI. The Crow thinks her own Bird the fairest	ib.
CXLII. New Brooms sweep clean	ib.
CXLIII. Where there is a Will there is a Way	ib.
CXLIV. The sweetest wine makes the tartest Vinegar	402
CXLV. We readily believe what we wish	ib.
CXLVI. Prudence will thrive where Genius would starve	ib.
CXLVII. Flattery is a honeyed Sting	ib.
CXLVIII. Never entrust to another what you can do yourself	403
CXLIX. The Perfection of Art is to conceal Art	ib.
CL. Never be shamed to eat what is set before you	ib.
CLI. Every Grain hath its Bran	ib.
CLII. Set a Beggar on Horseback and he will ride it to Death	ib.
CLIII. A Bird in the Hand is worth Two in the Bush	404
CLIV. The Race is not to the Swift	ib.
CLV. The Laziest People take the most Trouble	ib.
CLVI. The Burnt Child dreads Fire	405
CLVII. There is a Tide in the Affairs of Men	ib.
CLVIII. Many a Slip 'twixt the Cup and the Lip	ib.
CLIX. He who wants to beat his Dog may soon find a Stick	ib.
CLX. Economy is the Philosopher's Stone	406
CLXI. Forgiveness is the noblest Revenge	ib.
CLXII. The Offender never pardons	ib.
CLXIII. Practical Jokes are vulgar	ib.
CLXIV. Short reckonings make long Friends	407
CLXV. Good Wine needs no Bush	ib.
CLXVI. Variety is charming	ib.
CLXVII. Honour to whom Honour is due	ib.
CLXVIII. Time brings all Things to Light	ib.
CLXIX. Never wear a brown Hat 'n Friesland	408
CLXX. Train up a Child in the Way he should go	ib.
CLXXI. Out of Debt out of Danger	ib.

Theme.	Page.
CLXXII. As you sow so must you reap	408
CLXXIII. No Man is always wise	409
CLXXIV. Look before you leap	ib.
CLXXV. He who tries to please everybody pleases nobody	ib.
CLXXVI. Be not a Penny wise and a Pound foolish	ib.
CLXXVII. He who shuns his Trial acknowledges himself guilty	410
CLXXVIII. It never rains but it pours	ib.
CLXXIX. It is good to have two Strings to your Bow	ib.
CLXXX. Silence gives Consent	411
CLXXXI. Money makes the Mare to go	ib.
CLXXXII. One good Turn deserves another	ib.
CLXXXIII. Between two Stools one comes to the Ground	ib.
CLXXXIV. Nothing venture nothing have	412
CLXXXV. Make a Virtue of Necessity	ib.
CLXXXVI. Either say something better than Silence, or keep Silence	ib.
CLXXXVII. One Swallow does not make a Summer	ib.
CLXXXVIII. A Word to the wise	413
CLXXXIX. Ill Workmen find Fault with their Tools	ib.
CXC. The Worth of a Thing is best known by its Want	ib.
CXCI. Fear is the Mark of a mean Spirit	ib.
CXCII. What's sweet to taste proves in Digestion sour	ib.
CXCIII. No Pains no Gains	414
CXCIV. Praise is the Hire of Virtue	ib.
CXCV. How beautiful are the Feet of him who bringeth good Tidings	ib.
CXCVI. Live within your Means	ib.
CXCVII. The Useful and the Beautiful are never apart	ib.
CXCVIII. Poor and content is rich and rich enogh	ib.
CXCIX. Worth makes the Man, and Want of it the Fellow	ib.
CC. Either never attempt, or persevere to the end	415

THEMES.

PART I.

THEME I. *Patience and Perseverance will overcome Mountains.*

INTRODUCTION.—As mountains may be traversed over or levelled in the course of time by patient and continued labour, so every difficulty may be surmounted by the same means.

1ST REASON.—An impatient man views the obstacle before him only *in the mass*, and wants to remove it at once : Whereas, a patient man views it *in detail*, and deliberately destroys it piecemeal.

2ND REASON.—An impatient man, who sees "the mountain" only in its *full bulk*, is *frightened* at the formidable task of moving it, and his powers are impaired by his hopelessness : Whereas the patient man looks at it only as an *aggregated pile of minute parts* ; and by attempting to remove it piece by piece, sees his work prosper, and has *good hope* of ultimate success.*

3RD REASON.—An impatient man struggles with difficulties beyond his strength, which only serves to irritate his temper, exhaust his powers, and waste his time in vain endeavours : But a patient man has no need to *fret and struggle*, as he attempts no more than he can accomplish, and is willing to wait for the gradual progress of his work.

* Thus, when Archimedes was asked, In what a constant mind differed from an inconstant ? he replied, "Chiefly in good hope."

THEME I.

4TH REASON.—An impatient man, who views the task before him in a *wrong light*, employs also the *wrong means* to accomplish his desire: Whereas, a patient man, who fixes his attention on that part of his task alone which he intends to take in hand, avails himself of all the appliances which reflection and skill can suggest. The former would attempt to push "his mountains" into the sea by his hands and shoulders; the latter would remove them gradually by his spade and barrow.

5TH REASON.—An impatient man is perpetually *changing his plan of operation*, and therefore never acquires that skill which *repetition can impart*: But a patient man, who perseveres in his original plan, soon becomes familiar with his task; and practice makes him perfect in the use of his instruments.

5TH, OR NEGATIVE REASON.—How well soever any undertaking may have been commenced, yet if it be spoiled through impatience, or discontinued through inconstancy, it can never be completed.

SIMILES.—The bee collects but a very little honey from a single flower.

The fable of "The Hare and the Tortoise."—*Gay*.

The ant and the beaver.

The birds build their nests straw by straw.

The coral insects, to whose labours almost all the islands in the South Seas are due.

HISTORICAL ILLUSTRATIONS.—Hannibal, who led his army over the Alps into Italy, amidst the harassing attacks of the Gaulish mercenaries, and the inclemency of an October sky, B.C. 218.

Napoleon, who did the same in the month of May, A.D. 1800.

Titus, at the siege of Jerusalem, A.D. 70.

Alexander the Great at the siege of Tyre.

PATIENCE AND PERSEVERANCE.

The Greeks, who took Troy, after a siege of ten years.

Demosthenes, the greatest of all orators, overcame by patience and perseverance the greatest physical defects: 1st. He stammered, and was nicknamed (*Βάταλος*) "the Stutterer;" but this defect he overcame by putting pebbles in his mouth when he spoke. 2ndly. He was asthmatical; but this physical infirmity he cured by repeating poetry as he ran up-hill. 3rdly. His voice was very weak and squeaking; but he acquired stentorian depth and strength by declaiming daily on the shore of a roaring sea.

Xenophon's retreat from Persia with 10,000 Greeks.

Fabius Cunctator, who conquered Hannibal "by delay."

Sir Isaac Newton says, "Whatever I have done is due entirely to patient thought."

Milo of Crotona, who carried a young calf every day up and down a steep hill, till it was full grown; when he was able to master a raging bull.

Noah, who persevered for 120 years in building the ark.

Tsang-kee, the Chinese herdsman, used to suspend his book to the horns of his buffalo, that he might learn its contents while he laboured at the plough. This poor lad at the great national examinations carried away the three degrees of merit, and became the first man in the empire.

QUOTATIONS.—Continual dropping wears away adamant.

Galatians, vi. 9. 2 Thess. iii. 13. Heb. xii. 1.

Under the whole heaven there is nothing difficult;

'Tis only that men's minds are not determined.

Chinese Ode.

To this counsel pray take heed,

Try again;

If at first you don't succeed,

Try again, &c.

But screw your courage to the sticking-place,

And we'll not fail. *Shakspeare.*

Gutta cavat lapidem, non vi sed sæpe cadendo.—*Ovid.*

Nil desperandum.—*Horace.*

Possunt, qui posse videntur.—*Virgil.*

Omnia diligentia subjiciuntur.

Assiduitas incredibilia præstat.

Aut nunquam tentes, aut perface.

CONCLUSION.—Let us not be frightened by difficulties.

THEME II. *Rome was not built in a day.*

INTRODUCTION.—As a vast city was once only a few mean huts, and rose by slow degrees to its full development; so every great achievement is the work of a gradual and cumulative progress.

1ST REASON.—Every great work consists of a *series of parts*, which must be done in successive order: Each part requires time for its due performance; and, therefore, many a day must intervene, before the whole can be completed.

2ND REASON.—Great undertakings demand mature deliberation, patient perseverance, and frequent revision: But all these things require time.

3RD REASON.—Every day has an end, and every workman needs rest: As great undertakings require a vast amount of mental or bodily exertion, they must be frequently interrupted by the arrangements or necessities of nature.

4TH REASON.—If great works are done too precipitately, they will be disfigured by numerous defects; which only length of time and careful toil can possibly prevent.

5TH REASON.—If what are now termed "great works" could be accomplished readily, without either toil or care,

they would no longer be accounted meritorious or worthy commendation.

SIMILES.—The close grained oak is a hundred years growing to its prime, and will continue as many more in its full vigour: But those plants which spring up in a few hours, perish also at the setting sun.

The largest and most perfect animals are the slowest in coming to their birth, and in growing to their perfect stature: But many of the insect tribe are born in an hour, and live but for a day.

The seed cast upon a rock.—*Matt. xiii. 5.*

Wholesome corn must be sown at seed-time, and patiently waited for, till the months of harvest: But, "ill weeds (as the proverb says) grow apace."

A useful river begins with a very feeble stream, and acquires depth and strength in its progress to the sea: But a sudden torrent swells to its full flood with unexpected rapidity, and wastes itself in its destructive overflow.

If a painter were to lay one colour upon another before it had time to dry, they would both run into each other, and spoil his design.

"The Crane and the Pitcher."—*Aesop's fable.*

HISTORICAL ILLUSTRATIONS.—Athens and Rome, Babylon and Persia, as well as England and France, rose by slow degrees to their unrivalled eminence: Whereas the Huns and Vandals flashed in their terrible greatness for a few years, and passed into oblivion as mysteriously as they rose into power.

The pyramids of Egypt were many years in building, and still remain in all their strength the wonder of the world: But Fonthill Abbey was built like magic in a few months, and the gigantic tower fell to the earth in ruins, before it was fully completed, A.D. 1796-7.

Euripides, the Greek tragedian, was very slow in composing his excellent dramas: One day a poetaster met

him, and began to rally him on his tardiness, adding that he himself had written 100 verses in three days, while Euripides had written only three. "Ah! (said Euripides) but there is this difference, your 300 verses will perish in three days, while my three will survive 300 years."

Tradition says, that Foo-tsze, the Chinese philosopher, was in his youth of so impatient a temper that he could not endure the drudgery of learning, and determined to give up literary pursuits for some manual employment. One day, as he was returning home with a full determination to go to school no longer, he happened to pass by a half-witted old woman, who was rubbing a small bar of iron on a whetstone: When the young student asked her the reason of this strange employment, she replied, "Why, sir, I have lost my knitting needle, and just thought I would rub down this bar to make me another." The words acted like magic on the young philosopher, who returned to his books with tenfold diligence; and, whenever he felt impatient and despondent, would say to himself, "If a half-witted old woman has resolution enough to rub down a bar of iron into a needle, it would be disgraceful in me to have less perseverance, when the highest honours of the empire are before me."

QUOTATIONS.—A pin a day, is a groat a year.

Word by word great books are made.

Little strokes fell great oaks.

Line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little.—*Isaiah*.

First the blade, then the ear, then the full grain in the ear.

Pas à pas on va bien loin.

Goutte à goutte.

Nec virtute foret clarisve potentius armis,

Quam lingua, Latium, si non offenderet unum

Quemque poetarum limæ labor et mora. Vos, o

Pompilius sanguis, carmen reprehendite, quod non

Multa dies et multa litura coercuit, atque

Præsectum decies non castigavit ad unguem.—*Horace*.

Gutta cavat lapidem, non vis, sed sæpe cadendo.—*Ovid*.
Stratum super stratum.

CONCLUSION.—Let us not be weary of well-doing.

THEME III. *He who hunts two Hares leaves one and loses the other.*

INTRODUCTION.—As two hares would run in two different and perhaps opposite directions, it would be impossible for any sportsman to follow both at the same time. In a similar way, no person can do two things properly at once.

1ST REASON.—When our attention is directed to two or more objects at the same time, our *thoughts* are *distracted* and our *energies* *divided*; so that the works upon which we are employed cannot be so well performed, as if each received separately our undivided attention.

2ND REASON.—When two things are taken in hand simultaneously, much *loss of time* must be incurred in going from one to the other, and in making the changes requisite for the different occupations.

3RD REASON.—"Dispatch is the soul of business," says the proverb; but when two or three things are begun at once, all of them must suffer injury from want of *dispatch*, and continuity of application and attention.

4TH REASON.—In order that any work may be well done, the *mind* must be *interested* in it; but when constantly interrupted and shifted from one thing to another, there is no time for interest to be excited; or even if there were, it must be broken off, that the collateral pursuit may receive attention.

5TH REASON.—A man who "hunts two hares at once," must be either covetous, or unstable, or indifferent: If the first, he outwits himself; if either of the other two, he has no chance of success.

SIMILES.—No field can bear two crops at the same time.

"The Ass between two Hay-stacks."—*A fable.*

The sun and moon cannot both shine at the same time.

No cask can contain two liquors at once.

Between two stools we fall to the ground.

If there are two fires in one room both will smoke.

A ship blown by two winds is obedient to neither.

A ball struck in two opposite directions remains stationary.

HISTORICAL ILLUSTRATIONS.—Issachar.—*Gen. xlix. 14.*

Reuben, unstable as water, thou shalt not excel.—*Jacob's prophecy.*

Atalanta and the golden apples.—See *Classical Dictionary.*

When Medea fled from her father's court with Jason, she made her escape secure by tearing to pieces her brother Absyrtus, and strewing his mangled limbs along the road; for while Ætes stopped to pick up the relics of his son, Medea gained time to embark.

When Antony was contending for the empire of Rome, his attention was divided between love and ambition; in consequence of which, he lost both his empire and his mistress: Whereas Octavian, by steadily pursuing one object, overcame every rival and rose to supreme authority.

While the ship Argo lay at anchor on the Asiatic coast, the young Hylas disembarked to fetch water from a spring; but staying to gather wild flowers which adorned his path, he arrived at the well-spring at the dusk of evening, fell into the river, and was drowned.

QUOTATIONS.—No man can serve two masters.—*Matt. vi. 24.*

A double-minded man is unstable in all his ways.—*James, i. 8.*

He that wavereth, is like a wave of the sea, driven with the wind and tossed.—*James, i. 6.*

A man of all trades is master of none.

With many irons in the fire, some must burn.

Like a man to double-business bound

I stand in pause where I shall first begin,

And both neglect.—*King in Hamlet.*

Assis entre deux selles le cul à terre.

Perpetua cunctatio reddit actiones imperfectas.—*Democritus.*

Defecit currens, velut equus hinniendo fessus.

Duos qui sequitur lepores, neutrum capit.

Dum in dubio est animus, paulo momento huc illuc impellitur.—*Cicero.*

Rerum diversitas aciem intentionis abruptit.—*Cicero.*

Qui multiplicat scientiam, multiplicat dolorem.

CONCLUSION.—Hence

THEME IV. *Idleness is the Rust of the Mind.*

INTRODUCTION.—As iron is corrupted by rust, so the mind is corrupted by idleness.

1ST REASON.—The idle mind not only acquires no fresh accessions of knowledge, it even forgets what it once knew.

2ND REASON.—The idle, being weary of doing nothing, seek to "kill time" by foolish or sinful diversions, which are injurious to the mind and morals.

3RD REASON.—As it is easier to do evil, than to do good, the occupations of the idle will intuitively tend to evil, as the easier task of doing evil.

4TH REASON.—All sublunary things have a tendency to degenerate, unless checked in their downward course by

wholesome restraint and exercise ; as idle minds are too listless for exercise, and too indolent for self-restraint, they must degenerate also.

5TH REASON.—*Satan* is always ready to employ the idle ; and *Satan's* work is never otherwise than evil.

6TH REASON.—The *world* is full of allurements and temptations, which the idle have neither the desire nor the energy to resist.

7TH REASON.—The *flesh* is master, when the mind is idle ; and the carnal passions are the enemies of virtue.

SIMILES.—An uncultivated garden will be overrun with weeds.

An iron tool will corrode with rust, if never used.

Stagnant water will soon corrupt and putrefy.

A ship at sea left by the helmsman, will be tossed by the waves and driven by the winds upon rocks and quicksands.

A horse unexercised and a hawk unflown contract diseases, from which in active life they are entirely free.

An idle dog will be mangy.

The hand unexercised will become stiff and incapable of work.

An evergreen will soon run to bare stems and be covered with withered branches, unless pruned at the proper seasons.

A fire will go out, if not attended to.

Moths will fret garments, which are not in wear.

A room that is unused and disregarded, will soon be filled with cobwebs, dust, and vermin.

HISTORICAL ILLUSTRATIONS.—When Hannibal wintered at Capua, his brave soldiers were so corrupted by luxury and idleness, that they could no longer resist the foe they had so frequently conquered.

Ezek. xvi. 49.

The mutiny of the ship "Bounty" was caused by a calm at sea ; for being at anchor for a long time, the crew was unemployed and became mutinous.

The Cretans were proverbially lazy, and St. Paul says they were proverbially wicked also.—*Titus*, i. 12.

QUOTATIONS.—The way of the slothful is a hedge of thorns.

An empty vessel may be filled with poison, but a full one has no room for infusion.—*Buck's Christian Guide*.

Idleness offers up the soul, as a blank to the devil ; for him to write what he will upon it.—*Dr. South*.

Idleness is the root of much evil.

Idleness is the parent of vice.

An idle brain is *Satan's* workshop.

Idle men tempt the devil.

Doing nothing is doing ill.

He that gathereth not, scattereth abroad.—*Luke*, xi. 23.

As in a standing pool, worms and filthy creepers increase ; so do evil and corrupt thoughts in the stagnant mind.—*Seneca*.

Prov. xv. 19 ; x. 4 ; xx. 13. Eccl. x. 18.

If good we plant not, vice will fill the place,

As rankest weeds the richest soil deface.—*Pope*.

In works of labour or of skill,

Let me be busy too ;

For *Satan* finds some mischief still

For idle hands to do.—*Watts*.

Sloth, like rust, consumes much faster than labour wears ; while the used key is always bright, as poor Richard says.—*Dr. Franklin*.

Iter pigrorum quasi sepes spinarum.

Plurima vitia docet otium.

Otium famis mater est, et frater furti.—*Tobias*.

Corporum habitus quiete ac otio corrumpitur, gymnasiis et motibus magna parte conservatur; Itidem animæ habitus institutione ac meditatione servatur, evaditque melior: Otio autem (quod ab omni disciplina vacatio est), neque discit quicquam, ac si quæ didicerit, obliviscitur.
—*Plato translated by Stobæus.*

Arcum intensio frangit, animum remissio.—*Publ. Mim.*

Homines nihil agendo, discunt male agere.—*Cato.*

Facilis descensus Averni;

Sed revocare gradum, superasque evadere ad auras,
Hic labor, hic opus est.—*Virgil.*

Malo mihi male quam moliter esse.—*Seneca.*

Inertia est mater ejestatis.

Nihil agendo male agere discimus.

CONCLUSION.—Since

THEME V. *The first Stroke is half the Battle.*

INTRODUCTION.—The success of a battle depends in a great measure on the prudence and vigour of the onset; and a judicious beginning of any other enterprise is a fair earnest of ultimate success.

1ST REASON.—At the beginning of an undertaking *theory gives way to practice*: If this test succeed well, the operator may fairly conclude, that every arrangement has been judiciously made.

2ND REASON.—The beginning of every work is the *most difficult part*, because the labour is new, and practice has not yet given experience to the novice: If, therefore, the most difficult part be done well, it is but reasonable to infer that the *less* difficult will be successfully performed also

3RD REASON.—The beginning of every work is not only

more difficult, it is also more laborious than any subsequent part; from the numerous unforeseen obstacles, extraneous impediments, and antagonistic forces to be overcome: If with these accessions to the general work, the business in hand prosper, there is no reason to doubt that it will continue to do so, when freed from these incumbrances.

4TH REASON.—The beginning of every work is attended by *nervous fear*: But, after a time, success changes fear into *good hope*.

5TH REASON.—As a work progresses, a *lively interest* is created; which excites energy, ardour, and resolution to bring to a close what has already so well prospered.

THE CONVERSE.—“Badly begun” is labour bestowed in vain; for, if the first part be done badly, it is worse than useless to spend further time and toil upon it: In such a case, the only wise plan is to lose your first labour and begin afresh.

SIMILES.—To start a coach or wagon is far more difficult than to keep it moving; if, therefore, the motive power be sufficient to give the *start*, it will be amply sufficient for the future draught.

When a physician has discovered the nature of a disease, and has administered the right medicine, the cure is half effected: Whereas, if he has mistaken the symptoms,

When a hound has tracked his game, success is almost certain; but if

When a tree planted in a genial soil and right aspect, has once struck root, its future growth may be anticipated with full assurance of hope; but

After the foundation of a house has been substantially laid, the superstructure is secure; but if the foundation be insecure, no labour bestowed upon the building will save it from destruction.

In kindling a fire, what an amount of time and labour

is often lost by seeking to repair an injudicious disposal of the fuel, or a careless ignition!

A ball requires a blow to give it a start, and if struck in the right direction will continue in the same course.

If wine be badly made, no quantity of sugar or spirit added subsequently will make it palatable or sweet.

HISTORICAL ILLUSTRATIONS.—Hannibal used to say, he attributed all his victories to a bold and vigorous onset.

At Cressy, after the onset, the issue of the battle was certain.

The same may be said of the Danish slaughter, when king Alfred attacked Guthran.

When Julius Cæsar fell upon Pharnaces, the son of Mithridates the Great, near Zela in Pontus, the victory was so easily obtained after the first stroke, that he described it to the senate in three words, "*Veni, vidi, vici.*"

The bold, independent, and manly spirit of the ancient Spartans, may be attributed to the vigour and simplicity of their education from earliest infancy.

The piety and godly wisdom of Samuel was the fruit of his early education to the Lord.

The same may be said of Timothy.—2 *Tim.* iii. 15.

The greatness of ancient Rome was due to the wisdom and judgment of its founders, Romulus and Numa.

The ancient alchemists started in pursuit of a shadow, and the amount of labour lost is beyond all calculation: Whereas, modern chemists, who commence with correct data, are perpetually making the most valuable discoveries.

It has been said that Newton succeeded in his vast researches, because he started with the certain knowledge of revelation before him: Whereas, the folly and error of ancient cosmography are mainly due to their false mythology.

QUOTATIONS.—Well begun is half done.

As the twig is bent, the tree's inclined.

Train up a child in the way he should go, and when he is old he will not depart from it.—*Proverbs*, xxii. 6.

Ce n'est que le premier pas qui coûte.

Quemadmodum domus, et navigii, et aliorum hujusmodi, partes inferiores firmissimas oportet esse: Sic et actionum initia fundamentaque vera et justa convenit esse.—*Demosth. Olynth. 2, translated by Stobbæus.*

De malo principio malus finis exit.—*Euripides translated by Stobbæus.*

Adeo in teneris consuescere multum est.

Dimidium facti qui cœpit, habet.—*Horace.*

Facilius est incitare currentem, quam commovere languentem.—*Cicero.*

Debile fundamentum tollit opus.

CONCLUSION.—Hence

THEME VI. *A goodly Apple is often rotten at the Core.*

INTRODUCTION.—As it would be very unwise to imagine that every ripe and rosy looking apple is sound at the core; so it would be equally unwise to trust implicitly to general appearances.

1ST REASON.—It is very often a man's *interest* to deceive, in order to palm off a worthless article, or conceal an unpopular propensity.

2ND REASON.—Mere *accident* will very often change an outward appearance; as a collier may have a negro's colour from the accident of his trade.

3RD REASON.—The surface is for the most part only a *shell* or *case* to something contained within of an essentially different character and value.

4TH REASON.—The *eye* is sometimes greatly deceived, and mistakes one thing for another; as when a caravan mistakes a mirage in the desert for a pool of water.

5TH REASON.—Sometimes *ignorance* will induce an error of judgment; as persons are deceived in respect to the actual depth of a stream, unless they are well acquainted with the laws of refraction.

6TH REASON.—There is for the most part so great a *mixture* of good and evil, that every one will be liable to error, who imagines there is “no soul of good in things evil,” or no alloy of evil in that which is good.

7TH REASON.—The credulous are extremely *unwary* and exposed to fraud and *misconceptions*, far more than the cautious and prudent.

SIMILES.—A fish trusting to the bait, is caught by the hook.

A mouse deceived by the cheese is caught in the trap.

“The Fox and the Mask.”—*Æsop's fable*.

A tree may be full of leaves, and yet unfruitful.—*Matt. xix. 19.*

Counterfeit money.

All sleight of hand.

The ignis fatuus.

Irish bogs often appear sound; but if a stranger were to venture on them, he would sink and lose his life.

The fruit of the deadly nightshade has been often mistaken for red currants: Whereas, the one is rank poison, and the other an agreeable fruit.

The tiger and cat crouch and seem to be asleep, in order to deceive their prey.

HISTORICAL ILLUSTRATIONS.—The Syrens.—See *Classical Dictionary*.

Circe.—See *Classical Dictionary*.

The Huguenots, trusting to specious promises, were massacred by thousands on St. Bartholomew's eve.

The Pharisees were compared by our Lord to “whited sepulchres;” fair indeed outwardly, but full of all uncleanness in the heart.

Pelopidas trusting to the professions of Alexander, was taken captive and cast into prison.

Jugurtha was deceived by Bocchus, and betrayed to the Romans.

Lysander, trusting to the scroll given to him to read by Pharnabazus, carried the order for his own execution to the Spartan magistrate.—*Nepos*.

The Trojans, trusting to the tale of Sinon, and his story of the wooden horse, were destroyed by the artful Greeks.

Hannibal deceived the Cretans by his jars of lead, sprinkled with gold; while he secured to himself his real property in broken images, to which he apparently paid no regard.—*Nepos*.

Joshua and the Gibeonites.—*Joshua, ix.*

When the inhabitants of Egista were going to make war with those of Selinuta, they craved the assistance of the Athenians. The people of Athens sent to inquire into the state of their affairs; but the men of Egista had borrowed in the mean time a large number of gold and silver vases from neighbouring nations, of which they made an ostentatious display. The Athenians, deceived by the great show of wealth, readily granted the required aid, and never discovered their error till the war was brought to a close.

Apollodorus was a traitor and a tyrant, envied by all men for his enormous wealth and unbounded luxuries: but he “nourished scorpions in his heart, and was perpetually scared with spectres and the fear of death. He not unfrequently imagined that he saw the Scythians slaying him alive, and that he was dancing round a cauldron in which he himself was seething. Thus, the

monarch whose external grandeur made him an object of envy to the world, was, in reality, more wretched than the meanest of his own slaves."

Damocles and Dionysius.—See *Classical Dictionary*, art. "Damocles."

Mucianus pretending reconciliation with Antony, treacherously advanced many of the triumvir's friends to posts of honour; by which device he both threw Antony off his guard, and won the persons thus advanced to his own interest.—*Tacitus, Hist. iv. 39.*

QUOTATIONS.—Trust not to mere appearances.

If you trust before you try,
You shall repent before you die.

Judge not of a ship as she lies in the docks.

All is not gold that glitters.

All are not hunters that blow the horn.

Many a smiling face conceals a broken heart.

John, vii. 24.

Decipimur specie recti.—*Horace.*

Nulla fides fronti.

Cucullus non facit monachum.

Qui facile credit, facile decipitur.

Alba ligustra cadunt, vaccinia nigra leguntur.—*Virgil.*

Fallit enim vitium specie virtutis et umbra.

Securitas blanda specie reipsa repudianda.—*Cicero.*

Nil temere credideris.

Nimum ne crede colori.—*Virgil.*

Natura veritatem in profundo abstrusit.—*Cicero.*

Apparere non facit esse.

Non è oro tutto quel che luce.

Non giudicar la nave, stando in terra.

Tutto ciò che riluce non è oro.

CONCLUSION.—Let us not be hasty in our judgment of men and things.

THEME VII. *Lying is a bad trade.*

INTRODUCTION.—Many persons seek to obtain petty advantages by deceit and falsehood; but such practices are as impolitic as they are sinful.

1ST REASON.—Lying is a bad trade for our *Master*, who is dishonoured by so gross a misappropriation of the talent of speech committed to us.

2ND REASON.—It is bad for our *neighbours*; not only because they are subject to misrepresentations, but also because it breaks up that mutual confidence without which society cannot subsist.

3RD REASON.—It is bad for the *liar himself*:

(1.) Because it is very *hard work*; inasmuch as it requires constant invention, an unfailling memory, and unremitted caution:

(2.) Because it is very *unprofitable*; inasmuch as he is not believed "even when he speaks the truth:"

(3.) Because it has a *bad name*. Almost all other sins are tolerated by the world, and often even admired; but a liar is always contemptible, and always despised:

(4.) Because it *carries its own punishment*, in the dread of detection, the consciousness of sin, and the conviction of universal obloquy:

(5.) Because it will not be better but worse, when he changes his present abode, to dwell in everlasting burnings.—*Rev. xxi. 8.*

SIMILE.—The Shepherd Boy, who used to cry "Wolf." —*Æsop's fable.*

"The Woodman and Mercury." The lying woodman was not only disbelieved, but also lost his axe as well. —*Æsop's fable.*

A tortoise wishing to fly into the air like a bird, had recourse to the following stratagem: He told an eagle that he knew of a mighty treasure which he would discover, if the eagle would carry him on her back. After they had reached a great height, the lie was discovered, and the eagle instantly tossed the tortoise from her back; he fell to the earth, and was killed in the fall.

"The Wolf in Sheep's Clothing."—*Æsop's fable.*

"The Jackdaw and the Doves."—*Æsop's fable.*

A wig is far more troublesome and less becoming than our natural hair.

HISTORICAL ILLUSTRATIONS.—Ananias and Sapphira.—*Acts*, v.

Gehazi, the servant of Elisha.—*2 Kings*, v. 20–27.

The spies, who brought the lying report of the promised land to Joshua and his colleagues.—*Numb.* xiii. 21–33.

One day, as Archbishop Leighton was going from Glasgow to Dunblane, he was descried at a distance by two robbers, who had not courage to attack him. One of them, therefore, pretended to be dead, while the other went to the archbishop, and said that his comrade had been struck by lightning, and he wanted money to bury him. Leighton gave the fellow money; but when the liar returned to the spot where he had left his companion, he found him lying actually lifeless on the ground.

Abraham, when he sojourned in Gerar, gave out that Sarah his wife was only his sister; this misrepresentation brought trouble on himself, his wife, the king Abimelech, and all his court.—*Gen.* xx.

Pharaoh by his falsehoods brought down on the kingdom of Egypt a series of fearful plagues; which ended in the death of every firstborn, and the destruction of himself and army in the Red Sea.—*Ex.* iv.–xiv.

St. Peter in the judgment hall.—*S. Mark*, xiv. 66–72.

QUOTATIONS.—*Æsop* being asked, What benefit a liar received for his pains, replied, "Never to be believed even when he speaks the truth."

A lie has no legs, but scandalous wings.

He who tells a lie needs twenty others to make it good.

Truth is always consistent with itself, and needs nothing to help it out: It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware: Whereas, a lie is troublesome, and sets a man's invention on the rack to fabricate twenty more in order to make it good.—*Euripides, Phœnis.*

The ninth commandment.

Lev. xix. 11.

Proverbs, xii. 9, 19, 22; xx. 17; xxi. 6.

Mentis nullus multum temporis latet.—*Menander.*

Facile capitur improbitas, et undique per se-ipsam implicatur.—*Theognis.*

Principium mendacii exiguum habet gratiæ: circum verò finem lucrum turpe nascitur.—*Theognis.*

Mendaci homini, ne vere quidem dicenti, credere solemus.—*Cicero.*

Fallacia alia aliam trudit.—*Terence.*

Veritati adhæreto.

CONCLUSION.—Hence

THEME VIII. *Make Hay while the Sun shines.*

INTRODUCTION.—Hay is greatly injured by exposure to rain and fog; therefore, a wise husbandman will avail himself of the earliest opportunity to gather in his hay crops, lest the fine weather should not continue. The spirit of this proverb is applicable to all procrastinators,

who are reminded that good opportunities are as uncertain as an English sky, and should be embraced immediately they are offered.

1ST REASON.—*Life* is uncertain, and no man has awarrant that he will survive the morrow.

2ND REASON.—*Health* is uncertain; to-day a man may be in his "full strength," and to-morrow even "the grasshopper may be a burden to him."

3RD REASON.—*Opportunities* are evanescent, from the general mutability of all sublunary things.

4TH REASON.—A thousand *contingencies* may occur when a future opportunity offers to render it unavailable: thus a farmer who deferred his haysel till the autumn, would be overtaken by wheat-harvest.

5TH REASON.—*Competition* is so great, that a procrastinator is outstripped by more vigilant and active rivals.

6TH REASON.—The *market is very variable*; so that a procrastinator may bring his stores into the town after the "fair" has been removed.

SIMILES.—When a fox is chased she never stops, and therefore is caught with difficulty: but a hare, though a much swifter animal, is easily overtaken, because she frequently halts to listen to the hounds.

The hare in *Æsop's* fable of "The Hare and the Tortoise."

If a sick man delays to apply to his physician at the early stage of a disorder, it may become too obstinate to be cured.

The five foolish virgins.—*S. Matt.* xxv. 1-13.

Seed sown out of season never thrives.

A ship must be launched at high water; when the tide is down, the water is too shallow to float it.

Iron must be modelled while it is hot; immediately it becomes cold it is untractable.

A traveller deferred to supply a nail, and lost his horse's shoe; he delayed to supply the shoe, and his horse became lame; he deferred to regard this lameness,—the horse stumbled, and the traveller was killed.

HISTORICAL ILLUSTRATIONS.—When the Athenians made war with the Syracusans, and were reduced to the last extremity, they deferred to embark for nine days on account of an eclipse of the sun: But the delay was fatal; for at the end of the time, Nicias, the Athenian general, was forced to an engagement, lost his fleet, and suffered a most disastrous defeat.

The Roman historians say, if Hannibal had marched to Rome immediately after the battle of Cannæ, he would have been master of the city: But by delaying at Capua, he lost the opportunity; the Romans rallied with renewed energy, and Hannibal's glory hastened to its set.

The Pretender delayed in Scotland to indulge the foolish vanity of being crowned, and

Absalom delayed to follow David, according to the treacherous advice of Ahithophel, and instead of crushing his rival, was himself defeated, and slain by Joab in the wood of Ephraim.—2 *Sam.* xv. xvii. xviii.

When the Scotch had incurred the anger of William III., a proclamation was made requiring all the chieftains to submit to the English government before the 1st of January, 1692. Mac Ian of Glencoe delayed to comply with the demand till the end of December, when the roads were rendered impassable by a storm of snow; so that the unfortunate chief could not by any possibility reach Inverary, where the oath of allegiance was to be tendered, till after the period of indemnity had expired. In consequence of which, Mac Ian, the venerable chieftain, and all his clan, were massacred without mercy.

QUOTATIONS.—

Delay not till to-morrow to be wise,
To-morrow's sun to thee may never rise.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
But once omitted, all the rest of life
Is bound in shallows and in misery.—*Shakspeare.*

Strike while the iron is hot.

Delays are dangerous.

If you will not, when you may,
When you will, you shall have nay.

Boast not thyself of to-morrow . . . —*Prov. xxvii. 1.*

* *Prov. x. 5.*

Many a slip 'twixt the cup and the lip.

Procrastination is the thief of time.—*Dr. Young.*

To-morrow is a period nowhere to be found,
Unless, perchance, in the fool's calendar:
Wisdom disclaims the word, nor holds society
With those who use it.—*Cotton.*

One to-day is worth two to-morrows, as poor Richard
says.—*Dr. Franklin.*

For age and want save while you may,
No morning sun lasts a whole day.

Il faut battre le fer pendant qu'il est chaud.

Sera nimis vita est crastina, vive hodie.—*Marr.*

Ille potens sui

Lætusque deget, cui licet in diem

Dixisse, "VIXI:" cras vel atrâ

Nube polum Pater occupato,

Vel sole puro; non tamen irritum

Quodcunque retro est, efficiet.—*Horace.*

Dum deliberamus quando incipiendum, incipere jam
serum fit.

Carpe diem, quam minime credula postero.—*Horace.*

Deliberat Roma, perit Saguntum.

Multa cadunt inter calicem supremaque labra.

CONCLUSION.—Hence . . .

THEME IX. *Evil Examples are like pestilential Diseases.*

INTRODUCTION.—Those who associate with evil companions are exposed to imminent danger of moral corruption: even as those who mix with the infected are liable to sicken with the same disease.

1ST REASON.—Man is a *creature of imitation*. Language, writing, trade, and almost all practical knowledge, are the result of imitation: if the example be vicious, the copy must be faulty likewise.

2ND REASON.—*Example is stronger than precept*, because example is practical and precept theoretical: Hence, the evil example of wicked companions will soon efface the beneficial influence of the wisest instruction.

3RD REASON.—As companions are objects of choice, admiration, and affection, *the repulsiveness* of vice is lost sight of amidst so much that is attractive. In short, though the vices of a companion be gross and palpable to others, yet (as Shakspeare says), "a friendly eye cannot see such faults."

4TH REASON.—There is a *sympathetic instinct* in man, which acts upon companions by some unknown agency. Thus, if one man weeps, laughs, jeers, or even yawns, all who witness it are impelled instinctively with the same passion or desire.

5TH REASON.—The mind is generally ashamed of singularity in virtue, and imitates wicked examples from "*mauvaise honte*," or the dread of being thought "afraid of sin."

6TH REASON.—There is, in addition to all this, an actual "*virus*" in evil examples. Many a wanton and vicious thought, many a foul and sinful word, many a base action and depraved desire, being suggested to the mind by wicked companions, which would never otherwise have occurred to it.

7TH REASON.—*Company in sin* is a great inducement to evil; as soldiers are braver in battalions, and thieves more daring in gangs.

SIMILES.—As a drop of ink will infuse itself over a glass of clear water, and discolour it; so

As the smallest portion of asafœtida will taint the air of the largest room; so

As leaven spreads through a measure of meal and assimilates the whole to itself; so

As the shades of night involve in their own darkness the most beautiful objects in creation; so the evil example of wicked companions

As the cities of Herculaneum and Pompeii from their proximity to Mount Vesuvius were exposed to the fury of the volcano, and buried in its lava; so

If two streams meet together, one pure and the other brackish, the pure water will always be corrupted at the confluence.

The conflagration of a neighbour's house endangers our own dwelling.

HISTORICAL ILLUSTRATIONS.—Solomon was corrupted by his intercourse with idolatrous nations and wives.

Israel was corrupted by Moabitish women, introduced into the camp by the infamous advice of the prophet Balaam.—*Numb.* xxv.; xxxi. 16.

The Israelites in Egypt fell into the idolatry of the inhabitants among whom they sojourned.

The hardy troops of Hannibal were corrupted by the luxurious townsmen of Capua.

Dion's son.—*Nepos*, art. "Dion," chap. iv.

Henry V. acknowledged the force of evil example, by calling together the boon companions of his wildness, when he succeeded to the throne, and saying,

"Presume not that I am the thing I was,
For I have turned away my former self,
So will I those that kept me company;
When thou dost hear I am as I have been
(turning to Falstaff)

Approach me, and thou shalt be as thou wast,
The tutor and the feeder of my riots;
Till then I banish thee, on pain of death,
(As I have done the rest of my misleaders)
Not to come near our person by ten miles.
But, as we hear you do reform yourselves,
We will, according to your strength and qualities,
Give you advancement."—*King Henry IV.* part ii.

QUOTATIONS.—Keep bad men company, and you will be of the number.

No one can touch rouge without staining his fingers.

He who touches pitch must expect to be defiled.

Evil communications corrupt good manners.—1 *Cor.* xv. 33.

An evil lesson is easily learned.

A rotten apple injures its companions.

Vice is a creature of such hideous mien

That, to be hated, needs but to be seen:

Yet once beheld, familiar with her face,

We first endure, then pity, then embrace.—*Pope.*

Mala vicina pecoris contagia lædent.—*Virgil.*

Grave virus munditias pepulit.

Tunc tua res agitur, paries cum proximus ardet.

Mala consortio bonos mores inquinat.

Corrumpunt bonos mores colloquia prava.

Dociles imitandis turpibus et pravis omnes sumus.

Malorum commercio reddimur deteriores.

Exemplo plus quam ratione vivimus.—*Seneca.*

Homines amplius oculis quam auribus credunt.—*Seneca.*

Longum iter est per præcepta, breve et efficax per exempla.—*Seneca.*

Hic niger est, Romane, caveto.

Ut te omnes dii malis exemplis perdans.—*Terence.*

Non is clusar coll' orso.

CONCLUSION.—Since

THEME X. — *Employment is the Salt of Life.*

INTRODUCTION.—A constant and virtuous occupation produces on the mind and body similar effects to salt on the general food.

1ST REASON.—Salt *purifies*; hence its emblematic use in ancient sacrifices, and the command of the Lord to the ancient Jews, "in all thine offerings thou shalt offer salt." — *Lev. ii. 13.* Employment, without doubt, serves to keep the mind pure also, for an idle brain is "Satan's workshop."

2ND REASON.—Salt is a great *preservative* or antiseptic, hence its use in curing meat: And a virtuous employment is no less essential to keep the temper, heart, mind, and body from corruption.

3RD REASON.—Salt is needful to give *relish* to food; indeed, without salt, food would be insipid and unwholesome. So employment is needful to give a relish to life, and prevent time from "hanging heavy on our hands."

4TH REASON.—Salt is essential for *digestion*, not only because it acts as a stimulant, but because it furnishes the material whence the muriatic acid of the gastric juice is derived. So employment serves to digest our food by its wholesome action on the mind and body.*

5TH REASON.—Salt is requisite for *health*, and the absence of it in food soon leads to a morbid state of the body; hence the ancient Dutch custom of killing prisoners, guilty of capital offences, by feeding them on food which contained no salt. Employment is no less requisite for health; for, without it, the spirits flag, the nervous system becomes irritable, and all the functions of the body are disordered.

6TH REASON.—Salt is absolutely essential for *life*, for, without it, *blood* cannot be formed;† and, without labour

* This subject is treated at length in my "Guide to Science," p. 85—98.
† Only the acid *phosphate of potash* can be formed from food without salt; and the *phosphate of soda* (which is absolutely indispensable to the formation of blood) can never be replaced in the blood by the *phosphate of potash*.

or employment, a man may be called "dead even while he liveth."

7TH REASON.—Salt is a wholesome *medicine*; for many diseases of a malignant character arise from a deficiency of salt in the blood. So employment acts like a medicine in restoring health and cheerfulness to the system.

8TH REASON.—Salt given in *excess* produces scurvy, hæmorrhage, and many other disorders. So labour carried to excess produces derangement both of body and mind.

9TH REASON.—Salt *keeps off the flies* from meat, which would light upon it otherwise and corrupt it. So a constant and virtuous occupation keeps away idle companions, who would allure to temptation and sin.

SIMILES.—Running water is clear, sweet, and fresh; but stagnant water is noisome and deleterious.

If the air be fanned by winds it remains exhilarating and wholesome; but, by being confined in a close room, it becomes oppressive and unhealthy.

The sea in a calm is often covered with a thick scum of animal putrescence most noxious to life and health.

The earth by cultivation yields good fruits; but is soon covered with weeds and poisonous herbs, if suffered to remain fallow.

While iron and steel are employed they continue bright; but rust corrodes them when they are unused.

The hands are fashioned for work, the feet for walking, our senses for vigilance, reason to contrive, and every function of the body for active life: If they are unemployed they suffer a kind of death; as manure unspread is useless and even pernicious.

Money, unemployed, "eats itself up;" but, in circulation, it is the great lever of the world.

HISTORICAL ILLUSTRATIONS.—Sir Richard Whittington rose by industry from the lowest state to be lord

mayor of London, &c. Perie was a common ditcher, and rose by diligence to the highest civic honour.

Arkwright rose by industry to the highest distinction, and was knighted by George III.

Canning used to say, "I would not change, if I could, my subjection to physical laws, and my exposure to hunger and cold, or the necessity of constant conflict with the material world; for, without these, man would become a contemptible race."

Alfred the Great was remarkable for his great diligence. He divided the day into three portions; one of which he employed in study, another in business, and the third in sleep and recreation.

Peter the Great, when he succeeded to the throne of Russia, found his subjects ignorant, lazy, and brutish. He, therefore, laid aside his diadem in order to learn those useful arts which would employ them. With this view he travelled into foreign countries, made himself familiar with various mechanical employments; and by personal labour and judicious instruction so ameliorated the condition of his people, that his name is still held in the highest veneration.

When God made Adam and placed him in Eden, he employed him "to water the garden and to till it."

The angels of heaven are always represented in the Bible as active in some employment; either ministering to those on earth, or worshipping before the throne, or singing prayers, or flying on the errands of Jehovah; they are never represented indolent and idle.

QUOTATIONS.—The reason why the rich and great are more subject to disease than the working classes is, because they have not sufficient employment to rouse their mind and exercise their bodies.—*Ganganelli*.

Idle persons (says Burton) can never be well either in body or in mind: wearied, vexed, loathing, weeping, sighing, grieving, and suspecting, they are continually offended

with the world, and disgusted with every object. Their lives are painful to themselves, and burthens to others. Their bodies are doomed to endure the miseries of ill-health, and their minds to be tortured by every foolish fancy.—*Anatomy of Melancholy*.

Prov. vi. 6. Ecc. v. 12.

Idleness is the rust of the mind, the bane of the body, the nurse of haughtiness, the chief author of mischief, one of the seven deadly sins, and the cause of numerous diseases; for, if the mind be not employed, it rushes into mischief, or sinks into melancholy.

Canning says, "Man owes his growth and energy of character chiefly to that striving of the will, and that conflict with difficulty, which we call 'effort.'"

Any employment which is innocent (says Paley) is better than none: as the writing of a book, the building of a house, the laying out of a garden, the digging of a fishpond, even the raising of a cucumber or a tulip.

Why sits Content upon a cottage sill
At eventide, and blesses the coarse meal
In sooty corner? Why, sweet Slumber wait
The hard pallet?

'Tis labour savoury makes the peasant's fare,
And works out his repose: for Ease must ask
The leave of Diligence to be enjoyed.—*S. Davies*.

Oh listen not to that enchantress Sloth
With seeming smile; her palatable cup
By standing grows insipid: and beware
The bottom, for there's poison in the lees!—*S. Davies*.

See also *Shakspeare*, *Henry IV.* on "Sleep" (Act III.); *Henry V.* "the Miseries of Royalty" (Act IV.); *Henry VI.* "Blessings of a Shepherd's life" (Act II.).

Life without employment is a vague and languid thing.
—*Bacon*.

Ignavia corpus hebetat, labor firmat.—*Celsus*.

CONCLUSION.—Hence . . .

THEME XI. *The greatest Events are often drawn by Hairs.*

INTRODUCTION.—Events of the greatest moment are very often brought about by causes apparently the most trivial.

1ST REASON.—A very small event may *give value* to what was previously *worthless*: as a unit to a number of ciphers.

2ND REASON.—A very feeble agency may so *transpose* an arrangement, as greatly to augment its value: thus any transposition would increase the collective value of the nine digits.

3RD REASON.—A very insignificant addition to a series may so multiply its previous powers of *combination and permutation*, as most materially to affect the general result. Thus the permutation of six units would be 720, but, if only one more be added, the number of permutations would be increased to 5040.*

4TH REASON.—The most minute event may produce a *concurrence* of circumstances which may generate most mighty effects: as if a small spark of fire were to fall by accident on a ship's powder-room.

5TH REASON.—A mere trifle may sometimes *suggest or supply* what has long been *desired and even sought for*. As when Archimedes entered the bath, the overflow of water suggested to him the valuable discovery of "specific gravity."

6TH REASON.—A mere accident may be the cause of an *extraordinary* arrangement, from which new and important effects may result. As when the country girl put some scarlet dye into a pewter pot, it gave such brilliancy to her ribbons as to excite the attention of the donor, and led to one of the most valuable discoveries in the art of dyeing.

* Thus $1 \times 2 \times 3 \times 4 \times 5 \times 6 = 720$.
But $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5040$.

7TH REASON.—Great and small, trivial and important, are terms which depend for their meaning, in a great measure, on the *prescience of the person who uses them*. Thus to lay a log across a rail might seem a very slight matter to a person who knew nothing of locomotives; but to another better acquainted with steam-trains, would be regarded as "full of most dangerous hazard."

8TH REASON.—The real *germ of life* is always very minute, and, to those who measure value by size, exceedingly insignificant; but the worthless acorn cast into a field by a wandering boy, or trodden in the earth by an errant ox, may contain the germ of a future forest.

9TH REASON.—A very trivial circumstance may strike upon the *hopes or fears* of a man, and turn the whole current of his thoughts and feelings; as a stone falling into a stream may divert the water into a new channel.

10TH REASON.—As the *providence of God* superintends and directs all things, the most important events are often brought about by the most inadequate means, in order to teach the world, that "it is not by might nor by power," but by the sovereign will of the Lord of Hosts. Thus the walls of the strong city of Jericho fell down merely at the blast of Joshua's trumpets.

SIMILES.—A splinter in the finger may cost a man much pain, and even his life.

The mustard seed (says our Lord) is the smallest of all grain, but produces the largest of all trees.

A spark of fire falling from the pipe of a rustic on dry leaves, has been known to destroy huge forests.

A worm in a "stick of timber" may cause the wreck of a giant ship; bring death to hundreds, and sorrow to thousands.

If the elements of the air were *combined* together, instead of being mixed mechanically, they would generate most deadly poisons.

Vessels have been lost at sea by mistaking a word for one of similar sound, as when "larboard" and "star-

board" are mistaken for each other amidst the roar of a tempest.

HISTORICAL ILLUSTRATIONS.—Benson says, Napoleon's love for war was planted in his boyhood by the present of a small brass cannon from one of his juvenile friends.—*Sketches of Corsica.*

As Josephine was going to the opera one day, General Rapp detained her a minute to arrange her shawl after the manner of the Egyptian women. By this trifle the life of Napoleon Buonaparte was saved, for the "infernal machine" exploded one minute too soon. Thus the fate of Europe depended on the fanciful adjustment of a shawl.

The famous Rye-house plot in the reign of Charles II. was thwarted by a mere accident; for the house in which the king lodged happening to catch fire, he was obliged to leave Newmarket a few hours sooner than he intended; and the whole scheme of the conspirators was thwarted.

The great London fire in 1799 was occasioned by a servant, who inadvertently dropped a spark from a candle on a cottage floor. And the fearful conflagration of the city in the reign of Charles II. is ascribed to a similar accident in a bake-office near London Bridge.

The ambition of Marius and all its concomitant evils originated in a foolish prophecy, that "he should be seven times consul."

The destruction of Athens was brought about by a jest: For some witty Athenian, struck with the pimply face of Sulla, called him "A mulberry pudding." The indignant Roman satisfied his vengeance by destroying the ancient and beautiful city.

Brennus was prevented from storming the Roman citadel by the cackling of some sacred geese, who were disturbed by the tramp of the Gaulish besiegers.

The invention of glass is generally ascribed to some Phœnician merchants, who lighted a fire on the sea-shore, and observed the vitrification of the sand after the fire had burnt out.

The valuable invention of printing was discovered by a frolic humour of John Geinsfleisch of Haerlem, who had cut his initials on a tree, and in an idle whim took an impression on paper.

The siege of Troy commenced from a visit of Paris at the house of Menelaus, where he fell in love with Helen; eloped to Troy; was followed by the Græcian armament; and, after a siege of ten years, the city of Priam was burnt to the ground.

The history of Joseph.

Guy Fawkes and Lord Monteagle.

Mons. Lafitte, the eminent banker of Paris, and one of the most conspicuous public men of the age, was originally a pauper; and ascribes the employment, which opened up to him his path of fortune and glory, to his picking up a stray pin in the streets of Paris.

The theory of gravitation was suggested to Sir Isaac Newton by the accidental fall of an apple from a tree under which he was reclining in a fit of musing.

QUOTATIONS.—Life is a bundle of accidents.

A little spark kindles a mighty fire.

Little neglect breeds great mischief.

Those that with haste would make a mighty fire,
Begin it with weak straws.—*Julius Cæsar.*

A wee thing puts your beard in a bleeze.

Cæsar says, "Accident has much to do with war;" but it has still more to do with scientific and political discoveries.—*The Times.*

A very small incident will occasionally lead to the most brilliant results, and sometimes produce the most dismal misfortunes.—*R. Chambers.*

What are usually termed trifles are no longer so, when there is a possibility of their taking a serious turn.—*R. Chambers.*

Michael Angelo used to say, "Trifles make perfection and perfection is no trifle."

Trifles make the sum of human happiness.

Nugæ seria ducunt.

Parva scintilla excitavit magnum incendium.

Eheu! quam brevibus pereunt ingentia causis.—*Clau- dian.*

CONCLUSION.—Let us be careful in all our thoughts, and circumspect in all our ways.



THEME XII. *Mental stimulus is necessary for bodily exercise.*

INTRODUCTION.—Bodily exercise, taken for purposes of health, should be under the influence of an harmonious nervous excitement.

1ST REASON.—Exercise for health should be *pleasant and agreeable*: But all exertion in opposition to the will is painful and offensive.

2ND REASON.—Healthy exercise must be *vital and energetic*: But all action in opposition to the will is only *mechanical*, and *lethargic*.

3RD REASON.—Exercise to be healthy should be *without fatigue of body or distress of mind*: But all involuntary labour is wearisome and tedious.

4TH REASON.—Exercise for health should be *easily performed*: But constrained action must of necessity be difficult and distressful.

5TH REASON.—*Good temper* is essential to healthy exercise: But whenever the will is violated, the temper is ruffled, and many evil passions are excited.

6TH REASON.—Exercise taken for health should be *voluntary*; for the muscles are made by nature to obey

the dictates of the will, and whenever the will is violated the health suffers.

7TH REASON.—As no man can *serve two masters* without injury to both, so no person can wish one thing and do another without injury to the mind and body.

8TH REASON.—Healthy muscular action must be *natural and not distorted*: But so long as the will inclines the muscles one way, and some physical force constrains them another, their motions must be tortured and unnatural.

SIMILES.—Exercise in violation to the will is like a wheel with a drag on.

When a stick is bent by main force it will crack and break.

A merry laugh is a real feast, but hysterical laughter is most distressing.

No workman can plane his wood against the grain.

A wheel well greased moves easily; so voluntary exercise is easily performed: But a stubborn wheel that needs greasing causes much mischief from friction; so bodily exercise, in violation to the will, produces injurious friction on the mind and body.

Bodily exercise directed by mental stimulus may be compared to lightning running along a conductor: Whereas bodily exercise that is antagonistic to the will, is as injurious to the body as lightning to a house unprovided with a conducting rod.

He who hunts two hares leaves one and loses the other: So he who takes exercise for health while his mind is otherwise occupied, must not expect to obtain his object.

It is hard to swim against the stream.

HISTORICAL ILLUSTRATIONS.—Addison, in the *Spectator*, tells us of a physician who brought a racket to an eastern despot suffering severely from constipation, and told him the remedy was concealed in the handle, and

must be made to pass into the body through the palms of the hands. The king was to play with the racket till perspiration was induced, which would be the proof that the secret medicine had been received into the system. It needs scarcely be added, that the sole object of the racket was to stimulate the king to bodily exercise; and the remedy was effectual so long as the prescription was followed.

In the retreat of the French army from Moscow, when no enemy was near, the soldiers became depressed in courage and enfeebled in body, so that they nearly sank to the earth from exhaustion and intense cold: But no sooner did the report of the Russian guns sound in their ears, than new life seemed to pervade them; and they wielded powerfully the arms which, a few minutes before, they could scarcely drag along the ground.

I was told the following fact by a Christian minister. A traveller crossing over the Alps in 1849, was so overcome by fatigue and cold, as to be no longer able to resist the powerful impulse of lying down, although he was fully conscious it would be fatal to go to sleep. Just at this moment he heard a groan, and rose to see whence it proceeded; when he found a fellow-traveller lying on the snow, overcome like himself by the cold. He was instantly stimulated with a desire to save the dying man, and began to rub his limbs with the snow, till he himself glowed with his own exertions. After a time he saw the eyes of the dying man open, he heard the sigh of returning animation, he renewed his labour with greater vigour, felt excited and strong; and had ultimately the unspeakable pleasure of accompanying his fellow-traveller to his journey's end. The Scripture says, "he that watereth shall be watered also himself;" so was it in this case; the "labour of love" that saved the dying man, supplied the glow which restored him also who administered it.

So influential is nervous stimulus, that it has sometimes given life and vigour to paralytic limbs: this has happened in cases of shipwrecks, fires, sea-fights, assaults, &c.

Dr. Sparrman (after describing the fatigue and exhaus-

tion which he and his party endured in their travels at the Cape) adds, "yet what even now appears to me a matter of wonder is, that as soon as we got a glimpse of the game, all languor left us in an instant."

I was told the following little incident while writing the present theme. Mr. Farley of Exeter, taking a walk with his three young children, had so tired them that they began to cry with fatigue, and could not proceed further: as they were still some way from home, and it was impossible to carry all three, he hit upon the following device. He cut four sticks off the hedge, and striding one himself, began to canter and caper about; the children soon followed the same example, and ran home astride their sticks, laughing and shouting for joy, now trying to catch their papa, and now calacoling as they saw him do.

Dr. Andrew Combe relates the following anecdote. An Englishman who suffered from a nervous depression, and fancied himself too ill to stir, was persuaded to go from London to the north of Inverness to consult an eminent physician: the stimulus of expecting the means of cure enabled the invalid to bear the journey down. When he reached Inverness he found that no such person existed, as he had come to consult, and his rage at finding himself hoaxed sustained him in returning; but on his arrival at home, his disease had left him. Mental stimulus was the eminent physician that effected the cure.

Sportsmen, cricketers, golfers, skaters, the rowers in a boat race, and others who are moved by any strong mental impulse, will undergo without fatigue such an amount of bodily labour, as the strongest frame without some incentive to action would sink under.

Every body knows how wearisome it is to saunter and loiter about without any definite object to attain; and how unprofitable a walk taken against the inclination, merely for the sake of exercise, always is, compared to the same amount of exertion made in pursuit of an object in which the mind feels an interest; as, for example, in a dance, a game, a romp, an ascent of a mountain, and so on.

QUOTATIONS. — The conversation of a friend is a powerful alleviation of the fatigue of walking.—*Dr. A. Combe.*

Comes jucundus in via pro vehiculo est.

Faith in a cure abets the physician, by giving a cheerful nervous stimulus to the muscles of the body.—*Dr. A. Combe.*

The nerves serve for the conveyance of the motive faculty from the brain.—*Wilkins.*

The healthful results of cheerful exertion will never be obtained, where the nervous impulse which animates the muscles is denied.—*Dr. A. Combe.*

The labour we delight in physics pain.

A willing heart makes nimble fingers.

A willing horse needs no spur.

CONCLUSION.—Hence

THEME XIII. *Knowledge is power.*

INTRODUCTION.—A mind well informed is possessed of great influence.

1ST REASON.—Because it has command over the reason, belief, and understanding of men: by which means it leads captive their will; and the will directs the actions of the human machine.

2ND REASON.—It inspires confidence in those whose co-operation is required, without which the wisest schemes are often frustrated.

3RD REASON.—It disarms opposition, and prevents obstacles being thrown in the way to impede or thwart the plan suggested.

4TH REASON.—It gives the mind mastery over its own devices, so that it can comprehend and handle them with the familiarity and skill of a master-workman.

5TH REASON.—It inspires that full assurance of success, which arms the mind with energy and indomitable courage to persevere to the end.

6TH REASON.—It conceives the means of accomplishing the object in hand, and is able to suggest devices in cases of unexpected difficulty.

7TH REASON.—It lays all science, art, and nature under tribute; and makes them fellow-workers and obedient servants.

SIMILES.—A rudder guides a ship whithersoever it wills.

Edge on a scythe is better than strength in the mower.

The power of knowledge may be likened to the regulator of a watch.

It may also be compared to a lever, which is the simplest of all mechanical contrivances, but will lift enormous weights by a wise arrangement of the fulcrum.

A mass of men without knowledge may be compared to a train of locomotives without a steam engine. There is every means of transit complete, except the motive power.

The power of gunpowder in blasting rocks is infinitely more efficacious than all the brute force that can be applied.

Knowledge is like the key of a complex lock; its appliance to the wards would be more efficacious in shooting the bolts than the strength of a giant.

An automaton cannot be made to imitate the motions of living beings, or perform the functions designed by the artist, by the application of extraneous force or any amount of physical violence; but when the secret springs are set in motion, it is instantly obedient.

HISTORICAL ILLUSTRATIONS.—Demosthenes, by his orations, swayed the whole Athenian people according to his will.

Cicero, by his wisdom and oratory, put Catiline to flight, and carried with him the co-operation of all the senate and people of Rome, although many were the secret favourers of the conspiracy.

Antony, by his oratory, turned the admiration of the Roman people for Brutus and his conspirators to open hostility and rancorous vengeance.

Sheridan, by his eloquence in the House of Commons on the celebrated trial against Warren Hastings, so carried away the minds of all present, that they were obliged to adjourn in order to recover from the effect before they pronounced judgment.

When Carneades the philosopher went to Rome, Cato the Censor gave counsel in the open senate, that he should be sent back to Greece with all despatch, or he would enchant the minds of the Romans, and sway them at his will.

Amphion and Orpheus owe to the power of their wisdom, what the poets ascribe to the magic of their music.

Menenius Agrippa, by his wise fable of the "Belly and its Members," quelled the dangerous insurrection which threatened destruction to the infant republic of Rome; and brought back the seceders to the city to protect the very people they had designed to destroy.

Cecrops by the power of wisdom raised the Athenians from rude barbarity to civilised life.

Cæsar, by his address and knowledge of the human mind, more than once restored his rebellious soldiers to obedience, and made them ardently attached to his person, and devoted to his cause.

Ulysses by his wisdom contributed more to the capture of Troy, than Ajax by his strength, Agamemnon by his sovereignty, or Achilles by his courage.

Archimedes, by his wisdom, did more to stave off Mar-

cellus and his soldiers from Syracuse, than all the combined efforts of the army and fleet of King Hiero.

St. Dunstan (the most learned man of the 10th century) was so potential over both kings and subjects, that the common belief imputed his influence to magic and demoniacal agency.

Roger Bacon, the learned friar, was accused of necromancy, merely because his immense knowledge gave him apparently superhuman power.

Solomon. See *1 Kings*, iii. 5-13, and *1 Chron.* xxix. 25.

QUOTATIONS.—A little wit is worth a deal of strength.

Lord Bacon says, "If arms and descent have carried away kingdoms, learning hath carried away councils which have competed with empire."

"If iron be blunt, and the mower do not wet the edge, then must he put to more strength; but wisdom is profitable to direct."—*Bacon*.

Wisdom and fortune combating together,
If that the former dare but what it can,
No chance may shake it.—*Shakspeare*.

It is the business of the mind to command, and of the body to obey.

Wisdom strengtheneth the wise more than ten mighty men which are in the city.—*Ecccl.* vii. 19.

Learning is like mercury, one of the most powerful and excellent things in the world in skilful hands; but, in unskilful, the most mischievous.

The wise man reigns in the souls and hearts of men.—*Bacon*.

Magna quidem, sacris quæ dat præcepta libellis,
Victrix fortunæ Sapientia.—*Juvenal*.

Cognitione naturæ, et scientia, beati sumus.—*Cicero*.

Doctrina vim promovet insitam.—*Horace*.
Mens agitat molem.

CONCLUSION.

THEME XIV. *If you wish to give your talents fair play, dress well.*

INTRODUCTION.—If you wish to rise in the opinion of others, and to obtain their sanction and support, be careful that your dress and outward appearance be in accordance with your age and rank in society.

1ST REASON.—A man unsuitably drest is *ridiculous*; and whatever excites ridicule excites contempt also.

2ND REASON.—A man unsuitably drest *subjects to ridicule those who befriend him*; and no man likes to be derided, even for his choice of a client or companion.

3RD REASON.—A suitable dress is a *letter of recommendation*; for all persons are in some measure influenced by appearances, and many are altogether led away thereby.

4TH REASON.—The *senses* are the *jury of the judgment*; and if the verdict of the jury be unfavourable, the judge rarely reverses it.

5TH REASON.—The *association of ideas* is a natural instinct, or so habitual, that it is no less potential. From this habit or instinct of the mind, we associate the craft of an operative with one kind of dress, the rank of a gentleman with another, and the sobriety of a student with a third. Thus the dress becomes associated in the mind with feelings of respect, pity, veneration, contempt, and so on.

6TH REASON.—The *conventions of society* can never be outraged without provoking the *prejudices* of the community; and, as certain styles of dress by the conventions of society are appropriated to certain trades, professions, ranks, and ages, those who violate these rules, provoke the prejudices of society against themselves, and cannot expect its aid and approval.

7TH REASON.—*Congruity* is always *pleasing*, and incongruity offensive.

8TH REASON.—The dress is often an *index of the mind and character*. Thus the sloven and the careless, the coxcomb and the proud, the miser and the pedant, the tidy and the tasteful, may be discerned in a moment by their dress. It is desirable, therefore, for those who wish to rise, not to produce a wrong impression on the mind of others, by negligence or affectation in dress.

9TH REASON.—A person's dress has a direct *influence on his mind and morals*. Thus certain ideas and feelings are excited by certain fashions of dress; and it would be as difficult to banish slang manners from a slang dress, as ball-room manners from a ball-room dress.

SIMILES.—Precious stones never show to advantage, unless they are well set. The most inestimable jewel would be lightly esteemed by the general observer, if set in pewter or copper like a child's toy.

A picture never does justice to the artist, till suitably framed, and properly varnished.

A well printed book is not only more pleasing, but more impressive, than one on bad paper and in bad type.

Why are mahogany and rose-wood used for furniture instead of ordinary woods, but because the eye is better pleased, and the judgment associates respectability with these externals.

In all the works of nature we perceive a great regard to appearances. Thus the flowers are clad in every variety of hue, although they would smell as sweetly without such beauty; the birds are feathered with exquisite plumage, although their woodnotes would be equally melodious, without this lavish variety of tints. This idea may be easily developed and applied.

A candle enveloped with horn burns as clearly as in a glass lantern; but the spectator judges very differently of the two lights.

HISTORICAL ILLUSTRATIONS.—Our forefathers were so well aware of the importance of dress, that they prescribed

by law a certain costume for every public functionary, in order to command respect. Thus judges, barristers, clergymen, princes, officers, &c. are all arrayed in a handsome and imposing costume.

The high priest among the Jews was dressed, by the command of God, in the most costly and imposing apparel.

The Egyptians, Persians, Greeks, Romans, and, indeed, almost all the great nations of antiquity, were very scrupulous in their costume; and would not allow their slaves to dress like free citizens, lest the distinction of rank should be forgotten.

Alcibiades owed his power and promotion, in a great measure, to his splendid style of living and dress. Nepos says, "Omnes Athenienses splendore (non minus in vita quam victu) superavit."

Lysander, the Spartan, lost the respect of his citizens, and incurred their ridicule and disgust by his absurd affectation in dress.—*Nepos*.

When Agesilaus went to Egypt, the king Tachos was so offended at his slovenly and unsuitable costume, that he would not entrust him with the command of the Egyptian army; for he could not believe so shabby a dress could be adopted by a really great mind.—*Nepos*.

Napoleon was very particular about his own dress, and that of all his officers.

Nelson would not appear on deck as the commander of the British squadron, till he had put on his full costume.

Atticus splendidus, non sumptuosus, omni diligentia munditiem affectabat.—*Nepos*.

* QUOTATIONS.—Fine feathers make fine birds.

Costly thy habit as thy purse can buy,
But not expressed in fancy; rich but not gaudy:
For the apparel oft proclaims the man.—*Shakspeare*.

Men judge of the nature and qualities of things by their outward appearance; because it demands no painful exertion of the understanding, or slow process of investigation.—*Cogan*.

Even virtue in a graceful person shows to better advantage.—*Bacon*.

Beauty is external virtue.—*Bacon*.

He who observes not decorum in small matters may be a great man, but certainly is not a wise one.

Virtue and wisdom, without address, are like foreign languages without an interpreter.

Personal decorum, though not necessary for existence, is eminently so for subsistence.

Chose qui plait est à demi vendue.

Nitidæ vestes pulchriorem reddunt.

Formosa facies muta commendatio est.

Fronte et oratione, magisquam ipso beneficio reque capiuntur homines.—*Cicero*.

Teipsum ne negligas.

Deos novimus ornatu et vestitu.—*Cicero*.

Quin tu te colis antequam ex eas domum.—*Curtius*.

CONCLUSION.—Hence

THEME XV. *Honesty is the best policy.*

PART I.

INTRODUCTION.—A man who is just and honest in every transaction of life will be more likely to succeed, than the most artful knave, even although his deep-laid schemes escape exposure.

1ST REASON.—An honest man gains confidence, trust,

and credit, from those with whom *he deals*, in consequence of which he is enabled to buy to great advantage: But a fraudulent creditor receives no favour.

2ND REASON.—An honest man wins the respect and confidence of those who *deal with him*; respect and confidence produce good offices; and success is the handmaid of public favour: But he who has the character of a dishonest trickster is watched with suspicion, and always distrusted.

3RD REASON.—An honest man procures the *good word and recommendation* of those who know him; and nothing promotes success so much as the voluntary praise of the disinterested: But he who makes others the dupes of his underhand dealings is always abused and exposed.

4TH REASON.—The honest dealer *retains* the good offices of those who once confide in him; and a constant client, patient, or customer, is far better than many casual ones: On the other hand, a dishonest knave may deceive the unwary once, but cannot expect to palm his tricks a second time on the same person.

5TH REASON.—Honest dealing *never over-reaches itself*; and, therefore, is never subjected to pains and penalties: But the fraudulent are constantly incurring heavy expenses from fines, lawsuits, hush-money, and the thousand annoyances which follow in the wake of dishonest practices.

6TH REASON.—Honesty produces *no enemies*, for all admire integrity of conduct, and make allowances in times of need: But artifice is sure to create opposition, and every misadventure is attributed to knavery prepense.

7TH REASON.—Honesty is a *plain and easy way* with no turnings, as well as a sure and safe one: Whereas, dishonesty turns to crooked paths and bye-ways which are full of danger, trouble, difficulty, and doubt.

SIMILES.—It is better to travel by the high road, than to venture through by-paths, with the hope of finding out "a short cut."

The rook (in the fable) built her nest of sticks filched from other birds; but no sooner was the theft discovered, than the nest was pulled down, and the dishonest rook had to make *two* instead of one.

Ill gains bring a curse, like the gold of Tolosa.—See *Class. Dict.* art. "Tolosa."

Honesty is a pearl of the first water; fraud is a base imitation, like French paste, always tawdry and worthless.

A straight onward walk is more conducive to health than one with frequent turnings.

The Woodman, who threw his axe into the river, and Mercury.—*Æsop's fable.*

There is something unnatural in painting, which a skilful eye may easily discern from native beauty and complexion.

The Jackdaw in borrowed plumes.—*Æsop's fable.*

The attempts of the dishonest to find a short road to wealth, may be likened to the foolish attempt of British adventurers to find a north-west passage to India.

HISTORICAL ILLUSTRATIONS.—The South Sea scheme. A. D. 1720.

Some time ago there resided in a retired country village a poor but worthy curate, who, with the small stipend of 40*l.* per annum, supported himself, a wife, and seven children: walking in the fields one day he stumbled on a purse of gold, which his wife advised him to employ, as he could find no owner; but he positively refused, assuring his wife that "honesty is always the best policy." After a time, the purse was owned by a gentleman at a distance, to whom the clergyman returned it, with no other reward than thanks. On his return home, his wife began to reproach the gentleman with ingratitude, and to censure the over-scrupulous honesty of her husband; but the good man still replied as before, "honesty is always the best policy." A few months after this, the

poor curate received an invitation to dine with the same gentleman, who presented him to a living worth 300*l.* a year, and added a *douceur* of 50*l.* for present exigencies.

When Oliver Goldsmith published his *Deserted Village*, the bookseller gave him 100 guineas for the copyright. A friend having observed, it was a very great sum to give for so short a performance: "In truth," said Goldsmith, "I think so too," and instantly returned the note, begging the publisher "to pay him out of the profits of the sale." The publisher complied with the request, and soon handed him a cheque for 450*l.*

Sir Theodore Jansen, a merchant, by unavoidable losses became a bankrupt. Several years afterwards, his creditors being invited to a splendid banquet, were surprised to find the money due, with the full legal interest thereon, placed under the cover of each respective plate. This instance of honesty so endeared Jansen to the citizens, that they elected him unanimously to the lucrative office of chamberlain; a post of honour and profit which he retained to the end of his life.

Fabricius and Pyrrhus. The integrity of the sturdy Roman who sent back to Pyrrhus the traitorous physician, saved Rome from a long and destructive invasion.

Camillus and the Faliscans. When a schoolmaster in Falerium offered to betray his pupils into the hands of the Roman general—for reward, Camillus ordered the traitor to be stripped and beaten back into the city: this noble integrity induced the Faliscans to surrender at discretion, "not that they yielded to arms, but were won by honesty."

Tarpeia agreed to betray Rome to the Sabines, on condition that they gave her "the ornaments worn on their arms:" when she opened the city gates, the invading soldiers threw upon her their bucklers, instead of their bracelets, and the traitoress was crushed to death.

Joseph in Potiphar's house, and after he was made governor of Egypt.

QUOTATIONS.—Of all crafts, to be an honest man is the best craft.

Knavery may serve a turn, but honesty is best in the end.

Treasures of wickedness profit nothing.—*Prov.* x. 2.

He that walketh uprightly walketh surely.—*Prov.* x. 9.

Cheats never thrive.

Craft bringeth nothing but shame.

Ill-gotten goods seldom prosper.

Unto the upright there arises light in darkness.—*Psalm* cxii. 4.

The upright shall dwell in the land.—*Prov.* ii. 21.

The tabernacle of the upright shall flourish.—*Prov.* xiv. 41.

Psalm xxxvii. 18–20 and 37–40.

Proy. xxviii. 10.

Deceit is the net of shallow politicians.—*Bacon.*

The getting of treasures by a lying tongue is vanity.—*Prov.* xxi. 6.

It is in life as in a journey, where the shortest road is the dirtiest, and yet the better not much about.—*Bacon.*

I have heard you say,

Honour and policy, like unsevered friends,

I' the war do grow together: grant that, and tell me,

In peace, what each of them by th' other lose,

That they combine not there.—*Shakspeare.*

Bonne renommée vaut mieux qui ceinture dorée

De male quæsitis vix gaudet tertius hæres.—*Horace.*

Candor dat viribus alas.

Mea virtute me involvo.

Fraus hominum ad perniciem, et integritas ad salutem vocatur.—*Cicero.*

Melior ambulatio recta quam flexuosa.—*Celsus.*

Ea maxime conducunt, quæ sunt rectissima.—*Cicero.*

THEME XVI. *Honesty is the best policy; but he who is honest from policy, is not an honest man.*

PART II.

INTRODUCTION.—He who is honest merely for the sake of expediency or gain, and not from a sense of duty, cannot be called a really honest man.

1ST REASON.—The merit of every action should be weighed by its *motive*: The motive of policy is *profit*; but the motive of genuine integrity is *moral rectitude of heart*.

2ND REASON.—Politie honesty is merely *superficial eye-service*; but honest actions no more constitute honesty, than a king's robe and diadem make a king.

3RD REASON.—No *reliance* can be placed on such honesty as springs from expediency, or the desire of gain; for immediately any other line of conduct may appear more profitable, the same motive of policy will compel its adoption: Whereas rectitude of heart knows no vacillation; but is single-minded, constant, and uniform.

4TH REASON.—Politie honesty is a species of *dissimulation and hypocrisy*; and, therefore, is in direct antagonism to that uprightness of soul which abhors all craft.

5TH REASON.—External honesty, assumed for motives of policy, is always tainted with *unholy wishes, and a secret undercurrent of chicane*; for no mere assumption is always consistent throughout: But the really honest man is as upright when no eye is fixed upon him, and his secret is secure, as in the broad eye of a gazing multitude.

6TH REASON.—Policy is purely *selfish*; but genuine honesty has no regard to self.

7TH REASON.—Policy is always *venal*; but uprightness of heart is never to be corrupted, or shaken from its purpose.

SIMILES.—A fox is no sheep, though dressed in sheep's clothing.

The seed, on the rock, where there was no depth of earth.

The Jay (in the fable) was no Dove, though he had white-washed his feathers from mistaken policy.

A counter is no legal coin, though it contains the true stamp and superscription.

The Ass (in *Æsop's fable*) was no Lion, though he put on the lion's hide.

Honesty without principle is like a mirage in the desert, a lake without water.

Mere politic honesty is like a whited sepulchre; which is indeed beautiful externally, but within is full of all uncleanness.

An actor is no king, though he struts in royal appendages.

HISTORICAL ILLUSTRATIONS.—The ancient Pharisees were very charitable, most scrupulous in their moral conduct, and in the discharge of every ceremonial observance; yet our Lord perpetually told them, because they acted thus merely to be seen of men, or from motives of policy, they were worse than even the publicans and harlots; whose conduct was more blameworthy, but whose hearts were less corrupt.—*Matt. xxiii. 28.*

The seven sons of Sceva were no disciples of Christ, though they took upon themselves "to call over them which had evil spirits in the name of Jesus.—*Acts xix. 13-16.*

The Pharisee, who went up to the temple to pray, and cried, saying, "Lord, I thank thee that I am not as other men are, extortioners, adulterers," &c. was no honest man, though his conduct was irreproachable.—*Luke, xviii. 10-14.*

King John was no friend to civil liberty, although, from motives of policy, he signed the Magna Charta.

King Henry VIII. cannot be called an honest man, though he exposed the frauds of popery, and established a more honest form of religion throughout his kingdom.

Who would call the disciples of Nicholas Machiavel honest men, who adopt for their line of conduct the base policy of their master;—"Pay no regard to virtue itself, but only to the public reputation thereof; for the credit of integrity is a help to a man, but the thing itself a perpetual hinderance." This crooked policy has made the term "*Machiavellism*" synonymous with perfidy and artifice.

David was no maniac, although from motives of policy "he scrabbled on the doors, and let his spittle fall down upon his beard," when he fled to Achish, the king of Gath.—1 *Sam.* xxi. 10-13.

QUOTATIONS.—Not every one that saith unto me "Lord, Lord," shall enter into the kingdom of God.—*Matt.* vii. 21-23.

He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter.—*Rom.* ii. 28, 29.

The letter killeth, but the spirit giveth life.—2 *Cor.* iii. 6.

Not always actions show the man; we find
Who does a kindness, is not therefore kind.—*Pope.*

The most secret desire of wronging our neighbour, and the most covert guile, destroy our pretences to an honest principle; as much as looking after a woman with unchaste thoughts destroys our pretences to purity of spirit.—*Law.*

Follow not the common reputation of honesty, which is for the most part no honesty at all: but if you will seem honest, be honest, or else seem as you are.—*Wyatt to his son.*

What we call an honest man, the French and Romans.

call a good man; applying honesty rather to qualities and principles which agree with honour and esteem, than to any set of ostensible actions.—*Temple.*

The utmost man can render is but small;
The principle and motive all in all.—*Cowper.*

Actus non facit reum, nisi mens sit rea.

Fallit enim vitium specie virtutis et umbra.

Affectio nomen impunit operi.

THEME XVII. *A little Straw shows Which way the Wind blows.*

INTRODUCTION.—The most trivial actions and inconsiderate words will often show more of a man's natural character than those of greater weight and deliberation.

1ST REASON.—Actions of great pith and moment "being the fruit of *careful labour and long study*, serve rather to measure a man's industry and talent, than to point out his natural character; but those of no importance, not being subjected to thought or labour, are the *spontaneous impulses of simple nature*.

2ND REASON.—Actions and words of much importance are *dressed up*, like actors for the theatre; but those of no moment are *unadorned and undisguised*.

3RD REASON.—Unguarded words and actions are either *too strong or too sudden for control*, and, therefore, show what are the natural impulses far better than the conventionalities of politeness, or the exotics of mere policy.

4TH REASON.—Any *sudden influence* has a more immediate effect upon the *natural impulses and prejudices* of the mind, than on the judgment and prudence; as a gale of wind would move loose straws sooner than heavy timber: in consequence of which, judgment and prudence

remain quiet, while the natural impulses and prejudices of the mind are excited under such circumstances.

5TH REASON.—Nature, like a loose coat, is too *luxurious* to be abandoned entirely; but, like a loose coat, is not to be seen in market or exchange: there are times, however, when the luxury cannot be resisted, and would not even if it could.

6TH REASON.—The *strongest* impulses are the *last which are brought under subjection*, and the *first to break through the trammels of restraint*.

7TH REASON.—The mind is constituted to form a *judgment from very minute evidence*, by the power of inference, deduction, analogy, and synthesis: in consequence of which, it can form a judgment of a man's natural character from his most trivial words and actions.

8TH REASON.—As face answereth to face in water, so one mind is analogous to another; and the *motives* of a stranger may be tried in our own crucible: hence a very small sample will serve for a test, because we can judge of others by ourselves.

SIMILES.—A little weed will indicate a climate, soil, locality, or nation, far better than a garden of flowers, or a plantation of trees: For example, a bramble shows poverty of soil; a thistle, moisture; a nettle, proximity to human dwellings. So, again, the hedges of England are variegated with daisies, violets, and primroses; the wilds of Scotland with the heather; Ireland with the shamrock; Holland with the gorgeous and scentless geranium; India with the marigold; and so on.

A banner or motto will show to what nation an army or fleet belongs, better than the build and general aspect of the men and ships themselves.

A crest or coat of arms will indicate the nobility of an ancient family far better than a house or park, a robe of state or costly banquet.

A little word, a look, or touch, will often convey more

meaning than a whole volume of studied rhetoric could impart.

A very little rise or fall in the mercury of a barometer will indicate approaching weather better than the face of the skies, or the whole map of the visible world.

A leaf will declare the character of a tree, as well as a sight of the tree itself could.

The Ass (in *Æsop's fable*) dressed in the skin of a Lion, was detected by his ears, which protruded through the hide.

A foreigner, though he speaks good grammatical English, and makes a most judicious selection of his words, may, nevertheless, be detected by the tone of his voice, or the incidental substitution of the letter *d* for *th*.

The Fox knew by the footmarks all pointing toward the Lion's cave, that the den was dangerous, quite as well as if she had seen the carcasses actually devoured.—*Æsop's fable*.

A tune hummed or whistled in an idle moment will disclose a man's native country more effectually than his general conversation.

A provincial word, or manner of pronouncing a letter, will plainly shew to what nation or county the speaker belongs.

HISTORICAL ILLUSTRATIONS.—Catiline knew, when the senate left the bench on which he was sitting, that his conspiracy was discovered, and that he was an object of abhorrence, far better than from the powerful oration of the consul Cicero.—*Sallust*.

When Æneas and his desperate followers changed armour with Androgeos and the Greeks, they were detected by the tone of their voices and their foreign accent.—*Virgil's Æneid*, ii.

Thetis, to prevent Achilles going to the Trojan war, where she knew he would be killed, sent him privily to the court of Lycomedes, disguised in female attire. As, however, Troy could not be taken without him, Ulysses

resolved to find him out, which he did by displaying a collection of wares, consisting of arms and jewels, before the disguised hero; and when Achilles made choice of a sword in preference to a trinket, he instantly betrayed the warrior through the female dress.

Ulysses, in order to escape going to the Trojan war, pretended to be mad, and yoking an ass and ox to a plough, began to sow salt; but Palamedes placed before his plough the infant Telemachus, and detected the fraud, because Ulysses turned the plough aside.

Tradition says that Queen Sheba, to test the wisdom of Solomon, brought before him six boys and six girls, all equally beautiful, all of a similar age, and dressed exactly alike, and told him to pick out the boys from the girls: The wise king instantly ordered water to be set before them, and discovered the boys by their *washing up to the wrists*, whereas the girls washed *as high as their elbows*.

Elijah knew that rain was coming, not by the rush of winds or gathering of clouds, but by a little speck in the heavens no bigger than a man's hand.—1 *Kings*, xviii. 41-45.

When Mary, Queen of Scots, made her escape from Douglas castle, she was rowed across the lake dressed like a laundress; but when she gave the boatman his fare, the whiteness of her hand betrayed her condition.

The judgment of Solomon.—1 *Kings*, iii. 16-27.

When the Ephraimites wanted to pass in disguise over the passage of Jordan, they were discovered by the men of Gilead, because they said *Sibboleth* instead of "Shibboleth."—*Judg.* xii. 5, 6.

When St. Peter gained admission into the judgment hall, he was known to be a disciple of Jesus Christ by his provincial speech.—*St. Matt.* xxvi. 73.

QUOTATIONS.—Many a truth is spoken in jest.

Out of the abundance of the heart the mouth speaketh.

Daylight will peep through a very small hole.

Trifles light as air
Are to the jealous confirmations strong.—*Shakspeare*.
A carpenter is known by his chips.
Ex pede Herculem (i. e. *we may judge of the size of Hercules' stature by merely seeing the foot*).
Ex uno disce omnes.
Naturam expellas furca, tamen usque recurret.

THEME XVIII. *Mental Cultivation conduces to both Health and Happiness.*

INTRODUCTION.—Literary pursuits are considered by many ignorant persons as dull and unhealthy; but experience testifies that they afford ever-varying and abiding enjoyment, and more than an average portion of good health.

1ST REASON.—Mind and body are so *intimately connected*, that each participates in the health and sickness, the joy and sorrow, of the other; and, therefore, a judicious exercise of the mind contributes to the well-being of the body, no less than health of body increases the vigour of the mind.

2ND REASON.—Mental cultivation helps to *balance the animal passions*, and keep them under discipline, which greatly injure both health and happiness when suffered to run riot and obtain the mastery.

3RD REASON.—Cultivation of the mind tends to *eradicate those vicious inclinations and rude pleasures* which are so frequently indulged in by gross and sensual minds, to the injury of happiness and health.

4TH REASON.—Education *supplies a thousand new sources of enjoyment*, to keep the spirit cheerful, and the temper sweet, than which nothing is more essential to happiness and health.

5TH REASON.—Education *indues with a new charm the most ordinary objects of life*. The stars, the flowers, the very ground we tread on, furnish a stimulus to the well-cultivated mind, which acts upon the nerves, and contributes to the well-being of the body.

6TH REASON.—Mental cultivation *prevents that "tædium vitæ" and ennui* which greatly depresses the nervous system, and deranges alike the functions of the mind and body.

7TH REASON.—The *companions* of the well-educated, instead of being gay, dissolute libertines, or dull, unlettered bores, are persons of cultivated minds; and afford new mental pleasures and bodily relaxation.

SIMILES.—As wind not only clarifies the air, but by opening the earth, renders it more prolific; so mental cultivation not only strengthens the mind, but by exciting the intellectual functions diffuses a wholesome influence over the nervous system.

As plants kept from the light not only lose their fine colours, but also their woody strength; so the darkness of ignorance has a baneful influence on the cheerfulness of the mind, as well as on the health of the body.

As weariness of the body depresses the mind, so weariness of the mind depresses the animal spirits.

As cultivation of the earth renders the soil more fruitful, and the air more healthy; so cultivation of the mind

As a genial fire is exhilarating to the spirits, and conducive to health; so is it with mental cultivation.

As the practice of dancing, singing, and rhetoric, increase the appetite, promote digestion, and exhilarate the spirits, contributing to both health and happiness; so education, generally, has a beneficial effect upon the mental and physical functions.

As trees, shrubs, and flowers not only delight the senses, but purify the air (by absorbing carbonic acid and

exhaling oxygen); so mental cultivation delights and purifies the mind, while it supplies a healthy stimulus to the body, and diverts the inclination from pernicious sensual indulgences.

HISTORICAL ILLUSTRATIONS. — When Petrarch (the great Italian poet) was at Vaucluse, his friend, the Bishop of Cavaillon, fearing that his too close application to study was the cause of his declining health, locked up the books and writing desk of the student, saying to him, "I interdict you from pen, ink, paper, and books, for ten days." Petrarch submitted. The first day passed in the most tedious manner; during the second day he suffered from a violent headache; and on the third he became affected with low fever. The bishop, alarmed at these symptoms, returned Petrarch the key of his library, and the next day he seemed restored to his usual state of health.

The seven famous sages of antiquity all lived to a very advanced age; Cleobulus, the youngest of all, died at the age of 70 years; Thales, at the age of 91; Pittacus, Chilo, and Bias, about 85; Solon, and Periander, at the age of 81 years.

The five English philosophers (all except Sir Francis Bacon, who died at the age of 66 years) lived beyond the average age of man: thus, Roger Bacon lived to the age of 80; the hon. Robert Boyle to 70; Locke to 73; and Sir Isaac Newton to 85.

The same may be said of foreigners: thus, Boerhaave, the famous chemist and botanist, lived to the age of 70 years; Galileo, the astronomer, to 78; Fontenelle (called by Voltaire), the universal genius, to 101, &c. This list might be easily extended to a very great length, and serve to demonstrate that mental cultivation conduces to both health and happiness.

Life assurances for clergymen, who are proverbially men of letters, are considerably less than those for other men: a practical illustration this of the acknowledged fact, that mental cultivation conduces to longevity.

Insanity has often been cured by bodily and mental occupation, and has as often been produced by solitary confinement, where there has been no employment for the mind and body.

QUOTATIONS.—Mental stimulus is essential for healthy bodily exercise.—*Combe*.

One of the rewards of philosophy is long life.—*Bacon*.

Happy is the man that findeth wisdom, and the man that getteth understanding. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace.—*Prov. iii. 13, 16, 17*.

Get wisdom, get understanding, and the years of thy life shall be many.

A cultivation of learning is required to give a seasoning to life, and make us taste its blessings.—*Dryden*.

To a mind well cultivated, no part of creation is indifferent; in the crowded city and howling wilderness; in the flowery lawn and craggy mountain; in the murmur of the rivulet and in the uproar of the ocean; in the radiance of summer and gloom of winter; in the thunders of heaven and in the whisper of the breeze, will be found something to rouse or soothe the imagination, to draw forth the affections, and employ the understanding.—*Beattie*.

Animi cultus, quasi quidam humanitatis cibus.—*Cicero*.

Is mihi demum vivere, et frui anima, videtur, qui (aliquo negotio intentus) præclari facinoris aut artis bonæ famam quærit.—*Sallust*.

Studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis solatium et per fugium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.—*Cicero*.

CONCLUSION.—Hence . . .

THEME XIX. *Order is needful for Improvement.*

INTRODUCTION.—Order comprises arrangement, method, and decorum; without a due respect to which improvement must always be greatly impeded.

1ST REASON.—Order is more agreeable than confusion; and the mind will exert itself with more cheerfulness, alacrity, and profit, upon an agreeable task, than upon one which is distasteful.

2ND REASON.—Ideas systematically arranged are more easy of comprehension than those which are thrown together promiscuously; thus in arithmetic, if the parts were not progressively arranged, and the examples sorted under their respective rules, the science would be an almost insurmountable difficulty to the young; whereas it is now within the compass of the most ordinary ability.

3RD REASON.—All things appear fewer when arranged in order, than when scattered about in confusion: and the fewer the objects appear to be, the more willing the mind is to set about the task of learning them: whereas, when the objects presented to the eye appear infinite from confusion, the mind despairs of being able to master them.

4TH REASON.—In regard to PERSONAL order,—it is absolutely essential for improvement. Consider what a vast amount of time is lost by the disorderly; books, implements, apparel, &c. are never to be found without diligent search; and thus the time due to study is wasted in a tedious hunt for the requisite materials of study.

5TH REASON.—Consider again, what an amount of ill-temper is produced by disorder. No one is willing to bear the blame for things mislaid, but all seek to cast the fault upon some one else: by which means the innocent and guilty are alike provoked; while the thoughtless causer of all this trouble, feeling that the time lost must be atoned for, is soured in temper, flurried in spirit, confused in thought, irritated by nervous excitement, and totally disqualified for calm reflection, and mental application.

6TH REASON.—In regard to DECORUM, or order of conduct. The disorderly are involved in perpetual *disgrace*, and annoyed by constant impositions, which make teachers and the subjects taught objects of aversion; and rouse the mind to resist, rather than receive, instruction.

7TH REASON.—Again, the disorderly never *patiently attend* to instruction; their ungoverned minds wander, and their thoughts are occupied with various irrelevant matters: in consequence of which, they never hear or read with that intensity of thought which is required to give to the mind permanent impressions.

8TH REASON.—Lastly: the disorderly have no *love for learning*, because the regularity and method essential for it, are directly antagonistic to their irregular habits and the spirit of their mind: It is needless to add, that those who do not even care to improve, but rather despise instruction, cannot be expected to make the same progress in literature as those who value and earnestly seek it.

SIMILES.—A set of dominoes put into a box, in proper order, will exactly fill it; but if heaped together in confusion cannot possibly be thrust into the same space.

A very small army, well disciplined and marshalled for battle, will vanquish a large host of confused and scattered rebels.

Jewels arranged upon a lady's person appear far more brilliant, beautiful, and valuable, than when lying confusedly in the casket.

If a farm were planted promiscuously with potatoes, turnips, wheat, barley, fruit, flowers, and grass, every crop would be spoilt, and the land utterly wasted.

Bees are famous for method and good order.

Ants afford an admirable example of the benefit of discipline and system.

The letters of the alphabet, thrown together promiscuously, express no thought, and convey no instruction; but arranged in syllables, words, and sentences, reveal mind

to mind, and make known to man even the counsels of Omnipotence.

HISTORICAL ILLUSTRATIONS.—Noah and the ark.

Alfred the Great duly appreciated the value of order; and accordingly arranged the day into three parts, one of which he devoted to exercise, another to study and the state, and the third to sleep and refreshment.

Philosophers have arranged the stars into constellations, to facilitate the science of astronomy.

Similar systems have been adopted by botanists, geologists, zoologists, entomologists, &c.

The science of Mnemonics consists, for the most part, in mere arrangement and classification.

In manufactories the importance of order is so great, that a different individual is, for the most part, employed for every different process: thus in pin-making, one draws out the wire, another cuts it into lengths, another points the pins, another cuts them into pin-lengths, another heads them, another coats them with tin, another polishes them, another sorts them, another papers them, another packs them, another labels them, and so on.

QUOTATIONS.—Order is heaven's first law.—*Pope*.

Let all things be done decently and in order.—1 Cor. xiv. 40.

God is not the author of confusion.—1 Cor. xiv. 33.

The least confusion but in one, not all

That system only, but the whole must fall.—*Pope*.

Good order is the foundation of all good things.—*Burke*.

Order is the life of business.

A place for every thing, and every thing in its place. #

Method implies the placing of several things, or performing several operations, in such order, as is most convenient to attain some end.—*Watts*.

The man who does not know how to methodise his thoughts, has always a barren superfluity of words: the fruit is lost amidst the exuberance of leaves.—*Addison*.

Nihil pulchrius, nihil præstantius dispositione et ordine.
—*Columella*.

Quintilian calls method, "breve discendi compendium."

Compositus cuncta quam festinantius decet sapientes agere.—*Tacitus*.

CONCLUSION.—Let us, therefore, have a proper place for every thing, and do every thing at the proper time.

THEME XX. *None are completely happy.*

INTRODUCTION.—No one on earth is so entirely exempt from the common lot of sorrow, as to enjoy uninterrupted and unalloyed felicity.

1ST REASON.—Our own infirmities of flesh, spirit, and temper, are so numerous, that they constantly interfere with our peace of mind.

2ND REASON.—Sickness and death are always too busy with ourselves, or others in whom we feel an interest, to permit our enjoying complete happiness.

3RD REASON.—So many things are beyond our control, and repugnant to our wishes, that none are entirely free from crosses, vexations, and disappointments.

4TH REASON.—Our affections, feelings, and sensibilities, are not in our own keeping, but dependent on others; so that every servant and stranger who crosses our path, as well as every relation and friend, must combine to humour and please us, before we can feel completely happy.

5TH REASON.—Our interests and affections are so involved by the ties of consanguinity, alliance, friendship,

and neighbourhood, that all whom we love and know must be completely happy, before we ourselves can experience unmixed felicity.

6TH REASON.—Our sympathies would prevent our enjoying complete happiness so long as one single instance of misery, want, unkindness, sickness, treachery, or disappointment in the whole world come to our knowledge.

7TH REASON.—Our desires are always in advance of our possessions; so that, if the whole world were laid at our feet, we should want new pleasures, and new possessions, and new powers of enjoyment, and new fields of action, before we could feel satisfied with our lot.

8TH REASON.—If man were completely happy, there could be no development of his moral character. For example, if there were no temptations to dishonesty, there would be no trial for integrity; if no disappointment, there would be no exercise for patience, fortitude, and resignation.

9TH REASON.—If man were completely happy here, he would never look for "those rivers of joy and pleasures for evermore" reserved for the hereafter: So God has mixed sorrow in the cup of life, in order to wean the affections from the world, and win them to Himself.

10TH REASON.—To eat bread in sorrow is the entail of our first parent's disobedience; and so long as the curse remains, the entail of sorrow shall never be cut off.

SIMILES.—Even the sun is not without its spots.

The most vigorous tree has some dead branches, or withered leaves.

A garden kept in the most exquisite order is never entirely free from weeds and pernicious insects.

Every light must have its shadow.

Every medal has an obverse side.

Even a guinea has its portion of alloy.

No rose is without its thorn.

Every bean hath its black.
Every luminary is sometimes eclipsed.

HISTORICAL ILLUSTRATIONS.—Xerxes, replenished with all the good things of the body and of fortune, proposed a reward to that man who would contrive a new pleasure.

Cræsus, the most wealthy and glorious king of Lydia, was once visited by Solon the philosopher. When the monarch asked whether Solon did not account him a happy man, the philosopher replied, "No man should be called a happy man till he has finished his life." Not long after this, Cræsus was taken captive by Cyrus the Persian, and being condemned to be burnt alive, called to mind the words of Solon, so significant of the mutability of human happiness.

Alexander the Great was not contented after he had conquered the whole world, but actually wept because he could not find another world to conquer also.

The Sybarite, who enjoyed every luxury which the earth could afford, complained of broken sleep and disturbed ease, because a rose-leaf was accidentally doubled under him when he went to take his siesta.

Dionysius assured Damocles, by a most painful experiment, that, although a king possessed everything the heart can covet, yet a sword of sorrow is always suspended by a single hair from the ceiling directly over his head.

Solomon says, "Whatsoever mine eyes desired I kept not from them: I withheld not my heart from any joy;" but adds, "behold all was vanity and vexation of spirit."—*Ecc. ii. 10, 11.*

Ahab, the king of Samaria, was so vexed in spirit that he "laid him down upon his bed, and turned away his face, and would eat no bread," because one Naboth, a Jezreelite, would not sell him a small vineyard close by the palace grounds.—*1 Kings, xxi. 1-4.*

QUOTATIONS.—Life is a mingled yarn.

As sparks fly upward to the sky,
So man was born to misery.—*Pope and Job, v. 7.*

Man never is but always to be blest.—*Pope.*

Every black must have its white,
And every sweet its sour.—*Percy's Relics.*

There is no happiness on this side of the grave.

There is a poison-drop in man's purest cup.

Every path hath its puddle.—*Scotch proverb.*

There's no joy without alloy.

There is a crook in every lot.—*Boston.*

Gen. iii. 17-19.

What hath man of all his labour . . . for all his days
are sorrows, and his travail grief.—*Ecc. ii. 22, 23.*

Man that is born of a woman is of few days, and full of
trouble.—*Job, xiv. 1.*

Non v'è rosa senza spina.—*Italian proverb.*

Ogni medaglia ha il suo reverso.—*Italian proverb.*

Cui omnes bonæ felicitates magis adversæ sunt.—
Terence.

Dici beatus ante obitum nemo debet.—*Ovid.*

Nulla dies nobis mœrorem e pectore demet.—*Lucretius.*

Caduca et mobilia Fortunæ munera.—*Horace.*

Fortuna constans in levitate.—*Ovid.*

THEME XXI. Resist the beginnings of Evil.

INTRODUCTION.—All temptations to sin should be withstood firmly the instant they occur; and not be suffered to take root before vigorous measures are taken to resist them.

1ST REASON.—Evil at the beginning is smaller and weaker, than after it has been suffered to have free course for any length of time.

2ND REASON.—Sin creeps on so stealthily, and by such imperceptible encroachments, that its progress is scarcely to be heeded, after its first entrance has been allowed.

3RD REASON.—The mind is more willing to give up enjoyments it has never tasted, than those which have vitiated the appetite and become palatable.

4TH REASON.—Conscience becomes scared and indurated by indulgence in sin; and when the watchman is asleep the fort may be easily entered.

5TH REASON.—The hope of restoration declines as evil becomes habitual; and the mind, in despair, gives up every effort of resistance.

6TH REASON.—The power of temptation and of resisting it are always in inverse proportion; as the one increases the other declines.

7TH REASON.—Sin to the novice always appears sinful and revolting; by familiarity it not only loses its singularity and odiousness, but becomes so attenuated to the mind's eye, that it is difficult to distinguish between right and wrong.

SIMILES.—A stream at its source may be checked by a child; but after it has become a strong river, a giant could not stand against it.

Sin is like a wedge—once insert the thin end, and the rest can easily be made to follow.

Diseases at their first appearance are easily cured; but after they have been suffered to undermine the constitution, always prove fatal.

An oak, when it first shoots from the cotyledon, may be easily plucked up; but even Milo of Crotona could not root from the earth an aged patriarch of the forest.

When water first oozes through a dam, it is easily

stopped; but when the full stream rolls through, it requires no ordinary mechanical power to close the sluice.

A little spark may be put out with the tip of one's finger; but after it has kindled into a blaze, the raging fire is irresistible.

A serpent's egg may be trampled under foot without danger; but the full-grown serpent is a fearful antagonist to encounter.

A falling stone increases in speed according to the squares of the time occupied in falling: thus, if it fell $16\frac{1}{2}$ feet in the first second, it would traverse $48\frac{3}{4}$ ft. in the next second; $80\frac{5}{8}$ ft. in the third second; $112\frac{7}{8}$ ft. in the fourth second; and so on.

HISTORICAL ILLUSTRATIONS.—Nero is described by his biographers to have been a very mild, humane, and indolent young man; but after he succeeded to the crown he began to indulge in sin, and became ultimately a monster of tyranny and wickedness.

The beginning of Caligula's reign gave promise of the greatest moderation, justice, and beneficence; but, after a time, the temptations of sin overcame him, and he made his name to "stink in the whole land."

Macbeth is represented by Shakspeare, in the first part of his immortal tragedy, as hospitable, brave, generous, and conscientious; but he yielded to temptation, was hurried from one crime to another, and in a few years the inhospitable regicide was universally abhorred as a reckless assassin, tyrant, and oppressor.

Dion's son was brought up with great care in primitive simplicity and stoical self-denial, till his father was sent to Corinth; when the tyrant Dionysius, in a spirit of diabolical jealousy, determined to ruin the young lad. For this purpose he plied him with wine, introduced him to harlots, and led him into every sort of temptation. When Dion returned to Syracuse, the power of sin had gained full ascendancy over the young man, and he threw

himself headlong from the palace roof, because his father tried to reclaim him from his evil ways.

"Only a drop" has made many a drunkard.

Hogarth, the great painter, has illustrated the accumulative power of sin in several pictures of extraordinary merit: of which "The Harlot's Progress," "The Rake's Progress," and "The Stages of Cruelty," are striking exemplifications.

When Hazael, the captain of Benhadad's army, was sent to Elisha, he shuddered at the very thought of crime; and said to the prophet who revealed to him his future career of sin, "What! is thy servant a dog that he should do this?" But temptation came; the wall of conscience was thrown down; and Hazael, who trembled at the bare mention of sin, became the murderer of the king, the usurper of the throne of Syria, and the oppressor of the people; he set on fire the strongholds of Israel, slew the young men with the sword, dashed their children against the ground and ripped up their women that were with child."—2 *Kings*, viii. 7-15.

QUOTATIONS.—Thou shalt not covet.

Nip sin in the bud.

Oppose the first appearance of evil.

To parley with temptation is to yield.

Many a little makes a mickle.

And since the quarrel
Will bear no colour for the thing he is,
Fashion it thus; that what he is augmented,
Would run to these and these extremities;
And, therefore, think him as a serpent's egg,
Which hatched, would, as his kind, grow mischievous;
And kill him in his shell.—*Shakspeare*.

Vice is a creature of such hideous mien,
That to be hated needs but to be seen,
Yet once beheld, familiar with her face,
We first endure, then pity, then embrace.—*Pope*.

If sinners entice thee consent thou not.—*Prov. i. 10*.

A stitch in time saves nine.

Pas à pas on va bien loin.

Les petits ruisseaux font les grandes rivières.

Non is chusar coll' orso.—*Italian proverb*.

Erba mala presto cresce.—*Italian proverb*.

Donna che prende, tosto si rendi.—*Italian proverb*.

Malum nascens facile opprimitur, inveteratum fit robustius.—*Cicero*.

Virtus est, etiam effugere vitium.

Parva scintilla excitabit magnum incendium.

Cacoethes epidemice grassatur.

Animi acies cæcatur erroribus.—*Cicero*.

Serum est cavendi tempus in mediis malis.

Venienti occurrere morbo.

Nemo repente turpissimus unquam fuit.

Obsta principiis.

Dimidium facti, qui cœpit, habet.—*Horace*.

Nascitur exiguus, viresque acquirit eundo.—*Ovid*.

THEME XXII. *Necessity is the Mother of Invention.*

INTRODUCTION.—Many contrivances are devised to supply what is really needful.

1ST REASON.—Till a thing be wanted, there is nothing to suggest it to the mind, and bring it under serious attention: But immediately the want is felt, the *thoughts are directed towards it*, and the subject is canvassed in all its bearings.

2ND REASON.—Immediately a want is brought prominently before the mind, *ingenuity is set to work* to contrive means of supplying the defect.

3RD REASON.—Till a thing be wanted, there is no demand for it, and no compensation held out for the labour and expense of invention: But immediately the want becomes pressing, there will be a demand and a liberal reward for those who satisfy it.

4TH REASON.—Necessity drives the mind to all sorts of experiments and contrivances; and these experiments and contrivances lead to useful inventions.

5TH REASON.—In cases of real emergency men consult and combine together; and while in "many heads there is wisdom," in "combination there is great strength."

6TH REASON.—Strong stimulus will often create faculties, or, at least, bring into operation such latent powers as the mind is wholly unconscious of under ordinary circumstances: But as no stimulus is so great as necessity, no motive can more forcibly arouse the latent powers of the mind, and excite them to energetic action.

7TH REASON.—When the mind has been pondering upon a subject for any length of time, it seems to be possessed of a creative power entirely independent of the faculty of reason; as seed becomes creative by being buried beneath the soil.

8TH REASON.—After meditating upon a subject for any length of time, the mind becomes so alert and vigilant, that incidents which would excite no notice under ordinary circumstances, become suggestive of most important consequences.

SIMILES.—Tailor birds sew their nests to the extremity of a leaf, in order to escape the ravages of serpents and monkeys

A cat wishing to lap some cream from a ewer too narrow to admit her head, hit upon the following expedient: She set her forepaw into the cream pot, and then licked the cream off her foot; this she repeated till the ewer was drained.

Two rats, wishing to get at some olive-oil contained in a

cask, combined together in the following scheme: One thrust his tail into a small hole in the tub, and presented it to the other to suck; this was repeated first by one rat and then by the other, till both were fully satisfied.

A crane wishing for a draught of water from a deep jug, filled it with pebbles till the water rose high enough to be reached without difficulty.

Creeping plants deprived of a prop to twine around, will throw out their tendrils to a great length towards any opaque object, and ultimately attach them to the lower part of their own stem.

The ingenuity of bees, when slugs, snails, or insects intrude in the hive, is very remarkable. If a slug happens to creep into the hive, it is attacked on all sides, and stung to death; but as the burthen is too heavy to be carried out, the dead body is enveloped with propolis, through which no effluvia can escape from the decaying carcass. If a snail get entrance into the community, a bee stings its sensitive horns, the snail instantly retires within its shell, and the bees glue all round the margin with propolis, so as to render the snail perfectly immovable. If any insect intrudes which can be carried forth, it is first stung to death, and then pushed out of the hive.

When ravens are unable to break a muscle-shell, they will carry the fish high up in the air, and dash it on a rock; by which means the shell is broken, and the fish exposed for food.

Deer and hares exhibit wonderful contrivances when hunted. They will double, jump into a pool, start other game to deceive the dogs, run into sheepfolds, conceal themselves in the earth, jump, or mount walls, and contrive innumerable artifices to beguile the hounds and huntsmen.

HISTORICAL ILLUSTRATIONS.—When Hannibal wanted to cross the Alps he contrived means to split and thaw the rugged mountains, so that even elephants laden with towers were able to pass where a single traveller, un-

encumbered with armour, had often been deterred by the difficulties of the way.

When Hannibal was encompassed by Fabius in a mountain gorge, he fastened fire-brands to the horns of a herd of oxen, and setting them on a blaze, drove the oxen up the mountains. Fabius, supposing the lights to be carried by the Carthaginian army trying to make an escape, gave orders for immediate pursuit; but while the Romans pursued the oxen, Hannibal led off his army safely in the opposite direction.

The Greeks having been foiled for ten years at the siege of Troy, wasted by pestilence, weakened by discord, and reduced to the last extremity, hit upon the contrivance of the wooden horse.

When Ptolemy Epiphanes prohibited the exportation of papyrus from Egypt (which was the common material on which books were written by the Egyptians, Greeks, and Romans), Eumenes II., king of Pergamus, invented parchment as a substitute.—*Plin.* xiii. 21.

The numerous inventions and contrivances of Alexander Selkirk, when he was shipwrecked on the island of Juan Fernandez, are known to every person who has read the beautiful tale of *Robinson Crusoe* by Daniel de Foe.

The numerous inventions and contrivances of Archimedes, when Syracuse was besieged by the Romans, may be read of in any classical dictionary or Roman history.

The safety-valve of the steam engine was invented by an idle boy, that he might not be interrupted in his games of marbles, by having to run every few minutes to open a small door to let off the superabundant steam.

In 1831, on the occasion of the "strike at Manchester," several of the capitalists, fearing their business would be driven to other countries, had recourse to the celebrated machinists, Messrs. Sharp & Co., of Manchester, and requested him to direct the inventive talents of their partner, Mr. Roberts, to the construction of a self-acting "mule," in order to emancipate the trade from the tyranny of the

workmen. In the course of a few months, Mr. Roberts produced the machine called "the self-acting mule," which will do the work of the head spinners far better than they could do it themselves.

The art of calico printing was for many years the sport of foolish journeymen, who led their employers a life of constant slavery and jeopardy; but at length capitalists sought deliverance from this bondage, and "the four-colour and the five-colour machines" (which now render calico printing an unerring and expeditious process) were invented, and mounted in all great calico establishments.

It was in order to free masters from the intolerable domination of workmen, that "the self-acting apparatus for dyeing and rinsing calico prints" was invented.

From the frequency of the "strikes" made by the croppers and hecklers, or flax-dressers, of Yorkshire, the masters invented machinery to render themselves independent of these impoverishing irregularities.

QUOTATIONS.—Pythagoras used to say, "Ability and necessity dwell in the same cabin."

Dr. Moffat says, "The secret of success lies in three letters, T R Y"

But screw your courage to the sticking-place,
And we'll not fail.—*Shakspeare*;

Seek and ye shall find.

Want is a bitter and a hateful good,
Because its virtues are not understood;
Yet many things, impossible to thought,
Have been by need to full perfection brought.
Dryden.

Poverty is the mother of the arts.

Usus est artium magister.—*Columella.*

Paupertas omnes artes perdocet.—*Plautus.*

Ultimum et maximum telum, Necessitas.—*Livy.*

Durum telum Necessitas.

La poverta e la madre di tutti l'arti.—*Italian proverb.*

CONCLUSION.—Let us therefore grapple boldly with distress, and be of good courage, for a "way will be found for escape."

THEME XXIII. *Pride is the Bane of Happiness.*

INTRODUCTION.—An overweening conceit of our own superiority, accompanied with a mean opinion of every other person, will be the source of such constant annoyance as to embitter life.

1ST REASON.—A proud man esteems himself too highly, and is not satisfied unless others regard him with a reverence commensurate to his own conceit: But as none will do this except from interested motives, he will feel constantly annoyed at every one with whom he comes in contact.

2ND REASON.—A proud man thinks too meanly of every person except himself, and is not willing to pay them that respect which they justly deserve; in consequence of which, he is constantly subjecting himself to the retaliations of their wounded pride.

3RD REASON.—The proud man is never happy while another is superior, or held even in equal estimation with himself: But as every proud spirit must come into constant collision with persons of higher rank, or more exalted talent, or wider fame, or at least more ardent esteem and love than himself, his life will be a perpetual warfare between envy, self-conceit, and mortified pride.

4TH REASON.—Every one dislikes a haughty spirit, and pays it unwilling service; in consequence of which the proud man does not receive that portion of homage which is due to him, and the thread of disgust runs

through even the eye and lip reverence which interest accords to him.

5TH REASON.—Every one is pleased at exposing a proud man's foibles, and making the most of them; But as proud men are more sensitive than others, their peace of mind is in continual jeopardy even "from the squandering glances of a fool."

6TH REASON.—The wants of nature are few, but the wants of pride are boundless; and if we examine into the matter we shall find, that by far the largest portion of our mortifications and difficulties arise, not from a lack of what is needful, but from the withholding of some empty homage, or some mark of honour, or some form of etiquette, which our pride conceived to be our due.

7TH REASON.—Independent of other men, the very spirit of pride contains the elements of unhappiness: and the proud man is equally miserable in his own private room, as when subject to the annoyances of a disrespectful crowd.

8TH REASON.—The spirit of pride is mortified by retrospection, and harassed by anticipations. It loves to brood on imaginary insults received, to plot schemes of revenge, and study to annoy those who have given annoyance. Its prospect for the future is no less cheering, being haunted with the fear of similar grievances, and the hopelessness of ever attaining the position which is considered due.

SIMILES.—When the Peacock spreads his gorgeous tail in the swelling of his pride, the other birds instantly cry out against his ugly legs and voice.

Three silver trouts being permitted to choose whatever they pleased, one asked for wings, and perished in the desert; one asked for knowledge, and starved through fear of danger; but the third, in humility, left the choice in the hand of God, and lived happily.

A Stork seeing an Eagle soar aloft through the air,

thought he would be more majestic if he did the same, and accordingly mounted up on high: He next saw the eagle pounce upon a lamb, and, making a similar attempt, broke his leg in his descent.

A proud Oak, which stood on the banks of a river, was blown into the water by a violent storm; and as it floated down the troubled current, passed a Reed which was still standing uninjured. The oak asked the reed how such a feeble thing could resist a storm which had blown down one so sturdy as himself? "Why, sir," said the modest reed, "I bowed to the blast, and it went over me; but you were too proud to bend, and the storm broke you."

The humble rill is sweet and clear, but the proud torrent is muddy and turbulent.

The modest violet is sweet-scented and long-lived; but the proud tulip blooms for a few hours, and is without perfume.

Alba ligustra cadunt, vaccinia nigra leguntur.—Virgil.

HISTORICAL ILLUSTRATIONS.—The pride of Alexander made him believe himself a God, and this folly led him into every kind of extravagance,—even to drink more wine than any other man to prove his superior nature. This absurd pride threw him into a fever, of which he died in the prime of life.

Haman, though placed in the court of Ahasuerus above all the princes of the realm, was wretched, because Mordecai, a poor Jew, would not bow down to him. This overweening pride led Haman into a murderous plot against the whole race of Israel: which being found out, Haman was hanged on a gallows he had caused to be erected for Mordecai.—*Esther*, iii. v. vi. vii.

Lucifer the archangel, unwilling that the Son of God should be advanced before him, rebelled against his Maker, and was cast into the pit with all the fallen angels.

Korah, Dathan, and Abiram, being too proud to submit

to Moses, were swallowed up alive by the yawning earth with their 250 followers.

Nebuchadnezzar, through pride, was so infatuated as to believe himself a wild beast, and attempted to live upon grass, like an ox.

Herod Agrippa, in his pride of heart, assumed to be a God; but, being stricken by the Almighty, was eaten up of worms and died most miserably.

Tarquinius Superbus of Rome.

Capaneus, one of the seven heroes who marched from Argos against Thebes, dared to defy the gods in his arrogant pride, and was struck by Zeus with lightning, as he was scaling the walls of Thebes.

Ajax the Telamonian contended with Ulysses for the armour of Achilles, and being beaten in the contest, was so wounded in his pride that he became raving mad. One day rushing from his tent he fell upon a flock of sheep, which he fancied were his enemies, and ultimately put an end to his own life.

Acts, viii. 9, 10.

Mark, x. 41, 42.

Luke, xi. 43, and xiv. 7-9.

QUOTATIONS.—He that exalteth his gate seeketh destruction.—*Prov.* xvii. 19.

Pride goeth before destruction, and a haughty spirit before a fall.—*Prov.* xvi. 18.

When pride cometh then cometh shame.—*Prov.* xi. 2.

A man's pride shall bring him low.—*Prov.* xxix. 23.

Only with pride cometh contention.—*Prov.* xiii. 10.

Proud and haughty scorner is his name who dealeth in proud wrath.—*Prov.* xxi. 24.

Seekest thou great things for thyself? seek them not: for behold I will bring evil upon all such, saith the Lord.—*Jer.* xlv. 5.

God hath a special indignation at pride above all sins.
—*Bp. Hall.*

Be not wise in your own conceit.—*Rom. xii. 16.*

By that sin fell the angels, how can man then,
Though the image of his Maker, hope to win by't.
Shakspeare.

Pride that dines on vanity, sups with contempt.—
Franklin.

All pride is abject and mean.—*Dr. Johnson.*

A proud man, while he despises others, neglects him-
self.—*Bacon.*

Pride is the ivy of virtue.—*Bacon.*

Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules,
Is pride, the never-failing vice of fools.—*Pope.*

In pride, in reasoning pride, our error lies;
All quit the sphere, and rush into the skies.
Pride still is aiming at the blessed abodes;
Men would be angels, angels would be gods.—*Pope.*

Superbiam, fastidium, arrogantiam, fugiamus.—*Cicero.*

Ex arrogantia, odium: ex insolentia, arrogantia.—
Cicero.

Via virtutis, est via honoris.

Invidia Siculi non invenere tyranni tormentum majus.
Dei istius recordissimi mentem cura metuque terrebant.
—*Cicero.*

Avidus semper eget.

CONCLUSION.—Since . . .

THEME XXIV. *Habit is second Nature.*

INTRODUCTION.—Man is not a creature of instinct, like birds and quadrupeds, but a creature of habit; and is, therefore, possessed of two natures, the one inherent or indigenous, and the other induced or ingrafted.

1ST REASON.—The "*spirit of the mind*" is more indebted to habit and education, than to birth.

2ND REASON.—The *will*, which actuates and rules the man, is itself actuated and ruled by habit: for that which a person is most accustomed to he likes the best, and that which he best likes his choice will impel him to do.

3RD REASON.—The *animal passions* are so much the slaves of habit, that they are less indebted to nature for their direction and even existence, than to indulgence.

4TH REASON.—The *five senses* are for the most part the creatures of habit: Thus a surgeon from habit derives pleasure from the most revolting operations; a blacksmith is not sensible of the noise of his own hammer; and a drunkard actually enjoys the stupifying influence of his strong drinks. As habit can thus mould at will the eye, the ear, the palate, and even in some measure the sense of feeling, it may most aptly be called a second or *quasi* nature.

5TH REASON.—The very *fashion of the body* is somewhat due to habit and education: Thus the foot of the Chinese lady is stunted into a "club;" the head of certain American savages flattened; and the shoulders of a miller are made broad by his trade. But if habit can so modify the conformations of the body, and the disposition of the mind, it may well be called an extra-natal or second nature.

6TH REASON.—Custom will render certain operations as familiar and easy to perform, as the proper functions of our nature: Thus habit *imitates nature so exquisitely*, that the copy may be called a second original.

7TH REASON.—Long habits are as difficult to eradicate, as to change the fashion of our body. They have so

"grown with our growth, and strengthened with our strength," as to become ingrafted upon our proper nature.

SIMILES.—As the scion of one tree, grafted into the stock of another, changes the nature of its fruit; so habit changes the propensity of our natural disposition.

Socrates bred two dogs. A hunting-dog he kept in his kitchen, and a house-dog he bred to the chase. On a certain day he started a hare, and set a dish of meat before the two dogs, at the same moment; upon which, the house-dog pursued the game, and the hunting-dog quietly attended to the mess of pottage.

A tree may be trained into any shape, to which the twig is bent.

In what is called "The Happy Families," dogs and cats, hawks and sparrows, owls and mice, and various other birds and beasts of antagonistic natures, are trained to dwell together in the utmost harmony and peace.

The story of the blacksmith's dog is well known; which used at one time to howl most piteously when the sparks from the beaten iron fell upon him; but, after a while, he would lie at the anvil and sleep, without manifesting the least distress from the hot scintillations.

When a brier is inoculated with a rosebud, the nature of the stock is changed; so that it produces roses instead of its native flowers.

If a magnet be drawn across a piece of common steel, it will impart a magnetic power to it.

A straight glove, by being often drawn upon the hand, will become easy.

A stick, by use and continuance, will acquire and retain a bend contrary to its natural one.

HISTORICAL ILLUSTRATIONS.—Savages have changed all their habits by civilization, and have so completely altered their mode of life, as to be possessed of a new nature:

Mithridates, the king of Pontus, so habituated himself

to antidotes, that when he wished to destroy himself after his overthrow by Pompey and the revolt of Pharnaces, he found that poison had no effect upon him; and he was compelled to call in a Gaulish mercenary to despatch him with a sword.

Count de Lorge was confined, for some political offence, for thirty years in the Bastille; and when liberated (July 14th, 1789), declared that freedom had no joys for him, for habit had made him long for the solitude from which he had been taken. After imploring over and over again to be permitted to return to his dungeon, and being refused, he lingered for six weeks, and pined to death.

A prisoner once being condemned to die, had his sentence exchanged for seven years close confinement on a bed of nails, so sharp as to penetrate the skin. After the expiration of five years he declared, "if ever he were released, he should adopt from choice, what habit had rendered so agreeable to him."

A certain soap-boiler, retiring on his fortune, made arrangements with his successor, to be allowed to attend gratuitously on melting days, as long habit had rendered this offensive process a source of pleasure to him.

The English speak one language, the French another, and the Germans another, simply from habit. By habit the organs of speech are so modified, and the ear so educated, that very few persons can ever change their vernacular tongue without being detected by a native.

Mr. Cogan once visited a prisoner of distinction in the Bench prison, ill of typhus fever; who told him, that custom had so reconciled him to the gloomy twilight of the grated cell, its filthy spots and patches, the hardness of his bed, and even the confinement itself, that he could never feel happy in any other place.

The love of home is due to habit, much more than to its accommodations.

A woman of Leyden, on the expiration of a long imprisonment, applied for readmission to her solitary cell, declaring to the magistrate, that if this request could not

be granted as a favour, she would commit some offence to give her a title to her old quarters.

Custom regulates our perception of beauty, taste, and decorum: Thus a fair complexion is accounted a deformity in Guinea, but thick lips and a flat nose are reckoned beautiful; black teeth are preferred to white in Japan; tatöoing is thought to add charms to a New Zealand chief; a club foot in China is esteemed a female ornament; and some of the North American savages squeeze the heads of their children almost square in order to enhance their supposed beauty. The ladies of England and America think it by no means indecorous to be seen with unveiled faces, but they would be shocked to enter a room full of company with naked feet and legs like the Egyptians.

The same observations may be applied to dress—the long shoes, turned up like skates and fastened to the knee, during the contests of the York and Lancaster factions—the broad trenchers worn upon the feet in the reign of Henry VIII.—the frightful gorget worn by ladies in the reign of Edward II.—the patchwork foppery in the reign of Richard II.—the steeple caps and ridiculous sleeves in the reign of Edward IV., and the frightful costume of the last century, would now be thought preposterous; but our present style of dress would have appeared equally ridiculous, when those fashions prevailed.

QUOTATIONS.—Pitch upon that course of life which is most excellent, and habit will render it the most agreeable.—*Pythagoras*.

There is no trusting to the force of nature, nor to the bravery of words, except it be corroborated by habit.—*Machiavel*.

Man is a bundle of habits.

To a fond parent that would not have his child corrected for a perverse trick, but excused it, saying it was a "small matter," Solon very well replied, "Ay, but custom is a great one!"—*Locke*.

Prov. xxii. 6.

The force of education is so great, that we may mould the minds and manners of the young into what shape we please, and give the impression of such habits as shall ever afterwards remain.—*Atterbury*.

The mind acquires an invincible attachment to what ever has been familiar to it for any length of time.—*Cogan*.

Men's thoughts are according to their inclinations, their discourse according to their opinions, but their actions according to their habits.—*Lord Bacon*.

The ear inured to charitable sounds
And pitying love, must feel the hateful wounds
Of jest obscene, and vulgar ribaldry,
The ill-bred question, and the loud reply:
But, brought by habitude from bad to worse,
Men hear unmoved the oath, and direful curse.

Prior.

Habit does much; I do begin to think,
Since grief has been so close an inmate with me,
That I have strained her nearer to my bosom
Than I had pressed her in the crowd of life.

Colman.

As flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so our habits are formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character: but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passions, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.—*Jeremy Bentham*.

Nature is a kind of schoolmaster; custom, a magistrate.—*Lord Bacon*.

L'abito e una seconda natura.

Vetustatis et consuetudinis vis maxima est.—*Cicero*.

Consuetudo quovis tyranno potentior.

Consuetudo pro lege servatur.

Altera natura usus est.

Si volet usus.—*Horace.*

Usus est optimus magister.—*Columella.*

CONCLUSION.—Since

THEME XXV. *A Man is known by his Companions.*

INTRODUCTION.—A man's character, opinions, taste, and temper, may be fairly gauged by the choice he makes of associates.

1ST REASON.—Associates are selected for gratification; but unless they are of congenial habits, they would rather distress than gratify.

2ND REASON.—Associates are subjects of free choice; but no man will choose to annoy himself by taking to his bosom what he dislikes.

3RD REASON.—All men naturally like to have their own way, and are averse to opposition: Those, therefore, of antagonistic sentiments rather seek to avoid each other, than to coalesce by friendship.

4TH REASON.—Men of similar tastes and habits can lend a helping hand to each other; but those of uncongenial minds and pursuits obstruct by interference; and no man voluntarily lays a stone to trip his own feet.

5TH REASON.—There is an inherent attraction in congenial minds, and an inherent repulsion in antagonistic dispositions.

6TH REASON.—Every man thinks his own opinions and taste to be right, and those of his opponent to be

wrong: If, therefore, a man were to choose for his companion one of different sentiments to himself, it would be like preferring falsity to truth, and proclaiming himself a hypocrite.

7TH REASON.—A man would lose character were his companions to be of opposite or uncongenial habits: As if a wise man were to make a fool his associate, or a peer of the realm were to select for his friend a vulgar peasant, or an honest man a notorious thief.

SIMILES.—The Stork in the Fowler's net.—*Æsop's fable.*

Fire and water, the miscalled elements of the ancients, have a natural affinity to their own kind, and a natural aversion to each other. Thus water is attracted by water, and two drops meeting together will readily coalesce and become one; but when fire and water meet together they destroy each other.

Tigers and deer, serpents and doves, lambs and wolves, lions and whales, never voluntarily associate with each other.

Light and darkness can never unite.

The temperature and climate of any locality may be known by the animals and plants which abound therein.

A bramble is the companion of a poor soil; a thistle, of a moist one; a nettle, of stables or human dwellings; the alder, of water; the fir-tree, of sand; the oak, of lime, and so on.

HISTORICAL ILLUSTRATIONS.—Different nations live distinct.

The Scythians were proverbial for their ignorance and uncivilised manners; so that when Anacharsis flourished amongst the barbarous people, a man in every way opposite to the national character, he furnished the Greeks with a proverb for inconsistency: for, instead of saying, as the Jews did, "Is Saul among the prophets?"

they used to say, "Here's Anacharsis amongst the Scythians!"

When our blessed Redeemer showed himself "the friend of publicans and sinners," it was objected against him that he could not be good, because his associates were evil: But we must remember, that He communed with sinners not as a companion, but as a physician goes amongst the sick, to comfort, cure, and save.

When Dionysius, the tyrant of Syracuse, sent for Plato, the philosopher sent word back, "It is not good for Plato to be with Dionysius, any more than for Virtue to be with Vice."

Paul was beset by Jews and accused of polluting the temple, because he made Trophimus, an Ephesian, his companion.—*Acts*, xxi. 29.

St. Peter was accused of being a friend of Jesus Christ, because his speech showed him to be a Galilean.—*Mark*, xvi. 70.

When a policeman wants to find a thief or a felon, where does he search for him, but amongst the haunts of wickedness, and the offscouring of society?

QUOTATIONS.—Birds of a feather flock together.

Tell me what companions a man hath, and I will tell you what the man is.

What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?—2 *Cor.* vi. 14, 15.

'Tis harmony and sympathy of soul,
Attune our passions into love;
Thought meeting thought, and will preventing will,
With boundless confidence; for nought but love
Can answer love.—*Thomson*.

Gens de même famille.

Noscitur ex sociis.

Similes similibus gaudent, pares cum paribus facillime congregantur.—*Cicero*.

Idem velle, et idem nolle, ea demum firma amicitia est.—*Sallust*.

Verus amicus est tanquam alter idem.—*Cicero*.

Officiis, usu, consuetudine, conjunctissimus est homo.—*Cicero*.

Asinus asino, sus sui pulcher.

Morum dissimulatio dissociat amicitias.—*Cicero*.

In hoc est omnis vis amicitiae, voluntatum, studiorum, sententiarum, consensio.—*Cicero*.

CONCLUSION.—How careful should we be in the selection of our companions!

THEME XXVI. *Virtue is its own Reward.*

INTRODUCTION.—Every good action brings a recompense to the agent, independent of the approbation or favour it may elicit from others.

1ST REASON.—There is an instant delight in the *first conception* of a good deed, as in the anticipation of pleasure.

2ND REASON.—There is a relish in the very *affection and frame of mind* which entertains a virtuous intention; and a repulsiveness in every evil conception and frame of mind.

3RD REASON.—There is a *concurrent or sustained delight* throughout the entire performance of a virtuous deed; arising (1.) from the intuitive perception of its consistency and magnanimity; (2.) from a placid feeling of contentment, and independence of soul in having nothing to conceal; and (3.) from the triumph of self-command, and the victory of good over evil.

4TH REASON.—There is a consummated delight of *self-satisfaction* in having accomplished what is right; and a similar discomfort, amounting sometimes to bitter and mournful agony, at the thought of having done what is wrong.

5TH REASON.—Besides these inherent pleasures, there are others from without which accompany virtue as hand-maids.

(1.) All men, even the wicked, involuntarily approve of and admire virtue: nor can a man be found so utterly debased as not to prefer goodness, at least in others, to villany.

(2.) Virtuous actions act like leaven, diffusing a happy and holy influence on all who witness them. Thus a man's family will catch the spirit, and all those with whom a good man "lives and moves and has his being," will feel the reflection of his goodness.

(3.) Virtue so frequently meets with reward from men, either in the shape of patronage, bounty, respect, or friendship, that the mutual consent of all the world has pronounced "Honesty to be the best policy."

(4.) The Bible asserts that God "will reward every man hereafter according to the deeds done in the flesh, whether they be good, or whether they be evil."

SIMILES.—As wholesome food has a relish both in mastication and digestion; so wholesome actions are palatable to the mind both in their conception and performance.

As every thing really beautiful in nature or art is also useful; so virtue is not only admired for its moral beauty, but recompensed for its moral value.

The horse which faithfully performs its duty is cherished and carefully tended; but a vicious animal is "hacked" and ill-used, bringing torment to itself and annoyance to its rider.

The violet is carefully cultivated and watched over; while the nettle is rooted up, and cast on the dunghill.

Bright spring water is delicious to the taste and excellent for health: Whereas stagnant ditch-water is nauseous, and productive of many painful disorders.

A bright sun vivifies and gladdens all the animal and vegetable world, which droops and languishes under the oppressive influence of dull weather.

The dove, the cow, and the sheep, convey to the mind the notion of innocence and happiness; while the serpent, the scorpion, and animals of prey, are emblematical of wickedness and its torments. Thus the Scripture speaks of "the worm that dieth not;" "Thou shalt lick the dust as a serpent;" "Their torment was the torment of scorpions;" and so on.

HISTORICAL ILLUSTRATIONS.—Enoch walked with God, and never saw death.

Noah, for his righteousness, was saved from the flood.

Lot feared God, and was delivered by an angel when the cities of the plain were consumed by fire from heaven.

Abraham was blameless before God, and God said to him, "Fear not, for I am thy exceeding great reward."
—Gen. xv.

Job.—Job, xlii. 10-17.

Catharine of Livonia, a common peasant girl, attracted by her modest and virtuous conduct the attention of Peter the Great; became his wife; and, after his death, was proclaimed his successor in the Russian empire.

"Why drew Marseilles' good bishop purer breath
When nature sickened, and each gale was death?"

says Pope, alluding to Henry François Xavier Belsame, called the "good bishop," whose disinterested benevolence during the plague of Marseilles, in 1720 and 1721, procured him the love and admiration of all Europe. Though offered a ducal coronet, he refused to accept it, declaring that his flock was far dearer to him than either the wealth of Laon, or the honours it conferred.

The cheerfulness and unbroken tranquillity of mind showed by Socrates during his thirty days' imprisonment, forcibly demonstrate the power of virtue in supporting the soul under injustice, and the prospect of an ignominious death.

The virtues of Zeno (the founder of the Stoic philosophy) shine even through the ridicule of the comic poets; and his happy frame of mind was proverbial amongst the ancient Greeks and Romans.

The last hours of all the martyrs illustrate the sustaining power of a good conscience under bodily suffering, and its "recompense of reward" in giving "songs in the night."

QUOTATIONS.—A life separate from good actions is a curse.—*Lord Bacon*.

The noblest reward of virtue is virtue itself; and the extremest punishment of vice is vice itself.—*Lord Bacon*.

A good action is never lost.

Blessings are upon the head of the just.—*Prov. x. 6*.

A just man falleth seven times, and riseth up again.—*Prov. xxiv. 16*.

Know then this truth, enough for man to know,
Virtue alone is happiness below.—*Pope*.

Oh! blind to truth and God's whole scheme below,
Who fancy bliss to vice, to virtue woe.—*Pope*.

Man's greatest virtue is his greatest bliss.—*Pope*.

The broadest mirth unfeeling Folly wears,
Less pleasing far than Virtue's very tears.—*Pope*.

True happiness is his, whose tranquil mind
Virtue has raised above the things below.—*Beattie*.

To be good is to be happy.

Seek ye first the kingdom of God and his righteousness,
and all things (*else*) shall be added unto you.—*Matt. vi. 33*.

Quæ vobis, quæ digna, viri, pro laudibus istis
Præmia posse rear solvi? Pulcherrima primum
Dii moresque dabunt vestri.—*Virgil*.

Palma sua virtuti.

Gloria virtutis umbra.

Virtus lucet in tenebris, splendetque per se semper.—

Cicero.

Integra mens augustissima est possessio.

Rex eris si recte facies.

Divitiarum et formæ gloria fluxa atque fragilis, virtus clara æternaque, habetur.—*Sallust*.

Dos est magna virtue.

Vita beata in virtute posita est.

Gloria virtutem, tanquam umbra, sequitur.

Est demum vera felicitas, felicitate dignum videri; vera felicitas est hic, est ubi vis, animus si non te deficit æquus.

—*Pliny*.

Virtus est per se ipsa laudabilis, et sine quâ nihil laudari potest.—*Cicero*.

CONCLUSION.—Let us therefore . . .

THEME XXVII. *Vice brings its own Punishment.*

INTRODUCTION.—Wickedness carries with itself a torment by way of chastisement, independent of the awards of law.

1ST REASON.—The very *pre-meditation* of evil has torment, as the very conception of virtuous intentions is pleasurable.

2ND REASON.—There is a bitterness in the *affection and frame of mind* which entertains evil thoughts.

3RD REASON.—Such is the make or mechanism of our nature, that it is *put out of sorts* by evil passions and actions, irrespective of the adverse moral judgment which conscience passes upon them.

4TH REASON.—The *incessant corrosion of heart* which frets the wicked in unhappy peevishness all day long is another bitter punishment of vice.

5TH REASON.—There is, furthermore, a torment in the *retrospection of evil*, even in the hour of triumph, before the mind has had time to pass its censure on the deed.

6TH REASON.—The *agony of remorse and upbraidings of conscience* consequent upon sin, are far more painful to bear than any corporal punishment.

7TH REASON.—The wicked sustain another punishment in the consciousness that "every man's hand" and heart are against them.

8TH REASON.—The fear of *detection and the punishment of a broken law* haunt the wicked with painful pertinacity.

9TH REASON.—The *intuitive terror of an offended God*, which revelation serves to confirm, will sometimes steal upon the most hardened sinner, and make life insupportable.

SIMILES.—Isaiah saith, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt."

The Fox always seems to live in terror; and therefore, immediately it has stolen its prey from a farm-yard, starts off into concealment, instead of devouring it on the spot like other animals.

The ancient Furies are represented by the Greek tragedians with serpents twining about their head for hair, and blood constantly dripping from their eyes; which may well be regarded as emblematical of self-torment.

The Greek tragedians feign that the Erinyes haunt all wicked men, to take away their peace of mind, and lead them into misery and misfortune.

Vice, like a scorpion, is its own torment.—*Rev. ix. 5.*

As the pelican feeds upon its own blood, so vice preys upon its own heart.

As the gall of the asp, so the heart of the wicked causes "his meat in his bowels to be turned."—*Job, xx. 14.*

Tradition says, that toads often burst with their own venom.

As the organs of taste are offended by unwholesome food, so unwholesome morality is offensive to the moral taste.

HISTORICAL ILLUSTRATIONS.—Orestes, the matricide, escaped the punishment of law, but was haunted by the Furies, who tormented him to madness.

It is said of Cain, "that his countenance fell" from mental agony, when he conceived evil against his brother; and after he had committed the murder, "the earth opened her mouth to receive his brother's blood," the "voice of which cried from the ground" against him: and Cain said, "My punishment is greater than I can bear."

Lamech said to his wives in deep remorse, "I have slain a man to my wounding, and a young man to my hurt." (*Gen. iv. 23.*); referring to the self-infliction of his own sin.

St. Peter, in the judgment hall, was guilty of great sin, "but he went out and wept bitterly."—*Matt. xxvi. 75.*

Judas, the traitor, unable to bear the stings of conscience, "went and hanged himself."—*Matt. xxvii. 5.*

Dionysius, the Locrian, is represented by historians as a tyrant of the blackest colours, but so fearful and suspicious that he was afraid even of his nearest friend; and the precautions he made use of to guard against treachery afford a most striking proof, that "the wicked are their own tormentors."—*Cicero, Tusc. v. 20.*

Catiline, the conspirator, is represented by Sallust as exhibiting all the symptoms of an uneasy mind. 1. He always kept his eyes fixed on the ground. 2. His gait,

was unsteady, sometimes quick and sometimes slow. 3. His colour would often come and go. 4. Though he tried to brave Cicero, he could not bear to see the senators quit the bench on which he sat, and, therefore, rushed from the senate-house and city.

Apollodorus, the traitor and tyrant, "was a cavern of most horrible imaginings: He nourished scorpions in his heart, and was perpetually scared by spectres and the fear of death." Amongst other things his biographer says, "he often fancied the Scythians were flaying him alive, and that he was dancing round the cauldron in which himself was seething."

It is said of Cromwell, that he never enjoyed an hour of peace after the decapitation of Charles I.; and as proofs of his distress we are told, 1. That he wore armour under his clothes. 2. He never went and returned by the same route. 3. He never allowed any one to know the time of his going out or of his return. 4. He never slept in the same chamber two successive nights, &c. Though these statements have been contradicted by Carlyle and others, they nevertheless corroborate the general opinion, that "vice hath torment."

Instances of murderers giving themselves up to justice are very common; and every day the *Times* newspaper contains the acknowledgment of money which conscience would not allow the hand of fraud to retain.

QUOTATIONS.—Guilt hath no holiday.—*Lord Bacon*.

He started like a guilty thing.—*Shakspeare*.

The thief doth fear each bush an officer.—*Shakspeare*.

A guilty conscience who can bear?

St. Paul says, the Gentiles have the law of God "written in their hearts; their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."—*Rom. ii. 15*.

Milton makes Satan say, "Which way I move is hell, myself am hell."

3. Fear hath torment.—1 *John*, iv. 18.

5. The wicked flee when no man pursueth.—*Prov. xxvii. 1*.

1. Many sorrows shall be to the wicked.—*Ps. xxxii. 10*.

There is no peace (saith the Lord) unto the wicked.—*Isa. xlviii. 22*.

He that hides a dark soul and foul thoughts,
Benighted walks under the mid-day sun;
Himself is his own dungeon.—*Milton*.

Oh, it is monstrous! monstrous!
Methought the billows spoke and told me of it;
The winds did sing it to me; and the thunder,
That deep and dreadful organ-pipe, pronounced
The name of Prosper.—*Shakspeare*.

O coward conscience, how dost thou afflict me!
Cold fearful drops stand on my trembling flesh.
What do I fear?—myself?—*Shakspeare*.

Better be with the dead
Than in the torture of the mind to lie
In restless ecstasy.

Oh, full of scorpions is my mind, dear wife!

Shakspeare.

Nihil tam miseros facit, quam impietas et scelus.—*Cicero*.

Maxima peccantium pœna est, peccavisse.—*Seneca*.

Nil conscire sibi, nulla pallescere culpa.—*Horace*.

Raro antecedentem scelestum deseruit pede pœna claudo.

Animus conscius se remordet.

Intuta quæ dedecora.

Siculi non invenere tyranni tormentum majus.

CONCLUSION.—Let us, therefore, . . .

THEME XXVIII. *A wounded Reputation is seldom cured.*

INTRODUCTION.—When once a person has lost his character, he is very rarely able to retrieve it again.

1ST REASON.—Crime makes so strong an impression upon the mind of those who are cognisant of it, that it is *very seldom forgotten*; and, unless a crime be entirely forgotten, the evil impression is not obliterated.

2ND REASON.—A wicked deed is not often an isolated action, but rather *one of a series*; and, therefore, is not regarded as an accident of moral frailty, so much as the manifestation of a depraved nature.

3RD REASON.—Men may be deceived once by plausible appearances, but would be condemned as fools if they allowed the "*same serpent to sting them twice*;" in consequence of which they view with cautious jealousy every tainted character.

4TH REASON.—There is so much envy, emulation, and ill-nature in the world; so much tattle and idle gossiping, that a *wounded reputation is not allowed to heal*; but, being made the constant subject of animadversion (especially if the backslider is becoming prosperous), that the wound is kept open, and not unfrequently enlarged by lying rumours.

5TH REASON.—Almost all persons like to *flatter their own goodness* by comparing it with the weakness of others: And when indiscretion or vice has furnished self-conceit with a "*flattering unction*" of its own superiority, it is unwilling to lose the pleasure of the Pharisee's boast, "*Lord, I thank thee that I am not as other men are, or even as this sinner.*"

6TH REASON.—A man who has once fallen, *shows a strong proof of weakness*, that he can never be safely trusted: As a horse with broken knees is prejudiced for life.

7TH REASON.—The difficulty of recovering a wounded reputation is so great, that *few persons make the attempt*, but continue in the downward course with recklessness and despair.

SIMILES.—The Dog, who invited the Wolf to come and eat his master's sheep.—*Æsop's fable.*

A sheet of paper once blotted, can never be wholly absterged from the stain.

A tree, whose trunk has been injured, never recovers from the wound.

No patch can restore a torn garment so neatly as not to show the rent.

A flower once faded can never be made to resume its beauty and fresh perfume.

No cement can join a broken vase so as to leave no mark of the crack.

A cask never entirely loses the flavour of the liquor it has received.

If the leaf of a book be rent, the injury can never be wholly repaired.

HISTORICAL ILLUSTRATIONS.—The Cretans as a nation, having lost their reputation for veracity, have been stigmatised, even to a proverb, with the cognomen of "*liars.*"

Shimei, having been once guilty of treason to king David, was suspected of the same crime against Solomon, when he merely left the kingdom to capture a fugitive slave.—2 *Sam.* xvi. 5-8, and 2 *Kings* ii. 39-46.

Alcibiades, having lost his honour by neglecting to pay proper attention to a post consigned to his care, never recovered the full confidence of his countrymen, although he won for them many brilliant battles.

In the reign of Louis XIV., Colonel Chartreux, who had amassed a vast fortune at the expense of his charac-

ter, was often heard to say, "he would give all his wealth to regain his good name."

Sir Walter Raleigh, being connected with a plot for the purpose of placing Lady Arabella Stuart on the throne, was brought to trial by James I., king of England, and found guilty; he was, however, reprieved, and, after the lapse of twelve years, liberated from prison; but his wounded reputation brought him to the block; for, after his unsuccessful expedition to Guana, he was again arrested on the old offence, and executed in Old Palace-yard, A. D. 1618.

Sextus Tarquinius, having excited the indignation of the Romans by his base conduct towards Lucretia, brought such odium against the very name of Tarquin, that not only the king was banished and the kingly office abolished, but even Collatinus the consul was obliged to lay down his office and leave the city, because he happened to bear the hated name of Tarquin.

It is customary for persons of damaged reputation to leave the locality where they are known, and live among strangers: not unfrequently they change even their names for the purpose of greater concealment.

QUOTATIONS.—Salt is good; but if the salt hath lost its savour, wherewith shall it be seasoned? it is neither fit for the land, nor yet for the dunghill; but men cast it out.—*Luke*, xiv. 34, 35.

Give a dog a bad name and hang him.

Once bit, twice shy

A liar is never to be believed, even when he speaks the truth.—*Æsop*.

Reputation is gained by many acts, but is lost by one.—*Lord Bacon*.

What! wouldst thou have a serpent sting thee twice?
Shakspeare.

Know one false step is ne'er retrieved.—*Gray*.

Violets pluck'd . . . will never grow again.
Old English Ballad.

He who filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.—*Shakspeare*.

The purest treasure mortal times afford
Is—spotless reputation; that away,
Men are but gilded loam, or painted clay.

Shakspeare.

It is hopeless to recover a lost reputation.—*Lord Bacon*.

Amant refricare cicatricem.—*Cicero*.

Arbore dejecta, quivis ligni colligit.

Qui deliquit, supplex est omnibus.—*Plautus*.

Semel malus, semper malus.

Mendaci homini, ne vere quidem dicenti credere solemus.—*Cicero*.

Ne tentes sarcire malum nomen.

CONCLUSION.—How careful, &c. . .

THEME XXIX. *A good Cause makes a stout Heart.*

INTRODUCTION.—Nothing gives a man more confidence and boldness than the consciousness that his cause is just and honourable.

1ST REASON.—A mind conscious of right is *not ashamed*; and as shame is always cowardly, so the *absence* of it conduces to moral courage.

2ND REASON.—A mind conscious to itself of honourable and honest intentions is not paralysed by any *fear of being detected* in what it is doing.

3RD REASON.—Conscious rectitude gives *confidence* to the heart, from a conviction of being *in the path of duty*.

4TH REASON.—A good cause makes a stout heart, from a persuasion that *God will maintain the right*; and if “God be for us, who can be against us?”

5TH REASON.—The expectation of *the approbation of man* will also be an encouragement to those who are engaged in the cause of truth and justice.

6TH REASON.—The just man will be further emboldened by the reflection, that his *adversary's cause is a bad one*, and cannot prevail against him.

7TH REASON.—Even to *fail in a good cause is honourable*; and, therefore, the upright mind is sustained by the double assurance mentioned by St. Paul, “Whether we live we live unto the Lord, or whether we die we die unto the Lord; living or dying we are the Lord's.”

8TH REASON.—THE CONVERSE.—He who is doing what he knows to be wrong is afraid to be seen: his heart is paralysed by a constant dread of detection, disgrace, and punishment; and the conviction that he is maintaining the wrong against an adversary who is armed with conscious honour and rectitude, will have a most pernicious influence upon his moral courage and physical strength.

SIMILES.—As bright armour will resist a musket ball far better than a rusty suit of mail; so a good cause is far stronger than a puissant arm raised to uphold what is wrong.

A good foundation makes a building firm; and when the rain descends, and the floods come, and the winds blow and beat upon that house, it will not fall, because its foundation is secure: But a house built upon the sand cannot resist the rain, the floods, and the wind, but will fall when they beat against it, and great will be the fall thereof.

A ship built of sound timber may weather the roughest sea; but one made of rotten planks cannot ride in safety through the smoothest water.

A dog stealing a bone is alarmed at the slightest sound,

and will run away; but, guarding a house at night, cannot be terrified by threats or danger.

A “thief doth fear each bush an officer;” but a soldier in the battle-field will stand fearlessly at the cannon's mouth.

Boys engaged upon their duty are not afraid of the eye of their master; but every sound alarms them when they are doing what they know to be wrong.

Pure silver will resist the corrosive power of salt, grease, and vinegar; but German silver will tarnish even from the influence of the common atmosphere.

HISTORICAL ILLUSTRATIONS.—According to Shakespeare's representation, Richard III., at the battle of Bosworth Field, was weighed down with the oppression of conscious guilt; but Richmond, being buoyed up with the conviction of the justice of his cause, fought like a lion and prevailed.

Macbeth started at every whisper of the wind, or shriek of the night-hawk, when he went to murder Duncan; but stood as an “eagle against a sparrow, or a lion against a hare,” in the fierce contest against the Norwegian rebels.

Siccus Dentatus resisted a hundred adversaries sent to assassinate him with considerable success; for he killed fifteen, and wounded thirty others.

A usurper is in constant fear of conspiracies: thus common tradition says, that Cromwell wore armour under his clothes, and never went and returned by the same route.

Leonidas, at the straits of Thermopylæ, was not afraid with 400 men to oppose Xerxes the invader of Greece, at the head of a million troops.

William Tell, with a handful of adherents, boldly resisted the Austrian multitude, and even repulsed it.

David, with a simple sling and stone, encountered Goliath the giant of Gath, and slew him.

The Lord said to the people of Israel, “If ye will not

hearken unto me, and will not do all these commandments . . . I will appoint over you terror . . . and ye shall flee when none pursueth you . . . I will also send faintness into your hearts in the land of your enemies, and the sound of a shaken leaf shall chase you, and ye shall flee, as fleeing from a sword.—*Leviticus*, xxvi. 14. 17. 36., illustrated by *Joshua*, vii. 10–15., and *Judges*, ii. 14.

QUOTATIONS.—Honour shall uphold the humble in spirit.—*Prov.* xxix. 23.

The wicked flee when no man pursueth; but the righteous are bold as a lion.—*Prov.* xxviii. 1., *Ps.* liii. 5.

The very weight of Richard's guilt will crush him.

Shakspeare,

Virtue is bold, and goodness never fearful.

Shakspeare.

What stronger breastplate than a heart untainted?
Thrice is he armed that hath his quarrel just;
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.

Shakspeare.

The thief doth fear each bush an officer.—*Shakspeare.*

Conscience makes cowards of us all.—*Shakspeare.*

Conscience is a dangerous thing, it makes a man a coward; a man cannot steal, but it accuseth him; a man cannot swear, but it checks him. 'Tis a blushing shame-faced spirit, that mutinies in a man's bosom, and fills one full of obstacles.—*Shakspeare.*

Still as they run they look behind,
They hear a voice in every wind,
And catch a fearful glance.—*Gray.*

When the mind proposes honourable ends, not only the virtues, but the deities also, are ready to assist.—*Lord Bacon.*

Innocence is the best armour.

Integer vitæ, scelerisque purus,
Non eget Mauri jaculis nec arcu.—*Horace.*

Conscia mens recti Famæ mendacia ridet.—*Ovid.*

Hic murus aheneus esto

Nil conscire sibi, nulla pallescere culpa.—*Horace.*

Murus æreus conscientia sana.

Cassis tutissimus Virtus

Sola Virtus invicta.

Virtus mille scuta.

Magna vis est conscientiæ.—*Cicero.*

Conscientia convictus repente conticuit.—*Cicero.*

CONCLUSION.—Let us, therefore, . . .

THEME XXX. *Contentment is the true Philosopher's Stone.*

INTRODUCTION.—The ancient alchemists imagined it was possible to make a tincture, which would turn the baser metals into gold. This elixir, or tincture, has received the name of "The Philosopher's Stone."* But although no chemical skill can make a man rich by converting dross into gold; yet contentment can cast such a sunshine on his mind, as to make life a perpetual enjoyment.

1ST REASON.—The desire of something unpossessed is the source of far more misery than positive pain is or actual destitution; but a contented mind is free from this misery, by being satisfied with its present lot, and wishing for nothing it does not possess.

2ND REASON.—A contented mind not only desires nothing it does not enjoy, but also feels a perfect satisfaction in what it possesses.

* It seems rather anomalous to call a tincture a stone; but it appears that the tincture was first converted into a solid substance, and then mixed with lead, iron, or tin, while both were in a state of fusion.

3RD REASON.—All men have their trials and afflictions, but a contented mind *accommodates itself to every vicissitude of life*; neither poverty nor distress, neither losses nor disappointments, neither sickness nor sorrow, can affect its equanimity: As the elixir of the ancient philosophers converted the baser metals into gold, so contentment converts the severest trials into subjects of thanksgiving.

4TH REASON.—A contented mind is *free from the distressing passions of ambition, covetousness, jealousy, envy, and the like*, which prey like vultures upon the peace of the discontented.

5TH REASON.—The habit of a contented mind is to *compare its state with the condition of those worse off than itself*; but the habit of a discontented mind is to compare its state with the condition of those better off than itself: The former habit is the source of perpetual gratitude and joy, the latter of carking desires and unremitted regrets.

6TH REASON.—There is an *action and a re-action* in contentment reproducing and enhancing the pleasures of each other: Thus, contentment produces gratitude, peace of mind, and humility, which in their re-action engender love to God and man, a good opinion of others, a lively sense of being estimated and rewarded according to merit, and a good will towards man; these feelings again re-act upon the mind with beneficial influence, and refine its pleasures as gold is refined by the refiners.

7TH REASON.—THE CONVERSE.—A discontented mind is always *hankering for something it does not possess*, which, however, is no sooner acquired than it is despised, and some new desire springs up to cast a shade over the mind and vex it with fresh disquietudes.

SIMILES.—The Town and Country Mouse.—*A fable.*

The Ox at plough and the Calf.—*Æsop's fable.*

The Contented Porter.—*A well-known anecdote.*

As a boat glides down a stream; so a contented mind glides through life smoothly, silently, and without obstruction.

As the sun shining on the lowliest cot gives to it a charm which gladdens the heart; so contentment gives a charm to the mind which acts upon it as a moral sunshine.

As oil poured on the stormy ocean serves to pacify the troubled waters; so contentment diffused through the mind serves to smooth all the troubles of life.

The cow may be looked on as an emblem of contentment; all she eats is turned to useful and nutritious food: Whereas the asp may be considered an emblem of discontent, "whose food is turned to gall in its own bowels."

HISTORICAL ILLUSTRATIONS.—St. Paul says, "I have learned in whatsoever state I am, therewith to be content," which he calls "great gain;" and adds that "they which covet money pierce themselves through with many sorrows."—Compare *Phil. iv. 11.* with *1 Tim. vi. 6. 10.*

Job, having lost all his substance and all his children, exclaimed with pious resignation, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord!"

Alexander having told Diogenes, "He would grant him whatsoever he asked, even to the half of his kingdom," received for reply, "Diogenes asks Alexander to stand out of the sunshine."

Solon being asked by Cræsus, "Who was the happiest man?" referred the king of Lydia to a poor cottager of Greece, who never desired greater wealth or a better condition than he possessed.

Marcus Curius Dentatus was three times consul of Rome, and having obtained most brilliant victories over Pyrrhus, the Samnites, and several other adversaries, retired to his small Sabine farm. On one occasion the Samnites sent to him a most costly present, and the messengers found him sitting at his hearth, roasting

turnips. When offered the gift, he rejected it, saying, "While he remained poor he governed himself and others, but by accepting their present he would sell himself to the Samnites and their gold."

Lucius Quintus Cincinnatus was so contented with the homely independence of his little farm, that he returned to it after serving the office of Dictator, although he was offered kingly state and honours by his grateful countrymen.

Caius Fabricius, surnamed Luscinius, was frequently called from his farm to fill the highest offices in the Roman Republic; but always returned to his Sabine cottage immediately his services could be dispensed with; being contented with his humble lot he was greater than a king, but had he coveted regal pomp, he would have been no better than a slave.

A poor shoemaker who used to sing all day over his work, attracted the notice of a rich prince, who was so delighted with his cheerful temper and steady industry, that he made him a present of 500*l.*: after the receipt of this present, the merry son of Crispin lost all his mirth, and became so woe-begone and wretched, that he took the money back, saying, "before the gift came he was contented and always happy, but since he had received it he had known no peace of mind, and was most miserable."

QUOTATIONS.—A contented mind is a continual feast.

True happiness is to no place confined,
But still is found with a contented mind.

Among good things I prove and find
The quiet life doth most abound;

And sure to the contented mynde
There is no riches may be founde.

Songes and Sonnetes.

Let not what I cannot have
My cheer of mind destroy;
While thus I sing, I am a king,
Although a poor blind boy.—*Colley Cibber.*

Poor and content is rich, and rich enough;
But riches endless are as poor as winter,
To him that ever fears he shall be poor.—*Shakspeare.*

Contentment opes the source of every joy.—*Beattie.*

Contentment is, to the mind, what light is to the body.
The greatest wealth is contentment with a little.

Contentment, parent of delight, &c.—*Mrs. Barbauld.*

N'est heureux que qui le croit être.

Qui cum fortunâ convenit, dives est.

Non esse cupidum, pecunia est.

Lætus sorte tua vives sapienter.—*Horace.*

Leve fit quod bene fertur onus.—*Ovid.*

Felix est qui sorte sua contentus vivit.

Felix est qui nihil cupit.

CONCLUSION.—Hence it is for man's happiness, as well as for his goodness, to obey the commandment, "Thou shalt not covet."

THEME XXXI. *Take care of the Pence, and the Pounds will take care of themselves.*

INTRODUCTION.—By avoiding petty extravagances and economising the little daily expenses of life, a competency will be realised more surely and more honourably than by parsimonious savings or inordinate profits.

1ST REASON.—A man who is careful of small expenses, will be at least equally careful *not to indulge in extravagant follies.*

2ND REASON.—"*Many a little makes a mickle,*" says the Scotch proverb; by which is meant, that little extravagances soon accumulate into a great loss, and little savings into great gains.

3RD REASON.—Extravagance is a habit which *grows in strength by indulgence*, as a river increases by flowing. He who wastes his pence one year, will not be satisfied with the same amount to squander the next; but wasted copper will increase to wasted silver, and squandered silver will be supplanted by squandered gold.

4TH REASON.—Extravagance and economy are not isolated habits, but rather the handmaids or parents of others: Thus *extravagance is the companion of idleness*, and indicates a mind more fond of pleasure than of business; *economy*, on the other hand, *is the companion of industry and temperance*, and shows a disposition more fond of business than of pleasure.

5TH REASON.—The habit of hoarding small savings has a great effect upon the mind, the appetites, and the conduct. It superinduces a *carefulness, cleanliness, and vigilance*, which prevent great waste: Whereas, the habit of extravagance superinduces a wanton recklessness, a gaudy unsubstantial taste, and an indifference to the wise caution of "a stitch in time."

6TH REASON.—Pence are the *integers of pounds*, and if the parts be preserved, the whole must of course be safe; but if the parts be wasted, the integrity of the compound is destroyed, and it ceases to be a sovereign: on the other hand, if the integers be saved they will accumulate into pounds; and therefore, if the pence be taken care of, the pound, which is composed of those pence, must be perfectly secure.

SIMILES.—All plants grow from small seeds, and unless those seeds are preserved with care, the plants themselves will soon become extinct.

If the oak sapling be carefully nursed, the full-grown tree will thrive by its own inherent vigour.

If the spring of a river be stopped when it first bubbles from the hill, the current will be effectually destroyed: But if the spring be suffered to well out freely and join with tributary streams, the full river will flow on fearless of obstruction.

If a few drops of water be suffered to ooze through a dam without impediment, the full tide will soon follow.

Drops make the clouds, the clouds send forth the rain, the rain supplies the rivers, and the rivers the great ocean: By withholding the invisible vesicles exhaled by the sun, therefore, the multitudinous sea itself would ultimately be dried up.

As word by word great books are made, so penny by penny great fortunes may be amassed.

As a small rent in a garment will soon spread unless it be repaired, so petty extravagances will soon become a most serious expenditure unless the habit be duly checked.

HISTORICAL ILLUSTRATIONS.—Daniel Dancer, of Harrow, the celebrated miser, by carefully hoarding up his farthings and half-pence, acquired the immense sum of a million and a half of pounds sterling. He died October, 1794, in the 78th year of his age.

Pliny the Elder, the great naturalist, wrote 20,000 treatises culled from 2000 volumes; and how was this effected? His biographer tells us, it was his daily practice to spend a portion of the night in studying by candle-light. Before daybreak he betook himself to the emperor Vespasian, to perform the commissions he might be charged with, and then returned home to breakfast while some one read to him. He would then take a cold bath, and, after a short nap, pursue his studies till supper-time. He was never without a book and his tablets; even at his meals, in his walks, and during the process of scraping and rubbing in the bath, he was either reading or being read to, and invariably made extracts from every book.

As the collector of a Christian charity approached a certain house where he intended to call, he overheard the master rebuking one of his servants for wasting the end of a candle. The collector, thinking it would be no use to call upon a man of such economical habits, passed by; but upon reflection returned, and having stated the object

of the charity, received a very large subscription. The gentleman observing an expression of surprise depicted on the collector's face, inquired into the cause, and after hearing the circumstance of the wasted candle end, replied, "If I allowed extravagant waste in my house, I could not afford a liberal subscription."

Charles I., of England, suffered small encroachments to be made upon his prerogatives, whereby he lost both his crown and life. Had he boldly resisted the very first symptom of discontent, like Queen Elizabeth, he would probably have enjoyed a reign as prosperous as his illustrious predecessor.

Thomas Guy began the trade of bookselling in 1660 with only 200*l.*; by a systematic practice of the strictest economy he amassed an immense fortune, which he spent in charity. An old newspaper served him for a table-cloth; he never allowed himself more than one sort of food of the most homely kind; and the luxury even of a rush candle was an extravagance he never indulged in. This penurious, but benevolent man, founded Guy's Hospital; he gave during his lifetime 18,793*l.* to erect and furnish it, and endowed it at his death with 219,499*l.*, being the largest sum of money ever given by any individual for charitable purposes. He also built three wards of St. Thomas's Hospital in Southwark, the almshouses at Tamworth, a part of Christ's Hospital, &c.; and left 75,589*l.* at his death to be divided among his poor relations. He died at the age of eighty-one, A. D. 1724.

John Overs, a waterman, who ferried passengers from Southwark to the city, by dint of penny savings acquired a very large fortune, with which his daughter, at his death, founded and endowed the church called St. Mary Overs, in London.

John Elwes, Esq., M. P., of Stoke (Suffolk), and Marchham (Berkshire), though benevolent and strictly honest, was very parsimonious, and left behind him a property exceeding 800,000*l.* His maxim was, "that all great fortunes are made by saving, for of that only can a man be sure." He died 1789, at an advanced age.

William Jennings, Esq., a neighbour and acquaintance of John Elwes, by similar thrift, accumulated a property estimated at a million sterling. He died 1797, aged ninety-seven years.

QUOTATIONS.—The ways to enrich are many: parsimony is one of the best.—*Lord Bacon.*

A pin a day is a groat a year.

A penny saved is a penny gained.

Many a little makes a mickle.

Frae saving comes having.

Waste not, want not.

Woful waste makes woful want.

Ever save, ever had.

Little and often fills the purse.

No alchemy like economy.

Without frugality none can be rich; and, with it, very few would-be poor.

Economy is a great income.

Il ne faut pas manger tout son bien en un jour.

Les petits ruisseaux font les grandes rivières.

Obsta principiis.

Non intelligunt homines quam magnum vectigal sit parsimonia.—*Cicero.*

Sera in fundo est parsimonia.—*Seneca.*

CONCLUSION.

THEME XXXII. *Idle young Men make needy old ones.*

INTRODUCTION.—Those who indulge habits of laziness in their youth, must expect to spend an old age of poverty and distress.

1ST REASON.—Property is not to be earned without *great labour and steady industry*; but a man who has habituated himself to idleness and frivolity in the early part of life, will be incapable of enduring the fatigue and toil essential for a thriving business.

2ND REASON.—Those who would accumulate money must exercise *economy and self-denial*; but, after long indulgence in pleasure, both the body and mind are incapable of bearing the privation of those luxuries which habit has made essential to them.

3RD REASON.—John Elwes says, "*All great fortunes are made by savings*;" but the only time for saving is in youth; when winter has come, it is too late to gather honey.

4TH REASON.—*Youth is the time for activity and endurance, old age of rest and indulgence.* If the active period of youth be wasted in self-indulgence, the emaciated and feeble old man will have neither the will nor the power of providing for his daily increasing necessities.

5TH REASON.—Money is made by *enterprise*, but old men are averse to all novelties; hence few masters will employ an aged journeyman, and few tradesmen in their old age can compete with their younger rivals, or stand their ground against the force of modern improvements.

6TH REASON.—Idle young men acquire *dissolute habits*, which make great inroads on their property, and entail feebleness and disease upon their constitutions.

7TH REASON.—Self-indulgence is always followed by a *craving after new sources of gratification*. By indulging the passion its wants are increased, and its means of gratifying it proportionably diminished; so that in old age the wants become infinite, and the mind distressed with a perpetual desire for something unpossessed.

8TH REASON.—THE CONVERSE.—Those who have been frugal and industrious in youth, have fewer wants to satisfy, know by self-denial the sweetness of little indulgences, and have a well-saved store laid up against decrepitude and age.

SIMILES.—The Butterfly and the Ant.—*Æsop's fable.*

The Wasp and the Bee.—*Æsop's fable.*

The Grasshopper was told by the Ant, "Those who play in the summer must pipe in the winter."

Land which has not been well cultivated in the spring will be unprolific in the harvest.

A cask which is never used will become rotten and leaky.

A young twig will soon take root and flourish; but an aged slip will wither in a few days.

If the limbs are not well exercised in youth, they will be stiff and feeble in old age.

HISTORICAL ILLUSTRATIONS.—The Prodigal who spent his portion in riotous living, would have starved when it was spent, had not his Father taken compassion on him.—*Luke, xv.*

Robert, Duke of Normandy, was so indolent, that he was compelled to mortgage his estates to William Rufus. He was ultimately reduced to poverty, and died in gaol.

George Morland, the celebrated artist, was so lazy, that he was often held to his work by violence, or locked in a room to compel him to finish a picture to pay his tradesmen. Although his productions were in great demand, and sold for large sums of money, he was confined at the close of his life in the King's Bench prison for debt; and actually died in durance, Oct. 29. A. D. 1804.

William Collins, the lyric and pastoral poet, was a man of great genius and cultivated taste; but so indolent that he was constantly involved in pecuniary difficulties, which so distressed his spirit, that he was confined in a lunatic asylum to prevent his committing suicide. He died at the age of 35 in 1756.

Beronicus, who died in 1676, was so wonderful a language master that he could translate a common newspaper into Greek or Latin verse impromptu. He could

converse with fluency in English, Italian, French, and Dutch; and could repeat by memory Horace, Virgil, Cicero, the two Plinys, Juvenal, Homer, and Aristophanes. Yet was he so indolent that he never followed any regular trade or profession, but sometimes picked up a few pence by sweeping chimneys, grinding knives, dancing at a fair, or showing his power of language at a pothouse. It is needless to add that this extraordinary genius died in the most abject poverty at Middleburgh, and was literally found dead in a common ditch.

John Jefferies was left a fortune equal to 50,000*l.* by his father, a London merchant: when he first began business for himself, the novelty of the enterprise held in check his natural propensity to indolence; but, after a time, the novelty wore off, his habits of business relaxed, his correspondents grew irritated, his credit was undermined, and he became bankrupt. His family are now reduced to beggary, and he is spending his old age in a common almshouse, a mournful monument of the ruinous effects of indolence and procrastination.

QUOTATIONS.—The way of the slothful man is a hedge of thorns.—*Prov.* xv. 19.

He that soweth to his flesh shall of the flesh reap corruption.—*Gal.* vi. 8.

Whatsoever a man soweth, that shall he also reap.—*Gal.* vi. 7.

He that soweth sparingly shall reap also sparingly.—*2 Cor.* ix. 6.

They have sown the wind, and they shall reap the whirlwind.—*Hos.* viii. 7.

He that soweth iniquity shall reap vanity.—*Prov.* xxii. 8.

They that plough iniquity and sow wickedness, reap the same.—*Job* iv. 8.

They must hunger in frost, who will not work in heat.

They who play in the summer, must pipe in the winter.

Reckless youth makes rueful age.

He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.—*Prov.* x. 4.

He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.—*Prov.* x. 5.

The slothful shall be under tribute.—*Prov.* xii. 24.

An idle soul shall suffer hunger.—*Prov.* xix. 15.

Drowsiness shall clothe a man with rags.—*Prov.* xxiii. 21.

By much slothfulness the building decayeth; and through idleness the house droppeth through.—*Eccles.* x. 18.

Qui bon l'achète bon le boit.

Ignavo homine terra pejus nil creat.

Nimis homo nihil est, qui piger est.—*Plautus.*

Qui fugit molam fugit farinam.

Ut sementem feceris, ita et metes.—*Cicero.*

CONCLUSION.

THEME XXXIII. *A soft Answer turneth away Wrath.*

INTRODUCTION.—When the anger of another is kindled against us, Solomon directs us to observe two things, if we wish to avert or to appease it: first, let an answer be given; and, secondly, let that answer be a conciliatory one.

1ST REASON.—LET AN ANSWER BE MADE.

By stubborn silence, a man either *tacitly* allows that he has given just cause of offence, and can offer no extenuating explanation: or else,

That the *reprover* is so blinded by prejudice, and carried away by his temper, that he will not hearken to the voice of truth: or else,

That he is too contemptible to be worthy of an answer.

2ND REASON.—Deferring to answer till some future time, either looks like the artifice of a dishonest man, who requires *time to concoct a plausible but fictitious defence*: or else,

The *insult of a contemptuous one*, who would appeal “from Philip drunk to Philip sober.”

3RD REASON.—If no answer or explanation be given, but merely a concession made, the mind of an angry man is still *further provoked by mortified pride*: nothing more irritates the temper than for an opponent to say, “Have it all your own way,” or “I shall not dispute the point with you.”

4TH REASON.—LET THE ANSWER BE CONCILIATORY, otherwise it serves only to *irritate still further*, and to add fuel to the kindled flame.

5TH REASON.—The *cause of anger* is the sense of *injury or contempt*, and the way to remove it is to *remove the cause*. By mild conciliating words you show that *no offence was intended*; and if any injury has been committed, it was not *from malice or design*.

6TH REASON.—Mind *acts reflectively* on mind, so that kindness begets kindness, and anger provokes anger. If an angry spirit is met by kind and courteous behaviour, the contagion of good nature acts like oil upon troubled waters.

7TH REASON.—Anger, like love and every other passion, *must have food to live on*, or it will starve and die: But wrath can find no pasture in benevolence, amiability, and forbearance; and therefore goes out by a natural decay when surrounded by such elements.

8TH REASON.—Nothing can thrive in an *heterogeneous soil*: Thus love and affection would soon dwindle, in the midst of hatred, rancour, and contempt; and resentment would soon be exhausted, if kindness soothed the irritated spirit, and benevolence “provoked to love” rather than to wrath.

SIMILES.—As water thrown upon a burning house tends to allay the fury of the flames; so a soft answer tends to allay an irritated temper.

As oil on a rough sea will make the surface smooth and calm; so the oil of kindness will pacify the tempest of an angry mind.

As the warm sun will thaw snow and hard ice; so a kind word will melt down the frozen sympathies of resentment and wrath.

As the morning sun dispels mist and darkness; so a cheerful countenance dispels the troubles of a vexed and irritated mind.

Even an unruly horse may be made tractable by patting his neck and speaking to it softly; how much rather may an unruly mind be pacified by conciliating words and actions!

A ruffled cloth may be made smooth by stroking it gently with the hand; and a ruffled temper may be appeased by similar gentleness and suitable deportment.

A balmy breeze drives away the clouds, and makes both earth and skies “to laugh with joy;” but a stormy wind heaps cloud on cloud, and provokes the tempest to burst forth.

He who gives a soft answer to an angry man, is like the sandal tree, which gives balm to him who smites it.

As wine and oil to an angry wound, so are good words to an irritated temper.

HISTORICAL ILLUSTRATIONS.—When Jacob cheated his brother Esau of his birthright, Esau resolved to kill him, but Jacob fled and sojourned with Laban in Haran. After a time he left the house of his father-in-law, and being obliged to pass through Seir, where Esau dwelt, sent a handsome present and a penitent message to him, with the hope of appeasing his anger: Esau’s wrath was appeased, and instead of slaying Jacob, he “ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.”—*Gen.* xxxii. 3. and xxxiii. 4.

When David was in the wilderness of Paran, the surly Nabal greatly provoked him by his discourteous words

and conduct; so that David armed 400 men with the intention of falling upon Nabal and all his household; but Abigail (Nabal's wife) hastened to meet David, and fell at his feet, and said, "Let not my lord, I pray thee, regard the words of Nabal, but forgive his trespass, and the trespass of thine handmaid:" she then told him, "a man had risen to pursue him and to seek his soul, but that the Lord had bound it in the bundle of life;" and concluded by saying, "When the Lord hath dealt well with my lord, then remember thine handmaid." This conciliating conduct of Abigail entirely diverted the wrath of David, and he said to her, "Blessed be the Lord God of Israel, which sent thee this day to meet me: and blessed be thou, which has kept me this day from coming to shed blood: for in very deed, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by morning light a living soul."—1 *Sam.* xxv. 4–35.

When Saul was pursuing David to destroy him, he pitched his tent in the wilderness of Ziph; and while he was asleep, David entered the royal tent, and took a spear and cruse of water from the king's bolster. Next morning David rebuked the sentinels of Saul for want of vigilance, and said to the king, "Wherefore doth my lord thus pursue after his servant; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains." Saul was so overcome by the magnanimity, forbearance, and modesty of David, that his wrath was instantly averted; and, instead of slaying, he blessed him.—1 *Sam.* xxvi.

When Saul pursued David to the wilderness of Engedi, David secretly entered into the cave where Saul slept, and cut off the skirt of his garment. When the king awoke, he said to him, "Behold this day the Lord hath delivered thee into mine hand in the cave; see the skirt of thy robe in my hand: in that I cut off the skirt of thy robe, and killed not thee, know thou that there is neither transgression in mine hand, nor have I sinned against thee." Saul was melted at these words, his anger was mollified, and he "lifted up his voice and wept," saying to

David, "Thou art more righteous than I; for thou hast rewarded me good, whereas I have awarded thee evil;" and that same day the king and David were reconciled.—1 *Sam.* xxiv.

After Gideon had routed the host of the Midianites, the men of Ephraim "did chide with him sharply," because he "called them not when he went to the fight;" but Gideon said, "What have I done in comparison of you? Is not the gleanings of the grapes of Ephraim better than the whole vintage of Abi-ezer? God hath delivered into *your* hands the *princes* of Midian; and what was I able to do in comparison of you?" These pacific words abated the anger of the men of Ephraim, and prevented a division in the tribes of Israel.—*Judges*, vii. 15–25. and viii. 1–3.

Xantippe, the wife of Socrates, was a woman of such a vile and angry temper, that her name has passed into a proverb: yet the philosopher, by his meek and conciliating behaviour, so completely changed her disposition, that she watched over him with unwearying assiduity and affection during his imprisonment.

John, having greatly injured his brother Richard, surnamed Cœur de Lion, was most severely rebuked by him on his return from the Holy Land; but so completely averted the anger of his royal brother by his meek and supplicatory conduct, that Richard frankly forgave him, and said, "I as freely forgive your offences, as you will forget my pardon."

When William Penn purchased of the American Indians as much land as a man could traverse in a day, and the chiefs expressed great displeasure because the "man had run too fast," he was advised by his companions to fall upon the Indians and cut them to pieces: But Penn rejected the advice with abhorrence, and asked the discontented chiefs how much more would satisfy them. They asked a few baubles of little value, which being instantly given, their anger was appeased; and, ever after that time, William Penn was called by the Indians, "their father and friend."

QUOTATIONS.—Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.—*Matt. v. 39.*

Recompense to no man evil for evil.—*Rom. xii. 17.*

Dearly beloved, avenge not yourselves, but rather give place unto wrath.—*Rom. xii. 19.*

See that none render evil for evil unto any man, but ever follow that which is good.—*1 Thess. v. 15.*

Be courteous; not rendering evil for evil, or railing for railing: but contrariwise blessing.—*1 Pet. iii. 8, 9.*

If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head.—*Rom. xii. 20.*

Bless them that curse you.—*Matt. v. 44.*

Be not overcome of evil, but overcome evil with good.—*Rom. xii. 21.*

A soft tongue breaketh the bone.—*Prov. xxv. 15.*

Grievous words stir up anger.—*Prov. xv. 1.*

A spoonful of oil is better than a pint of vinegar.

He that is slow to anger appeaseth strife.—*Prov. xv. 18.*

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.—*Prov. xxvi. 21.*

The second word makes the fray.

It is the glory of a man to pass by an offence.—*Prov. xix. 11.*

Forgive and ye shall be forgiven.—*Luke vi. 37.*

The way to appease anger is to sever, as much as may be, the construction of the injury from the point of contempt; imputing it to misunderstanding, fear, passion, or what you will.—*Lord Bacon.*

Licentia, si nimium videbitur acrimoniæ habere, mitigationibus lenietur.—*Cicero.*

Quanto sumus superiores, tanto nos submissiores geramus.—*Cicero.*

Bona verba quæso.

Provocantes alter alterum injuria.—*Paterculus.*

Conciliat animos comitas affabilitasque sermonis.—*Cicero.*

Lenitas verbi tristitiam rei mitigat.—*Cicero.*

Animi in odium alicujus concitati comitate retinentur.—*Cicero.*

CONCLUSION.

THEME XXXIV. *Every Bird is known by his Note.*

INTRODUCTION.—We know to what species any bird belongs, although we cannot see it, by the tone and nature of its voice: We may also discern the character and disposition of men by the general tenour of their conversation.

1ST REASON.—A man will naturally *talk about those things with which he is most familiar*: So that his occupation and habits of life may be discovered by attending to his general conversation.

2ND REASON.—Our Lord says, "Out of the abundance of the heart the mouth speaketh;" and, therefore, the mouth reveals the predilections and aversions of the heart.

3RD REASON.—Can the leopard change its spots, or the Ethiopian his skin? *neither can nature be so entirely subdued* by education and the conventionalities of society, as not to burst through restraint, and betray itself to a careful observer.

4TH REASON.—A good man has too much reverence to God, and respect to his own character, to seek concealment: And a bad one has too much indifference to God and man, and too little inclination for any acts of self-denial, to trouble himself about "the government of his tongue."

5TH REASON.—If a person attempts to converse on a subject with which he is not conversant, or to give utter-

ance to a sentiment he does not feel, *he will soon expose himself* by some impertinent remark; and reveal his true character, even by his unsuccessful attempt to conceal it.

6TH REASON.—Every bird has a distinctive note to prevent confusion; otherwise it would be impossible to discriminate one bird from another, except by sight: So also every person has a distinctive voice as well as a distinctive face, that *identity may be more easily established*; and friends may not be confounded with foes, or the guilty with the innocent.

7TH REASON.—A pleasing *variety* is preserved by this wise provision of the great Creator: If every bird sang the same note the monotony would be wearisome: So, also, if every man were cast in the same mould, commerce would languish, society become stagnant, sympathy would slumber, and enterprise entirely decline.

SIMILES.—An Ass once clad himself in a Lion's hide; but was detected by the cunning Fox immediately he attempted to roar.—*Æsop's fable*.

A soldier knows whether the trumpet is calling to battle, or sounding a retreat.

A skilful eye can discriminate different kinds of wood by observing the grain; and a skilful ear can discriminate different species of birds by observing their note.

One musical instrument is easily distinguished from another by its tone; and one man is easily distinguished from another by the tenour of his conversation.

Every dumb animal has a peculiar cry.

Every musical string has a distinctive sound.

Every flower has its peculiar perfume.

HISTORICAL ILLUSTRATIONS.—When Mr. Ollapod speaks of being "*inoculated* by a military ardour;" and describes a military coat as "*a scarlet jacket, tastefully turned up with a rhubarb-coloured lapelle*," we judge him at once to be a country apothecary. When Mr. Foss is asked by his

master, if he has seen any stranger lurking about the premises, and gives answer, "There is no *enemy* in the field, your honour, except he be in *ambuscade*," we know him to be an old corporal. When Jack Waters talks of getting "*on board*" the horse or railway carriage, we feel certain he is a sailor, &c.

The proverbs of a nation are a diagnosis of its character. Thus the proverb, "Judge not a ship as she lies in the stocks," indicates a maritime people; "All is not gold that glitters," savours of a commercial, money-loving nation: The ancient Romans, who hated maritime affairs, would never have adopted the former of these proverbs; and the ancient Spartans, who despised gold, would never have invented the latter. Again; the proverb, "All are not huntsmen who blow the horn," is a sportsman's observation; "All are not monks who wear a cowl," smatters of Italy or Spain: The morose ascetics of the early Christian church would never have perpetuated the former aphorism, and the gay sparks of the court of Charles II. would never have lighted on the other. This idea, carefully developed, would furnish amusement and instruction.

Shakspeare, in his comedy of "*As you like it*," has most graphically described the seven notes of the seven ages of man: 1st, the mewling infant; 2nd, the whining school-boy; 3rd, the sighing lover; 4th, the swearing soldier; 5th, the documentary magistrate; 6th, the shrill old man; and, 7th, the voiceless imbecility of second childishness.

The note of love is gentle and ardent; that of anger, loud and turbulent; that of friendship, hearty and cheerful; of business, cautious and curious; of sociability, careless and free; of modesty, reserved and coy; of vulgarity, coarse and overbearing; of politeness, courteous and smooth: So that much of a man's moral character, as well as of his position in life and educational advantages, may be discerned even by the tone of his voice.

Blind people are unusually skilful in discerning men's character by their voice.

St. Peter, in the judgment hall, was betrayed by his Galilean dialect.—*Matt.* xxvi. 73.

The Ephraimites were discovered by their pronunciation of the word *Shibboleth*, when they attempted to cross over the passages of Jordan, which the Gileadites kept.—*Judg.* xii. 4, 5.

The Jews, who had married idolatrous women, betrayed to Nehemiah their unholy connexion, because "their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."—*Neh.* xiii. 24.

The English betray their Norman subjugation by calling *cooked* meats (such as beef, mutton, pork, veal, &c.) by the French terms, although they retain the Saxon names of oxen, sheep, calves, and swine to designate the *living* animals.

Every nation is easily distinguished by its language, and every county by its provincial tone, pronunciation, or expressions. Thus, *think* for "thing," betrays a vulgar Londoner; *me* for "my," a careless Irishman; *mon* for "man," is a Scotch characteristic, &c.

The four dialects of Greece distinctly point out the locality of the authors whose works have been preserved to the present day.

QUOTATIONS.—If the trumpet give an uncertain sound, who shall prepare himself for battle.—1 *Cor.* xiii. 8.

Every tree is known by his fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes.—*Luke*, vi. 44.

Out of the abundance of the heart the mouth speaketh.—*Matt.* xii. 34.

By thy words thou shalt be justified, and by thy words thou shalt be condemned.—*Matt.* xii. 37.

Nothing comes out of a sack but what was put in it.

As the bell is, so is the clapper.

As the crow is, so the egg will be.

A fool's voice is known by multitude of words.—*Ecc.*

v. 3.

Sermo est imago cogitationis.

Naturam expellas furca, tamen usque recurret.—*Horace.*

Os animi est janua.—*Cicero.*

Voce sua crocibat corvus.—*Plautus.*

Suus cuique mos.—*Terence.*

Sua in arbore poma.—*Virgil.*

CONCLUSION.

THEME XXXV. *A slow Fire makes sweet Malt.*

INTRODUCTION.—A fierce fire would burn malt and destroy its sweetness: In like manner, hurry and precipitation are prejudicial to success.

1ST REASON.—Those who are in a hurry *overlook* or *forget many things* needful for the due performance of what they have taken in hand.

2ND REASON.—Those who are in a hurry soon get *excited and flurried*,—their mind becomes nervous, and their energies unbinged.

3RD REASON.—A *cool judgment* and a *collected mind* are incompatible with fluster and headlong precipitation, but essential to every work of any importance.

4TH REASON.—Every work done in a great hurry must be *slovenly executed*, because the operator will be so anxious to reach the end, that he will disregard the structure of the several parts.

5TH REASON.—Hurry is very *fatiguing*, and wears out the mental and physical powers much sooner than steady industry.

6TH REASON.—The mind and body *require frequent rest*; and, if deprived of this needful relief, will become so jaded, as to be utterly indifferent about any work whatsoever.

7TH REASON.—Almost every work requires *time for settling*, and for getting reconciled to new forms and combinations; otherwise, the tension or pressure on the previous parts will be so violent as to endanger their security.

8TH REASON.—Those who are in a great hurry *never see the impediments and obstacles* which lie before them, and have no time to unravel or remove them when they unconsciously stumble against them.

SIMILES.—Vegetables which rise the quickest from the earth are always the least perfect: for example, the mushroom is far inferior to the oak.

A steam-engine, forced beyond its proper speed, will explode.

Food baked over a very fierce fire will not cook but burn.

Colours laid upon canvass too quickly will run into each other.

A book, bound before the sheets have had time to dry, will be greatly injured by the blurring of the half-dried letters.

A horse, driven beyond his speed, will stumble.

A candle brought suddenly into a dark chamber, will be painful to the eye of the awakened slumberer.

HISTORICAL ILLUSTRATIONS.—Flaminius, being in too great a hurry to engage with Hannibal, was disgracefully defeated: Whereas Fabius, by his judicious caution, proved completely successful.

Catiline's conspiracy entirely failed from the precipitancy of Catiline himself, who gave the signal of attack before the conspirators were ready.

Edward Baliol, fighting for the Scottish crown, was

opposed by the Regent himself, who rushed on his adversary with such rash fury, that he was easily vanquished, and Baliol obtained a complete victory.

William Beckford, Esq., built the tower of Fonthill Abbey so hastily, that the whole pile fell to the ground in ruins before the building was completed.

Sir Amias Paulet used to say, "I must not be in a hurry, because I am in haste."

Almost all railway accidents occur from urging the train to too great speed.

How many books are published which never succeed, because the author has been too impatient of what Horace calls the "*limæ labor et mora*."

QUOTATIONS.—Hasten slowly.

He that hasteth with his feet sinneth.—*Prov. xix. 2.*

An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed.—*Prov. xx. 21.*

Make no more haste than good speed.

Slow and steady wins the race.—*Robert Lloyd.*

Fair and softly.

Take good heed, will surely speed.

The more haste the worse speed.

He who walks too hastily, will stumble on a plain way.
Tarry a little, if you are in a hurry.

Hastily and well never met.

Haste makes waste, and waste makes want, and want makes strife 'twixt man and wife.

It is good to have a hatch before the door.

Hasty climbers have sudden falls.

He who is in haste fishes in an empty pond.

Qui trop se hâte en cheminant, en bon chemin se fourvoie souvent.

Come s' ha fretta non si mai niente che stia bene.

Presto et bene non si conviene.

A cader va chi troppo alto sale.

Sat cito, si sat bene.—*Cato.*

Qui nimis propere, minus prospere.

Nimium properans serius absolvit.

Canis festinans cæcos parturit catulos.

Festina lente.

Cavendum est, ne in festinationibus suscipiamus nimias celeritates.—*Cicero.*

Qui unumquodque mature transigit, is properat; qui multa simul incipit neque perficit, festinat.—*Cato.*

Quo magis properare studeo, eo me impedio magis; citius quam melius pensum absolvo.

CONCLUSION. . . .

THEME XXXVI. *It is dangerous to play with edged Tools.*

INTRODUCTION.—Those who play with sharp instruments are in constant danger of cutting themselves: and those who tamper with immoral practices, run imminent risk of being contaminated.

1ST REASON.—When vice is made an object of sport, it is *divested of its odiousness*; for those things can never appear terrible and disgusting, which only excite mirth and ridicule.

2ND REASON.—The mind will *often revert* with a craving appetite to whatever affords it amusement; and, if accustomed to amuse itself with sin, will soon acquire an appetite for the "sweet morsel."

3RD REASON.—Those who can sport with wickedness

will soon seek to *excuse the wicked*, and palliate their offences.

4TH REASON.—The *distance* between sin and the person who tampers with it *lessens every hour*; so that the victim is overtaken, before he imagines he has even consented to "the accursed thing."

5TH REASON.—While the mind is sporting with sin, it is *thrown off its guard*, because the thought of danger is merged in the excitement of pleasure.

6TH REASON.—It is the nature of sport to love adventure, and the *relish is enhanced by the imminency of the danger incurred*. He, therefore, who amuses himself with sin, will often run beyond the verge of innocency, in order to give zest to his sport.

7TH REASON.—He who plays with wickedness is made *familiar with many sinful words and practices*, which drop into the mind like seed, haunt the memory, and suggest evil which would never have otherwise occurred.

SIMILES.—A rash soldier who goes into an enemy's camp to satirise the commander of the adverse army, foolishly exposes himself to almost certain death.

A moth buzzing round a candle, delighted with its warmth and glare, is burnt by the flame with which it sports.

The man who nourished a serpent by the warmth of his bosom, was stung by the creature immediately it was hatched.

He who plays with pitch always defiles his fingers.

He who touches rouge will be stained with red.

The swine that wallows in mud may find sport, but will not escape defilement.

A bird, fascinated with the beauty and rattle of a snake, flutters round and round, till it falls insensibly into the jaws of death.

The hands of a dyer show his occupation.

HISTORICAL ILLUSTRATIONS.—Solomon tampered with vice when he “multiplied wives and horses;” but Solomon found, by bitter experience, the danger and sinfulness of his folly.

St. Peter tampered with temptation by entering the judgment hall, after the warning given him by his Lord and Master; but wept bitterly for the sin by which he was overtaken.

Balaam tampered with sin when he kept the messengers of Balak all night, and sacrificed to what he knew were no gods; but Balaam did not escape the consequences. 1st, He allured the children of Israel into fornication and idolatry, by which he brought upon them a most grievous destruction; 2ndly, He incurred the anger of God by his daring disobedience; and, 3rdly, He was slain by the very people he had blessed and betrayed.

When Remus leaped over the walls of the city founded on mount Palatine, in order to show his contempt of such a defence, he was instantly struck dead by his brother Romulus, whose anger was provoked by the indignity.

The Athenians made Sulla their jest, because he had a red and pimply face; but Sulla was an edged tool too dangerous for sport, and retorted the insult by destroying their magnificent city, and reducing Greece to a Roman province.

Philip of France amused himself by foolish railleries against William the Conqueror; but the indignant monarch of England resented the gibes by ravaging France, and reducing its capital to ashes.

The three sons of William I. of England were one day in sport together, when the two younger brothers threw a pitcher of water over Robert in foolish joke. The angry Robert instantly drew his sword with intent to kill his brothers, and the whole family being set at variance, a war ensued, which entailed numberless evils.

Thersites chose to play his jokes on Agamemnon the king, and general of the combined armies of Greece in

the siege of Troy; but was taught, by a severe castigation from Ulysses, the danger of playing with edged tools.

QUOTATIONS.—As a madman who casteth firebrands, arrows, and death; so is the man that deceiveth his neighbour, and saith, “Am not I in sport.”—*Prov. xxvi. 18, 19.*

It is as sport to a fool (*only*) to do mischief.—*Prov. x. 23.*

Fools make a mock at sin.—*Prov. xiv. 9.*

Folly (i. e. *wickedness*) is joy to him that is destitute of wisdom.—*Prov. xv. 21.*

But fornication and all uncleanness, let it not be once NAMED among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient.—*Eph. v. 4.*

They shall receive the reward of unrighteousness (*who*) count it pleasure to riot in the daytime: sporting themselves with their own deceivings, while they feast with you.—*2 Pet. ii. 13.*

Gladium insanienti tradere peccatum est.—*Cicero.*

Male olet omne cœnum.—*Cicero.*

Malorum commercio reddimur deteriores.

Melius est cavere semper, quam pati semel.

Caret periculo, qui etiam tutus cavet.

Corrumpunt bonos mores colloquia prava.

Quod cavere possis, stultum est admittere.—*Terence.*

CONCLUSION. . . .

THEME XXXVII. *Too much Familiarity breeds Contempt.*

INTRODUCTION.—Those persons who intrude upon us at all times, cast aside the formalities of politeness, and take

unwarrantable liberties, will infallibly lose our esteem and respect.

1ST REASON.—When persons are so intimate as to throw off all restraint in the presence of each other, *numerous foibles are exposed*, which tend greatly to lessen respect.

2ND REASON.—It is too frequently the case, that persons will not take the trouble of exhibiting to familiar acquaintances the same *courtesy, deference, and intelligence* that they do to strangers; so that esteem languishes from the discourtesy and dulness of indifference.

3RD REASON.—The unlicensed freedom which great familiarity gives to *selfish and unamiable passions*, constantly provokes resentment and a feeling of contempt.

4TH REASON.—Those who are very familiar with each other will *often require services* which neither friendship, conscience, nor propriety can justify; and whether the request be refused or granted, one party or the other must feel offended.

5TH REASON.—It is the nature of men to think *more meanly of that which is common, than of that which is scarce*; so that boon companions, from their very familiarity, lose some portion of their mutual esteem.

6TH REASON.—All persons are imposed upon in some measure by *ceremony and obscurity*. That which is shadowed by mystery excites wonder, admiration, fear, and reverence; but, when great intimacy has drawn aside the veil, a reaction takes place in the mind, and whereas it felt inclined to give to "the unknown" more than his due, it is unwilling to concede to the "well-known" even a just award of merit.

7TH REASON.—*Liberties are taken with very intimate companions*, which wound their pride and offend their self-esteem: these offences provoke a desire of retaliation; to effect which the aggressor must be humbled, his merits extenuated, and his foibles magnified. Thus, wounded pride will often plant contempt between those whose familiarity exposes them to these annoyances.

SIMILES.—The Frogs and King Log.—*Æsop's fable*.

A Jackass, wishing to be beloved by his master as much as a spaniel, jumped upon his lap and threw his legs round his neck; but the master, offended at these liberties, beat the offender with a cudgel, and put him under restraint.—*Æsop's fable*.

Light is absolutely essential for colours, but if colours are exposed constantly to a brilliant sunshine, they soon fade and lose their beauty.

The daisy, in England, is despised and rooted up as a weed, because its familiarity makes it intrusive; the marigold, on the other hand, is cultivated as a garden-flower and greatly admired. But in India the marigold is accounted a troublesome weed, and the daisy petted as an European exotic.

Rich viands, sparingly and occasionally taken, are agreeable to the palate, but produce loathing and nausea when repeated to a surfeit.

Men's behaviour with friends should be like their dress, sufficiently free for unrestrained exercise and motion, but not so free as to be indecorous and offensive.

Colours are beautiful to the eyes, but if one colour obtruded upon them from every object, its familiarity would distress rather than charm.

Music is delightful to the ear, but nothing is more distressing than the palling surfeit of sweet sounds.

A certain dress, or a certain ornament, may be very excellent and charming; but if a lady always wore the same dress and ornament in every society, the spectators would feel inclined to laugh with contempt, rather than smile with admiration.

HISTORICAL ILLUSTRATIONS.—James I. of England was a man of considerable learning and few vices; but, by jesting with his attendants, and a too great familiarity with his subjects, he was held in universal contempt.

Robert, Duke of Normandy, was a prince of magnanimity, generosity, and talent, but by allowing his dependants to take unwarrantable liberties with him, he was often obliged to lie in bed all day, because they had robbed him even of his apparel.

Deioces, a lawyer, being elected to the sovereignty of the Medes, felt so acutely the evils of great familiarity, that he secluded himself from all his subjects, allowed no one to enter into his presence, and surrounded his court with unparalleled pomp and splendour, that no opportunity might be given to his former companions of comparing Deioces the king with Deioces the lawyer.

Kings, judges, clergymen, &c. adopt distinctive costumes and titles, in order to remove themselves from too great familiarity with those who owe them respect and honour.

Our Lord said, that a prophet has no honour in his own country. The reason is this,—those with whom he “lives, and moves, and has his being” are too familiar with him to feel admiration and respect.

Lucius Sulla raised Pompey to such a height of dignity and power, that Pompey used to vaunt himself “Sulla’s overmatch.” Once having carried the consulship for a friend, against the desire of his patron, he insolently remarked, “Sulla had better hold his peace, for more men worship the rising than the setting sun.”

Most conspiracies have sprung from royal favourites. For example, Decimus Brutus was so familiar with Julius Cæsar, that he had access to him at all hours; but Decimus Brutus despised the man whom strangers thought “the greatest of the world,” and undertook to cajole him with flattery to leave his palace, in order that a band of ruffians might compass his death. Again, Sejanus was raised by Tiberius Cæsar to the greatest honours and intimacy; but Sejanus organised a plot to murder the friend whose familiarity made him despised.

Numerous other examples will occur to the veriest tyro in history.

QUOTATIONS.—That familiarity produces neglect, has been long observed, says *Dr. Johnson*.

Because that I familiarly sometimes
Do use you for my fool and chat with you,
Your sauciness will jest upon my love.—*Shakspeare*.

There cannot be two greater enemies to the harmony of society, than freedom and familiarity, both of which it is the whole business of politeness to destroy. For no man can be free without being in danger of infringing upon what belongs to another, nor familiar without being in danger of obtruding himself to the annoyance of others.—*George Crabb*.

Make not thy friend too cheap to thee, nor thyself to thy friend.—*Ray’s proverbs*.

A prophet is not without honour, except in his own country and in his own house.—*Matt. xiii. 57*.

Withdraw thy foot from thy neighbour’s house, lest he be weary of thee, and so hate thee.—*Prov. xxv. 17*.

Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith and vomit it.—*Prov. xxv. 16*.

No man is a hero to his own valet.

Among a man’s equals a man is sure of familiarity; and, therefore, it is good a little to keep state, in order to retain respect.—*Lord Bacon*.

La familiarité engendre le mépris.

La famiglia fa dispregiamento.—*Italian proverb*.

Nimia familiaritas contemptum parit.

Id arbitror adprime in vita esse utile NE QUID NIMIS.

Terence.

E tribus optimis rebus tres pessimæ oriuntur; e veritate odium, e familiaritate contemptus, e felicitate invidia.—*Plutarch, translated*.

CONCLUSION. . . .

THEME XXXVIII. *The Cross of Vice is far heavier than that of Virtue.*

INTRODUCTION.—No condition of life is entirely exempt from suffering : Both Virtue and Vice have their cross to carry to the grave ; but the misery which accompanies a sinful course of life is far greater than that which attends the footsteps of the well-doer.

1ST REASON.—Vice allows *every passion to range uncontrolled*, but it is impossible to gratify any sinful passion without encroaching upon happiness. Thus, ambition imposes a severe tax upon the love of ease, pride upon interest, covetousness upon vanity, envy upon self-respect, revenge upon rest, and so on. But Virtue strives to *temper the passions and bring them under subjection*. In one case the passions are tyrants, and “give no holidays ;” in the other, they are subjects who rarely break out into rebellion.

2ND REASON.—*Self-denial* belongs both to Virtue and to Vice, but with this great difference :—the passions which Virtue requires us to mortify are *daily weakened* ; whereas those which Vice compels us to deny *grow with our growth and strengthen with our strength*. The pain of virtuous self-denial decreases after every victory, but the pain of vicious self-mortification frets more and more every time it is unwillingly imposed.

3RD REASON.—What distress does the virtuous mind ever suffer comparable to the *agony of a wicked conscience* ? or to those *humiliations* which arise from adversity brought on by guilt ? or to those *pains of disease* which sinful habits entail upon the body ? or to the *bitter disappointments* experienced by those whose sole hope and happiness is centered in this world ?

4TH REASON.—Vice reduces man to a state of the *most abject slavery*. The worldly man is the slave of the world, and of the world's favour, of Fortune and her caprices. Whether pleasure, ambition, or riches be the object of

idolatry, the votary of these worldly gifts must live in bondage to the world. The slavery of positive *Vice* is even *more abject* than that of mere worldly-mindedness. But Religion and Virtue confer principles of *noble independence*. The happiness of a good man is not centered on a fickle world, but upon the Rock of ages. Instead of hungering and thirsting for that which can never satisfy, he is content with his lot, and contentment makes him happy. Instead of fearing that every breath of fortune will cast down his joy and hope, he has an abiding confidence and a sure hope. Though he lives in the world, he is never “of the world.”

5TH REASON.—Vice is always attended with *self-humiliation* ; every wicked heart is ashamed of its own sinfulness : But Virtue is *self-ennobling*, and consistency makes it magnanimous. The one “loves darkness rather than light, because its deeds are evil ;” the other is fearless of reproof, and cometh into the sunshine.

6TH REASON.—The very *mechanism of the mind and body is put out of sorts* by evil passions and actions ; but the ways of Virtue are “ways of pleasantness, and all her paths are peace.”

SIMILES.—The sun may be covered with spots, but yet it affords a steady and certain light : Whereas an ignis fatuus, however brilliant, will only guide to danger and death.

The trials of Virtue may be compared to a path up a steep hill, leading to the Temple of Life : Those of Vice may be likened to a bridge over a precipice, where the traveller is in constant danger of falling over the giddy footing.

Virtue walks like a Roman conqueror over a path of flowers to receive a crown of victory and life : Vice walks like a Roman captive over a path of flowers to punishment and death. To the one “it is a savour of life unto life, to the other it is a savour of death unto death.”

Virtue and Vice have each a burthen to carry to the

grave ; but with this difference,—Vice has to carry her burthen entirely by her own strength, it is bound upon her shoulders, and no one will “touch it even with the tip of his fingers :” But Virtue casts her burthens upon God, whose “strength is made perfect in weakness.”

Vice may be compared to a Roman criminal, compelled to carry on his shoulders the very cross upon which he is about to die ; Virtue may be likened to Quintus Curtius, who rode amidst admiring thousands to martyrdom and glory.

Virtue in this world is like metal in a furnace, which is burnt that it may be purified : But Vice is like the lava of a volcano, the source of terror when quiet, and of desolation when active.

The trials of Virtue resemble the winds of the Temperate regions, which are healthy and purifying : But the trials of Vice resemble the tornadoes of the Torrid zone, which desolate and destroy.

The chastisements of Virtue are like the wholesome undulations of the sea, which are needful to prevent stagnation and corruption : but the castigations of Vice are like the turbulent agitation of a storm, which terrify and bring shipwreck.

The calamities of a virtuous man come over him like the inundations of the Nile, which nourish and fructify ; those of a wicked man come over him like the destructive sweep of a mountain torrent.

The sorrows of a virtuous heart are but spots on the sun ; the deep grief of the wicked is the shadow of an eclipse.

HISTORICAL ILLUSTRATIONS.—Cranmer found the remorse of an accusing conscience more intolerable than the fire at Smithfield. Having denied the faith in order to preserve life, he was so wretched that he made an open recantation ; but after martyrdom his heart was found entire, in proof that his constancy and fortitude remained unbroken by his sufferings at the stake.

Solomon in his early life walked uprightly, but towards the close of his reign lapsed into idolatry and sin. And what says Solomon ? “The way of the transgressor is hard.”—*Prov. xii. 15.*

Haman, though raised to the highest honours in the court of Ahasuerus, was infinitely more wretched than Mordecai the Jewish slave.

David had to carry both the cross of Virtue and the cross of Vice. The former was the cross he bore from the unjust persecutions of Saul, the envy of the Philistines, the usurpation of Ishbosheth, and so on : The other was the death of Bathsheba’s first child in punishment of his adultery, the death by plague of 70,000 subjects because he numbered the people, the murder of his children at the sheepshearing in Baal-hazor, the rebellion of his favourite son Absalom, banishment from his kingdom, and the deepest remorse of conscience ; all brought upon him in chastisement for sin.

Hezekiah suffered both in his innocence and in his guilt. While he was innocent, the Assyrian army invaded his kingdom, and Hezekiah “rent his clothes in grief :” but his grief was much deeper when “he turned his face to the wall, and wept sore,” because “he was sick unto death,” when he “waxed proud.”

Cain was wretched from corrosion of heart, and when he sought relief by slaying his brother, found “his punishment greater than he could bear.” Abel was murdered by a club ; but who would not esteem the sufferings of righteous Abel “a light affliction,” compared with the weight of Cain’s guilty conscience.

QUOTATIONS.—The labour of the righteous tendeth to life, but the fruit of the wicked is sin.—*Prov. x. 16.*

The path of Virtue is the path of peace, (but) the way of transgressors is hard.

What misery does the vicious man secretly endure ! Adversity, how blunt are all the arrows of thy quiver in comparison to those of guilt !

The good man can find enjoyment on a bed of thorns,
but the wicked man is not at peace on a bed of roses.

No wretchedness is like to sinful villanaye.—*Spenser*.

Over the guilty there the Fury shakes
The sounding whips, and brandishes her snakes,
And the pale sinner with her sisters takes,—*Dryden*.

If there's a power above,
And that there is all Nature cries aloud in all her works,
He must delight in Virtue, and that which he delights in
Must be happy.—*Addison*.

Count all the advantage prosperous Vice attains,
'Tis but what Virtue flies from and disdains:
And grant the Bad what happiness they would,
One they must want, which is to pass for good.—*Pope*.

Oh, blind to truth, and God's whole scheme below,
Who fancy bliss to Vice, to Virtue woe.—*Pope*.

The broadest mirth unfeeling Folly wears
Less pleasing far than Virtue's very tears.—*Pope*.

Raro antecedentem scelestum deseruit pede poena claudo.
Nemo malus felix.—*Juvenal*.

Conscientia bene actæ vitæ, et benefactorum recordatio,
jucundissima est.—*Cicero*.

CONCLUSION.



THEME XXXIX. *Endeavour to be what you would
seem to be.*

INTRODUCTION.—Some persons are constantly striving
to support a character and a reputation which they do not
honestly deserve: But those who are wise and honest
will always endeavour to merit the praise they gain, and

will scorn to puff themselves off for qualities which they
do not really possess.

1ST REASON.—Truth has all the *benefits of appearances
without the disadvantages*. If the semblance of anything
be good, the reality must be at least equal, with this ad-
vantage, that whereas the semblance is unsubstantial, and
can never be relied upon, the reality is based upon truth,
and is an "enduring substance."

2ND REASON.—The reality is not only *equal* to the
resemblance, but even *superior*. For why do men dis-
semble and seem to be what they are not, but because
they think it good to have such qualities as they politicly
assume?

3RD REASON.—It is more *troublesome to support a ficti-
tious excellency*, than to acquire real merit; for nature
is so elastic and impatient of concealment, that it requires
incessant vigilance and self-restraint to preserve a disguise
with tolerable success for any length of time.

4TH REASON.—Disguise is but *short wisdom*, and the
arts of deceit *grow weaker the longer they are indulged
in*: But integrity gains strength by length of time, and
becomes of more value to the possessor the better it is
known.

5TH REASON.—Arrogating fictitious merits *injures the
moral character*, by fostering conceit and encouraging
falsehood: But integrity of principle improves the heart,
superinduces humility, and leads to virtuous practices.

6TH REASON.—When *falsehood is detected, it brings
shame and confusion of face*: but when honesty is dis-
covered, it brings glory and joy.

SIMILES.—The Jackdaw with borrowed Plumes.—
Æsop's fable.

The Wolf in Sheep's clothing.—*Æsop's fable*.

The Boasting Traveller.—*Æsop's fable*, No. 74.

The Lion who pretended to be a Physician.—*Æsop's
fable*.

The Ass in the Lion's skin.—*Æsop's fable.*

The mirage in the desert seems to be a lake of water; but, instead of relieving the thirst of the parching caravan, allures with false hope, and provokes the dying curse of those whom it deceives.

The ignus fatuus seems to be a candle from some neighbouring house; but many a traveller would be saved from danger and death, if it really seemed to be nothing else but a luminous putrescent gas.

The frauds of speculators would do no mischief in the commercial world, if they did not assume the appearances of honest traffic.

As real medicine is better than the nostrums of the empiric, so it is far better to *be*, than merely to *seem* to be.

As nutritious food is better than that which is adulterated, so reality is to be preferred to fiction.

HISTORICAL ILLUSTRATIONS.—The miracles of the Bible are the seal of Omnipotence to the truth of revelation; but the quackery of priestcraft has done more to injure the cause of Christianity, than all the open attacks of its most inveterate enemies.

Sabbatai Seva, about the middle of the seventeenth century, declared himself to be the Messiah; but, after deluding vast masses of Jews and Turks, he was seized by the Grand Signior of Constantinople, who declared that he should be shot, and if the balls did him no hurt, his messiahship should be acknowledged. Upon this, Sava confessed his imposture, renounced Judaism, and embraced the faith of the False Prophet of Arabia. Such is the career of imposture; but how different the life and death of a Christian martyr!

When Richard I. was returning from the Holy Land, he assumed the garb and character of a Palmer; but was seized in Germany by the emperor, Henry IV., as a political spy, and cast into prison, from which he was not re-

leased till his true station was revealed, and a suitable ransom given.

When certain vagabond Jews, who were exorcists, assumed to themselves the power of casting out evil spirits in the name of Jesus, they were driven from their city naked, and wounded.—*Acts*, xix. 13. 17.

Lambert Simnel, the son of a baker, pretended, in the reign of Henry VII., to be the son of the Earl of Warwick, and grandson of the Duke of Clarence. But, when the imposture was discovered, Simnel was reduced from a position of respectable independence to live as a common menial in the king's household.

Perkin Warbeck, in the reign of Henry VII., assumed to be Richard, Duke of York, who had been smothered in the Tower by the command of Richard III. But, the imposture being discovered, he was hanged at Tyburn for a traitor. How much better would it have been for this young man, had he endeavoured to adorn the station to which he belonged, than thus to assume a title to which he had no pretension!

When Sarah was passing through Egypt, she declared herself to be Abraham's sister, and not his wife; but reaped the reward of her deception by disgrace and insult.—*Gen.* xx.

The Jewish Scribes and Pharisees assumed a character to which they had no lawful pretensions; but the censure of our Lord against them was most severe, who told them to cleanse the inside of the platter, that their principles might correspond with their practices.—*Matt.* xxiii. 25.

QUOTATIONS.—Show not two faces under one hood.

Be aye the same thing ye would be ca'd.

An empty sack cannot long stand upright.

Let every tub stand on its own bottom.

Truth will stand without a prop, but a lie has no leg.

Craft bringeth nothing but shame.

Deceit is most short-sighted policy.

Dissimulation is short wisdom.—*Lord Bacon.*

Beware of the leaven of the Pharisees, which is hypocrisy.—*Luke*, xii. 1.

Wisdom from above is pure, and without hypocrisy.—*James*, iii. 17.

Lay aside all malice, and all guile, and hypocrisy.—*1 Pet.* ii. 1.

The joy of the hypocrite is but for a moment.—*Job*, viii. 13.

The hypocrite's hope shall perish.—*Job*, xx. 5.

We are oft to blame in this :

'Tis too much proved, that with devotion's visage,
And pious action, we do sugar o'er
The devil himself.—*Shakspeare.*

To thine own self be true ;
And it must follow, as the night the day,
Thou canst not then be false to any man.

Shakspeare.

Esto quod esse videris.

Cui non conveniat sua res, ut calceus olim
Si pede major erit subvertit, si minor uret.—*Horace.*

Esse quam videri malim.—*Seneca*

Ex omni vita simulatio dissimulatioque tollenda est.—*Cicero.*

Non simulatum quidquam potest esse diuturnum.—*Cicero.*

Nequa fraus, nequis dolus adhibeatur.—*Cicero.*

Diligimus omnia vera, id est fidelia, simplicia, constantia ; vana, falsa, fallentia odimus.—*Cicero.*

In omni re fugienda est solertia.—*Cicero.*

CONCLUSION.

THEME XL. *The Love of Money is the Root of all Evil.*

INTRODUCTION.—An overweening desire of wealth is the cause of much moral turpitude.

1ST REASON.—Money being the *medium of self-indulgence*, lays a snare for the feet to draw them into evil.

2ND REASON.—The love of money is the *cause of many actual sins*, such as theft, murder, cheating, and so on.—*Mic.* vi. 10–12.

3RD REASON.—It *weans the heart from God* ; for he who makes Mammon his idol can never worship the God of heaven.

4TH REASON.—It causes men to *draw the line of merit in the wrong place*,—not between good and evil, but between wealth and poverty : To the lover of money, large possessions “hide a multitude of sins,” but need “stirreth up very hatred.”

5TH REASON.—The love of money *produces an endless variety of misery*, as mercenary marriages, oppressive landlords, grinding masters, contumelious neighbours, &c.

6TH REASON.—Avarice *checks all the generous emotions and sympathies of the soul* ; the lover of money has no heart to pity the distressed, no hand to assist the needy, no gratitude for favour received, no liberality, no love for his neighbour, no reward for merit, ingenuity, and toil.

7TH REASON.—The money-lover is the *most selfish of all men* ; he sacrifices the whole world to himself, and himself to Mammon.

SIMILES.—Food is needful for the support of life, but gluttony and drunkenness are the source of various diseases.

Manure is necessary for the production of corn ; but, in immoderate quantities, is most prejudicial to agriculture.

Nothing is more conducive to health than judicious exercise, but immoderate exercise wears out the body, and renders it liable to various diseases.

Pluto, the God of Wealth, is synonymous with Hades, the God of Hell, in classic mythology, and sometimes by a figure of speech is even put for the infernal world.

The ancient poets feign, that when Plutus (which is riches) is sent from Jupiter, he limps and goes slowly; but when he is sent from Orcus, he runs and is swift of foot; meaning that riches, gotten by good means and honest labour, come with a tardy step; but when they come rapidly, they come by fraud, oppression, and sin.

A miser is like a heap of unspreed manure, which engenders reptiles of a venomous nature, noxious weeds, and pestilential miasmata.

The love of the miser for money is like the love of a dropsical person for water; it is both the effect and cause of great disease.

HISTORICAL ILLUSTRATIONS.—The avarice of the popes of Rome introduced into the Christian religion the abominable sale of relics, indulgences, the practice of celebrating masses for the dead, the invention of purgatory, and many other infamous superstitions.

The love of money induced Achan to steal "a goodly Babylonish garment and 200 shekels of silver, and a wedge of gold of fifty shekels weight," from the accursed spoil of Jericho. In consequence of this trespass, the army of Joshua was routed by the men of Ai, God's anger was kindled, and Achan, with all his sons and daughters, oxen and asses, and all that he had, were stoned, and burnt with fire in the valley of Achor.—*Josh.* vii.

Gehazi, the servant of Elisha, lusted after the wealth of Naaman, the Syrian; after vainly attempting to conceal his crime by falsehood, he was punished by leprosy, which "clave unto himself and unto his seed for ever."—*2 Kings*, v. 20-27.

Judas Iscariot betrayed the Redeemer of the world for fifty pieces of silver, and committed suicide afterwards.

Balaam "ran greedily for reward" to Balak, the king of Moab: His love "for the wages of unrighteousness" made him a counsellor of evil; for he persuaded the king to allure the children of Israel to sin, that the anger of God might be stirred up against them, to cut them off from the earth: His plot so far succeeded, that 24,000 persons fell a sacrifice to his infernal machinations.—*2 Pet.* ii. 15; *Numb.* xxv. 1-9.

Desire of "the wages of unrighteousness" induced Rechab, and Baanah his brother, to murder Ish-bosheth, the son of Saul: but when they went to David, "thinking to have brought good tidings," he commanded "his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron."—*2 Sam.* iv. 5-12.

Demas forsook St. Paul, and the Lord who bought him, "out of love to this present world."—*2 Tim.* iv. 10.

Demetrius the silversmith, and the other tradesmen of Ephesus, resisted Paul and rejected the Gospel, because "their craft was in danger of being set at nought."—*Acts*, xix. 24-41.

Babylon was "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," because of "her great riches."—*Rev.* xviii.

Dives and Lazarus.—*Luke*, xvi. 19-31.

Shylock.—See *Shakspeare's Merchant of Venice*.

QUOTATIONS.—He that is greedy of gain troubleth his own house.—*Prov.* xv. 27.

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.—*Isa.* v. 8.

As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches shall leave them in the midst of his days, and at his end shall be a fool.—*Jer.* xvii. 11.

The love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—1 *Tim.* vi. 10.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.—1 *Tim.* vi. 9.

The deceitfulness of riches choke the word, and (it) becometh unfruitful.—*Matt.* xiii. 22.

Go to, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.—*James*, v. 1. 3.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him: for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.—1 *John*, ii. 15, 16.

Ye cannot serve God and Mammon.—*Matt.* vi. 24.

Many who imagine all things may be bought by riches, forget they have sold themselves.—*Lord Bacon*.

Riches are the baggage of virtue, which always hindereth the march.—*Lord Bacon*.

But there was one in folly further gone;
The laughing-stock of devils and of men;
The Miser, who with dust inanimate
Held wedded intercourse . . . Of all God made upright
Most fallen, most prone, most earthy, base art thou!
Pollok.

Useful (is wealth); it serves what life requires;
But, dreadful, too, the dark assassin hires:
Trade it may help, society extend;
But lures the pirate, and corrupts the friend:
It raises armies in a nation's aid;
But bribes a senate; and the land's betrayed.—*Pope*.

Seek not proud riches, but such as thou mayst get justly, use soberly, distribute cheerfully, and leave contentedly.—*Lord Bacon*.

'Tis gold

Which buys admittance; oft it doth; yea, and makes
Diana's rangers, false themselves, yield up
Their deer to the stand of the stealer; and 'tis gold
Which makes the true-man killed, and saves the thief;
Nay, some time, hang both thief and true-man. What
Can it not do and undo!—*Shakspeare*:

Gold? yellow, glittering, precious gold? . . .
Thus much of thee will make black, white; foul, fair;
Wrong, right; base, noble; old, young; coward, valiant.
This yellow slave
Will knit and break religions; bless the accursed;
Pluck stout men's pillows from below their heads; . . .
Place thieves . . . with senators on the bench.

Shakspeare.

Oh thou sweet king-killer, and dear divorce
'Twixt natural son and sire! thou bright defiler
Of Hymen's purest bed! thou valiant Mars!
Thou ever young, fresh-loved, delicate wooer,
Whose blush doth thaw the consecrated snow
That lies on Dian's lap! . . . Oh thou touch of hearts!
Think, thy slave man rebels; and by thy virtue
Set them into confounding odds, that beasts
May have the world in empire.—*Shakspeare*.

Auro pulsa Fides, auro venalia Jura,
Aurum Lex sequitur, mox sine lege Pudor.

Propertius.

Aurum omnes, victa pietate, colunt.

Crescentem sequitur cura pecuniam

Majorumque fames. Multa petentibus

Desunt multa. Bene est cui Deus obtulit

Parca quod satis est manu.—*Horace*.

Effodiuntur opes irritamenta malorum.—*Ovid*.

Amor pecuniæ est radix omnium malorum.

Auri sacra fames.—*Virgil*.

Ferro nocentius aurum.—*Ovid*.

CONCLUSION.

THEME XLI. *The middle Station of Life is most favourable to Virtue and Happiness.*

INTRODUCTION.—Great riches and great poverty bring many a snare and many a vexation, from which those who have “neither poverty nor riches” are generally exempt.

1ST REASON.—The *wealthy* are immersed in a *distracting round of pleasure*; the *poor* are distressed with *pinching want*. Neither of these states is so favourable to virtue and happiness as one of competency and moderate employment.

2ND REASON.—The *very exalted* are placed too high for the exercise of those virtues which only *inferiors* can practise towards superiors; such as patience, resignation, industry, obedience, &c.

The *very abject* are placed too low for the exercise of those virtues which only *superiors* can practise towards inferiors; such as generosity, humanity, affability, and charity. But those who stand between these two extremes, being poor in comparison to their superiors, and rich in comparison to their inferiors, have ample scope for the practice of every virtue, and can enjoy the “sweet incense of every good deed.”

3RD REASON.—The *highest* are deprived of the luxury of *ambition and emulation*; the *lowest* are debarred from the heart-felt joy of *honest pride*, and the *gratitude* of feeling they are not the most abject. Those in the middle station of life can both aspire to a higher grade, and also rejoice in the measure of favour which they already enjoy.

4TH REASON.—The *great* are too independent to feel the full value of *praise*, and the *imperative necessity* for *strict moral decorum*:

The mean feel that they are too little regarded to care for either.

5TH REASON.—The *wealthy* and *great* are rarely good

scholars, because they have too little inducement to subject themselves to the toil essential for that purpose.

The *poor* have no time, opportunity, or money for literary pursuits. But the middle class have every inducement and every means to make them seek and value solid learning, than which nothing more conduces to happiness and virtue.

6TH REASON.—The *rich* are subjected to great temptations, and have both means and opportunity at their disposal to indulge in them; the *poor* are also subjected to temptations in order to relieve their pressing necessities, and furnish them with some little respite from never-ceasing toil. The middle classes are far more likely to escape the snare, the sin, and the sorrow, than either the mighty or the mean.

7TH REASON.—The *rich* are scarcely sensible of the wholesome restraint of popular opinion, and rarely deny themselves for the purpose of gaining popular favour:

The *poor* feel that they are too obscure to excite observation: But those who occupy the golden mean between poverty and riches, are placed too low to feel themselves independent of their neighbours, and too high to lodge a hope that “sin will never find them out.”

8TH REASON.—The *wealthy* have so much time upon their hands, that they frequently seek to relieve their ennui with amusements by no means unobjectionable:

The *abject* have so little time to spare, that they can think of little else besides the all-absorbing thought, “what shall we eat, what shall we drink, and wherewithal shall we be clothed.” Both these states are less favourable to virtue and happiness than one where life is “seasoned by employment,” and employment lightened by relaxation.

9TH REASON.—The “*mammon of unrighteousness*” and the *cares of poverty* are both unfriendly to religion; for while, on the one hand, “not many mighty, not many noble are called;” on the other hand, not many righteous can be found “who are forsaken, and beg their bread.”

SIMILES.—The Temperate zone is more healthy and more favourable to morality, literature, and happiness, than either the Torrid or Frigid zones.

A river is more useful in the promotion of health and fertility, than the thundering torrent or the stagnant pool.

A certain torrent meeting a stream with which it had long been united in bonds of strictest amity, spoke thus with noisy disdain and haughtiness:—"What, brother, still in the same state? still low and creeping? Are you not ashamed when you behold me, who have emancipated myself from a grovelling runnel,—am now become a mighty river,—and intend shortly to outvie the Danube and the Rhine, if these friendly rains continue a few months longer?" "Very true," replies the humble stream, "you are now indeed swollen to a most monstrous size; but, methinks, you are become withal somewhat turbulent and muddy: I am content with my humble station and purity; and so farewell!"

Iron is more useful than either gold or lead.

Convenient food is more healthy and more favourable to morality than either gluttony or starvation.

Neither the dense air of deep mines, nor the rarefied air of high mountains is equal to that which is inhaled by the "general dwellers upon the earth."

Cheerfulness of temper is to be preferred to immoderate laughter or deep grief.

Liberality is preferable to meanness and prodigality. Pure and undefiled religion to superstition or atheism, &c.

HISTORICAL ILLUSTRATIONS.—Agur, the son of Jakeh, said to Ithiel, "Two things have I required of thee; deny them not before I die. . . . Give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny the Lord; or lest I be poor and steal, and take the name of my God in vain."—*Prov.* xxx. 7-9.

Saul, the king of Israel, was both virtuous and happy

in his early life, but after he was created king, became arrogant and disobedient to God (1 *Sam.* xv. 11-23); and was for ever tormented with jealousy, envy, and moodishness.—1 *Sam.* xviii. 9-11.

Solomon was noted for his piety and wisdom before he was anointed king; but no sooner did he become possessed of supreme power and unbounded wealth, than he forsook God,—“drew sin as it were with a cart-rope,”—and declared his life to be “a weariness to his flesh.”

Thomas à Becket, in early life, was notorious for his humility, courtesy, and cheerfulness of temper; but, after he was raised to the highest honours to which a subject could attain, his arrogance was unbounded, his insolence intolerable, and his temper morose and gloomy.

Cardinal Wolsey was the admiration of England, till his wealth made him ambitious, and his ambition made him a traitor.

Policrates bestowed five talents (1125*l.*) for a gift upon one Anacrisa, who was so troubled with care how to keep them safe, and how to bestow them, that his life was a misery to him: After the expiration of two days and two nights, he took them back to Policrates again, saying, “They are not worth the pains I have already taken for them.”

Luther, being offered by the Elector of Saxony the produce of a rich mine at Sneeberg, refused it, saying, “He could not sell his honesty and peace of mind.”

When Jeshurun waxed fat and kicked, then he forsook God which made him, and lightly esteemed the rock of his salvation.—*Deut.* xxxii. 15.

“When Ephraim spake tremblingly, he exalted himself in Israel; but when he offended in Baal, he died. . . . According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. Therefore, . . . I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart,” &c.—*Hos.* xiii. 1, 6, 8.

QUOTATIONS.—See Deuteronomy, viii. 11–17.

If I have made gold my hope, or have said to fine gold, "thou art my confidence," I should have denied the God that is above.—*Job*, xxxi. 24. 28.

Having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.—1 *Tim.* vi. 9.

The love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—1 *Tim.* vi. 10.

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—*Matt.* xix. 24.

The middle station of life is called, by the consent of all nations, THE GOLDEN MEAN.

Avoid extremes.

Virtue lies in the medium, Vice in the extremes; and every virtue has its attendant vice.—*Addison*.

I deem an equal mediocrity of life
Most to be wished; if not in gorgeous state,
Yet without danger glides it on to age;
There is protection in its very name,
And happiness dwells with it.

Potter's Euripides, "Medea."

Is there no Temperate region to be shown
Betwixt the Torrid and the Frigid zone?
Remote from sordid filth and gilded care,
Health, virtue, wisdom, competence, dwell there.

Know all the good that individuals find,
Or God and Nature meant to mere mankind,
Reason's whole pleasure, all the joys of sense,
Lie in three words, HEALTH, PEACE, and COMPETENCE.

Pope.

For aught I see, they are as sick that surfeit with too much, as they that starve with nothing: It is no mean

happiness, therefore, to be seated in the mean. Superfluity comes sooner by white hairs, but competency lives longer.—*Shakspeare*.

Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.—*Horace*.

Medio tutissimus ibis.

Curæ lacqueata circum tecta.—*Horace*.

Id arbitror adprime in vita est utile NE QUID NIMIS.—*Terence*.

Auream mediocritatem dilige.

Auream quisquis mediocritatem

Diligit, tutus caret obsoleti

Sordibus tecti, caret invidenda

Sobrius aula.—*Horace*.

Media via est tutissima.

In plerisque rebus optima est mediocritas.—*Cicero*.

CONCLUSION.

THEME XLII. *The Usefulness of Mathematical Learning.*

INTRODUCTION.—Mathematics may be called the art of arguing by numbers and quantities; the benefits of this science, as a branch of education, are very great.

1ST REASON.—The study of mathematics accustoms the mind to minute attention, by entertaining it with a variety of truths, indisputable and demonstrable, though often obscure and greatly involved.

2ND REASON.—It is the only science which cannot admit of error: opinion, prejudice, fraud, and falsity, may, in some measure, affect all other sciences, but can have no influence whatsoever upon the deductions of mathematics.

3RD REASON.—The study of mathematics habituates the mind to *clear methodical* reasoning; and, by early training, it may be taught to argue logically, and discern acutely, as well as it may be trained to any other exercise.

4TH REASON.—It disengages the mind from *foolish credulity*, by compelling it to examine minutely every statement, and to take nothing upon trust.

5TH REASON.—As vice and superstition are founded and upheld by error and false reasoning, the study of mathematics must be *friendly to the cause of religion*, by purging the mind from all sophisms, and engrafting in it a love of truth.

6TH REASON.—The science of pure mathematics is so intimately *connected with natural philosophy*, that mechanics, astronomy, optics, and other physical subjects, are both investigated and explained by it; and, without a knowledge of mathematics, natural philosophy can neither be appreciated nor understood.

7TH REASON.—Many of the *arts* depend upon mathematics for their development, as architecture, surveying, engineering, navigation, &c., and no one can be qualified for these pursuits, who has not been trained to the study of mathematics.

8TH REASON.—The study of mathematics *trains the mind to industry and perseverance*, by leading it to an important result by the slow process of minute gradations.

SIMILES.—As a winnowing fan blows away the chaff, and renders corn more clear and valuable; so the study of mathematics frees the mind from error and frivolity.

As drilling and gymnastic exercises render the body more graceful, healthy, and erect, by training it to self-denying labour, driving out superfluous humours, and correcting bad habits; so the study of mathematics may be called a mental drilling, or gymnastic exercise, which makes the mind more healthy and straight-forward.

As the use of the hoe and spade brings the soil into better cultivation, by keeping down weeds, bringing forth latent properties, breaking up the hard clods, and admitting air below the surface; so the study of mathematics is beneficial to the mind, by excluding error, and admitting only truth.

Mathematics may be compared to a still, every drop that falls into the *recipient* is perfectly pure; and by no other means can perfectly pure water be obtained.

As metals are tested by a crucible, so truth and error are tested by mathematics.

As gold is refined in the furnace, so a proposition is sifted by the refining fire of mathematics.

Mathematics may be compared to the ordeals of our forefathers, which only the innocent and undefiled could pass innocuously through.

Mathematics may be compared to the fabulous well of St. Agnes, in which only the chaste could see their reflection, or taste its delicious waters.

HISTORICAL ILLUSTRATIONS.—Sir Isaac Newton, the greatest mathematician of modern times, was remarkable for his urbanity of manners, his humility of mind, his extensive information, and his devout piety.

Many of our greatest divines, and most eminent statesmen, have been high wranglers at the University of Cambridge.

Richard Porson, one of the finest classical scholars that England ever produced, was trained by his father from earliest youth to mental arithmetic; to which he always ascribed his literary eminence.

Pythagoras, the celebrated philosopher of Samos, was one of the finest mathematicians of antiquity. His love of numbers made him an admirable musician, astronomer, and philosopher. He reduced music and even ethics to a mathematical science; and taught that happiness, as well as piety, consisted in the perfect science of numbers.

No philosopher of Greece ever stood higher than Pythagoras, or was more honoured for learning, consistency, moral rectitude, and devotion.

Napoleon, the greatest genius of France, was celebrated for his mathematical lore.

Simeon of Durham was the best mathematician in the reign of Henry I. ; and to this peculiar talent is to be ascribed his patient researches and admirable digest of ancient records, between the seventh and twelfth centuries.

Archimedes, the Syracusan philosopher, was no less noted for his mathematical knowledge than for his scientific discoveries, his patriotic zeal, his humility of mind, and his extensive information.

QUOTATIONS.—The weakness and effeminacy of mankind, in being persuaded where they are delighted, have made them the sport of orators, poets, and men of wit.—*Dr. Arbuthnot.*

In the search of truth, an imitation of the method of the geometers will carry a man further than all the dialectical rules.—*Dr. Arbuthnot.*

If a man's wits be wandering let him study the mathematics ; for in demonstration, if his wit be called away never so little, he must begin again.—*Lord Bacon.*

Mathematics is a ballast for the soul to fix it, not to stall it ; and not to jostle out other arts.—*Fuller.*

The study of the mathematics will make our natural faculty of reason both the better and the sooner to judge rightly between truth and error, good and evil.—*Hooker.*

Mathematics and the severer sciences, with logic and metaphysics, bestow an acuteness and an endurance upon the mind which serve essentially to call forth and strengthen the abstract reason.—*Dr. Jones.*

Quicquid difficile est hoc superare decet.

CONCLUSION.

THEME XLIII. *A Classical is far superior to a mere English Education.*

INTRODUCTION.—A training from early youth in the dead languages, not to the exclusion of other studies, but as the basis of mental culture, has peculiar advantages.

1ST REASON.—The Greek and Latin classics, being in dead languages, require a *patience and attention* far greater than books written in our own vernacular tongue. Every word is strange, and must be minutely examined : every word is subject to inflexions and changes, and must be scrutinised from beginning to end ; every sentence is more or less inverted, and must be analysed and reduced to grammatical English order : Thus the utmost minutiae must be noted with patience and unremitted attention.

2ND REASON.—The study of the dead languages *trains the eye to accurate observation*, better than the study of modern languages. In studying Hebrew, Greek, and Latin, the eye must dwell not only on each word, but on each *letter* of each word, and sometimes on extremely minute accents and points, appended either above, below, or on one side : This is not the case with the English language ; a single syllable, and often a single letter, will give a clue to an entire word, and not unfrequently to a whole sentence ; in consequence of which, the eye becomes accustomed to skim carelessly along from line to line, the mind is enervated, frivolous, and superficial.

3RD REASON.—In studying the dead languages, the *memory is most admirably developed*. The gender, number, and case ; the mode, tense, and person ; the grammatical and syntactical concords ; the peculiar construction of every word and sentence, as well as the covert meaning of both, all lay an embargo on the memory. Nothing of this kind is needed in studying our own vernacular tongue ; a little common sense being all that is required to understand the meaning of every ordinary sentence, with-

out any minute attention, critical examination, or effort of memory.

4TH REASON.—The study of the ancient classics *trains the judgment, strengthens the understanding, and tutors the taste*, far better than that of our own mother tongue : For, as every word has several shades of meaning, only one of which is to be selected, both intolligence, taste, and judgment are incessantly brought into requisition, in order to make choice of the most appropriate. This difficulty occurs, not only in each individual word, but in every sentence and paragraph ; for the meaning of a classical author cannot be guessed at by a "catch" word or two, like that of an English writer, because the idea is more diffused, and the meaning of the author more secreted : This necessity of searching out the individual and collective meaning of the several words scattered throughout an entire period, makes the study of the ancient classics such an invaluable mental exercise.

It is far otherwise in the study of mere English authors ; for though the memory may be occasionally put into requisition, in order to learn by rote a given task, yet the taste and judgment are never called into action. The exact words, and their exact meaning, are already fixed : the idea of the author lies on the surface, and is thrust upon the reader : No judgment is needed to change one word for another, no taste is required to accommodate well-known expressions for others less known, no ingenuity is conjured up to present given ideas in a new costume. All is done already. "Every hill is made low, every valley is filled up, the rough places are made smooth, and the crooked places are made straight." Hence the mind is apt to become flippant from indolence, instead of solid ; the attention volatile, instead of staid ; the eye careless, instead of attentive ; the judgment dormant ; the understanding weak ; the memory merely mechanical ; and the student unqualified for patient research and laborious exercise.

5TH REASON.—The study of the ancient classics will contribute to *form and invigorate the literary temper of*

the mind, which the utilitarian character of a mere English education tends most effectively to suppress.*

6TH REASON.—The highly cultivated judgment, taste, memory, and understanding of a well-educated classical scholar, has a very *happy effect on the countenance and manners*.

7TH REASON.—The *enigmatical difficulty* of the dead languages, independent of other considerations, affords several *new and varied sources of delight*.

8TH REASON.—A sound classical education *gives men a rank and position in society* denied to others of equal birth and fortune ; because experience has shown the world that the classical scholar is more suited to polished and *polité* society, than those who have not been so trained : His understanding is more mature, his taste more refined, his ideas more aristocratic : in a word, classical learning so humanises, and refines, and sublimates the mind, that it has received the name of "Humanity Studies."

9TH REASON.—None of the foregoing advantages can be attached to "*translations*," because a translation is no longer a dead language.

10TH REASON.—The full force and beauty of *an author is no more capable of translation, than a fine painting is capable of being represented by a copy*. Who would study a Guido, a Raphael, a Titian, or a Michael Angelo, from the daubs of a needy garret artist ?—And the golden thread that runs through Homer and Virgil, Thucydides and Livy, Demosthenes and Cicero, can no more be transferred to a bald translation, than the genius of a great painter can be transferred from canvas to canvas, by tracing his outline and imitating his colours.

SIMILES.—An original work may be compared to the works of nature, a mere translation to a painted portrait or pencilled sketch : the outline may be correct, the general features like, the proportions well preserved, and even the colouring faithful ; yet there will be very little

of the gracefulness of posture, the shadowings, the spirit, the vitality, and play of life which animates the original.

The "caput mortuum," we grant, may remain, after the works of genius have been melted down in the crucible of another language, and entrusted to the idiom of another country; but the spirit flies off, like the volatile parts of a fine essence, which has been poured from bottle to bottle.

As a description of Greece and Italy is not to be compared to the actual sight which awaits the traveller to those classic lands, so a translation of the Greek and Latin authors is not to be compared to their original productions.

As the architecture of the Greeks and Romans puts to shame the tawdry decorations and incongruous designs which disgrace the metropolis of England in the nineteenth century, so also an unrivalled talent, and as yet an unrivalled taste, breathe over the classic page.

As a garden of exotics is more valuable and beautiful than the hedge and heath flowers of our own island, so classical erudition is superior to a mere English education.

• Travelling enlarges the mind, ameliorates the manners, stores the understanding, and delights the fancy. The classical student may be compared to a great traveller; a mere English scholar to a "stay-at-home."

Gymnastic exercises develop the muscles, and bring the body into subjection, far better than the simple art of walking; so also the labour of a classical education develops the mind, and brings it into subjection, far better than the study of authors in our own vernacular tongue.

Natural abilities are like natural plants, that need pruning by study.—*Lord Bacon.*

HISTORICAL ILLUSTRATIONS.—St. Paul, the most useful and laborious of all the apostles, was well versed in the Greek and Latin classics.

Most of our great divines and eminent statesmen have been eminent classical scholars.

Sidney and Raleigh, Milton and Temple, Taylor and Barrow, poets and historians, moralists and philosophers, —nay, almost all who have conspired to render Britain the glory of the world, were trained to classical literature in their youth.

Follow the history of Burke at Beaconsfield, and Fox at St. Anne's Hill, and you will find these distinguished and gifted men alleviating the cares and struggles of public life, and girding themselves for fresh combats, in the wisdom and enchantments of the ancient classics.

The Marquis of Wellesley says of William Pitt, "he was perfectly accomplished in classical literature; had drawn its essence into his own thoughts and language; and had applied the whole spirit of ancient learning to his daily use. At Walmer Castle his apartments were literally strewn with Greek and Latin classics."

The Elizabethan age was peculiarly devoted to the study of the ancient classics, children of both sexes being trained from early youth to write, and even speak, in Greek and Latin; and when did England nourish giants of equal strength and stature?

Let any one try to draw out a list of immortal names, picked from the ranks of mere English scholars, and he will soon find how difficult, and almost hopeless, a task he has undertaken: Even Cobbett, the first name of the self-instructed, was a complete master of the French language, and did not leave unlearned or unvalued the Greek and Latin tongues.

Dr. Mead was a beautiful model of classical education; that elegant scholar and distinguished physician delighted every one with the brilliancy of his wit, the urbanity of his manners, and the depth of his erudition; none could be in company with Dr. Mead without feeling that the study of the ancient classics had cast a halo round him.

• QUOTATIONS.—The ancient classics avail to humanise

the mind, and make life innocent, intellectual, and happy.
—*Dr. Arnold.*

The quickening influences of the ancient classics need not be urged on those who are familiar with the history of modern Europe; and who know the spring given to the human mind by the revival of ancient learning: The great men of antiquity have, through their writings, exercised a sovereignty over these latter ages, not enjoyed in their own.—*Dr. Channing.*

We have no desire to rear in our country (*N. America*) a race of pedants, of solemn triflers, of laborious commentators, in the mysteries of Greek accent or a rusty coin. We would have men explore antiquity, not to bury themselves in its dust, but to learn its spirit, and to become joint workers with the great of nations and times gone by.—*Dr. Channing.*

Works of taste and genius can only be estimated and enjoyed through a culture and a power corresponding to that from which they sprung.—*Dr. Channing.*

The Greek and Latin classics is not a study, as some have called it, of mere syntax and syllables, but the record of lofty feelings and heroic deeds.—*Dr. Jones.*

Surrounded as we are with printed books in all languages, and treatises upon all subjects, we are comparatively mere compilers. Amidst this endless repetition,—this reproduction of dead men's minds,—it must give vigour to the intellect to consult the pages of younger and fresher days; pages which teach us the first thoughts of writers, and which will survive and instruct so long as the world endures.—*Dr. Jones.*

Make classic authors your supreme delight;
Read them by day, and study them by night.

Ars Poetica, translated.

In the simple, transparent, energetic, and almost faultless writings of the extant classics, may be found elements of history, glimpses of poetry and philosophy, materials for profound reflection, and models of the purest taste.—*Oxford prize essay.*

Everything suffers from translation except a bishop.—
Lord Chesterfield.

Expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best from those who are learned.—*Lord Bacon.*

The language in which an author writes has an identity, a "curiosa felicitas," an untransferable witchery of words, and euphony of sound, which are truly vital and vocal.—
Dr. Jones.

Distilled books are like common distilled waters, flashy things —*Lord Bacon.*

Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral philosophy, grave; logic and rhetoric, able to contend.—*Lord Bacon.*

Scilicet ingenuas dedicisse fideliter artes
Emollit mores, nec sinit esse feros.—*Ovid.*

Abeunt studia in mores.

Sapientia est possessio pretiosior divitiis.

Literæ semper jucundæ et utiles.—*Cicero.*

Magna quidem, sacris quæ dat præcepta libellis,
Victrix fortunæ sapientia.—*Juvenal.*

Vos exemplaria Græca

Nocturna versate manu, versate diurna.—*Horace.*

CONCLUSION.

THEME XLIV. *Works of Taste have a social Benefit on Man.*

INTRODUCTION.—The study of poetry, elocution, music, painting, and all the other polite accomplishments, tends to make men sociable and urbane.

1ST REASON.—Works of taste give *grace of mind* to the admiring reader, because the emotions they excite are soft, tender, and refining.

2ND REASON.—The polite accomplishments *draw off the mind from the hurry of business, and the fever of worldly interest*, cherish reflection, dispose to tranquillity, and produce that agreeable ideality and visionary enthusiasm, which soften down the ruder passions, and excite the heart to whatever is amiable, generous, lovely, and elevated in nature.

3RD REASON.—A cultivated moral taste presents an effectual security *against the grossness necessarily connected with many vices*.

4TH REASON.—A delicacy of taste is favourable to sociability, inasmuch as it *confines our choice of companions to few people*, and those few not the gay and dissolute, but the “finely touched” and the domestic. A mind that has no relish for the graces of life, may love to mix in the crowded soiree or ball; but the fever of excitement differs *toto cælo* from the placid delight of sociability and literary ease.

5TH REASON.—All persons must be *furnished with amusements*; those who have no taste for the fine arts will seek for recreation at clubs and banquets, routs and races; theatres, and places perhaps still more objectionable: But those who can appreciate and enjoy the polite arts, can find more “attractive metal” in quiet contemplation and “converse with the mighty dead.”

6TH REASON.—A very powerful effect is produced on the mind and manners by *the association of ideas*; as works of taste direct the mind to the beautiful and noble, and guard it against what is vulgar and wicked, they superinduce a love for the former, and an aversion to the latter, by the influence of associations.

7TH REASON.—It would be *anomalous* for the same person to admire that which is refined, and what is coarse and vulgar; that which is sweet and beautiful, and what

is gross and degrading; that which is humanising and elegant, and what is debasing and brutish; that which is full of sympathy and human kindness, and what is selfish and unfeeling also.

SIMILES.—As music tunes the ear, and fine colours tutor the eye, so works of taste refine the mind. A good musician is pained by discord, a good artist by ill-assorted colours, and refined taste by vulgarity and uncourteous manners.

A delicate exotic cannot bear the rough winds, nor thrive in the same soil with common flowers; neither can a well-cultivated mind enjoy the gross amusements of sensual and low companions.

An unvitiated palate will turn with disgust from unwholesome food; and a refined mental palate will feel equal aversion to vicious pleasures and associates.

There is as much difference between a cultivated mind and one uncultivated, as between a pelargonium and a mallow, a pine and a pumpkin, a crab-tree and a garden-apple, a melon and a cucumber.

A cultivated taste may be compared to a garden, a mind uncultivated to a heath or desert; the one is favourable to domestic sociability,—the other is more fit for thieves and vagrants, than for friendly intercourse and social enjoyments.

The rough diamond, the unpolished pearl, the cornelian on the sea-beach, and the precious metals in the ore, have very little beauty, and are unfit for ornaments; so also the mind which has not been polished by elegant accomplishments may be fit for the market and exchange, but is very ill-suited to the social fireside and interchange of friendship.

The Great Exhibition in the Crystal Palace in the year 1851, was the greatest display of the works of art and elegance ever beheld by man; and was no less remarkable for its social and humanising influence.

HISTORICAL ILLUSTRATIONS.—Sir Walter Scott was remarkable for his fine taste and his social habits.

Southey, Coleridge, and Wordsworth, are names well known for their highly cultivated minds, and love of the fine arts; they are no less well-known for their social and domestic habits of life.

C. Cilnius Mæcenas, the greatest patron of the fine arts that Rome ever produced, kept open house for every literary man, and was proverbial for his sociability and amiable manners.

Savage tribes are so accustomed to a nomade life, that the two terms are synonymous: on the other hand, urbanity (Latin, *urbanitas*) means polished behaviour and city or social life.

Nothing more refines the taste and polishes the manners than Christianity, in so much that Mrs. Hannah More expressively calls St. Paul "the paragon of a gentleman." At the same time Christians are notorious for their "fellowship and social communion."

The fellows of a University are men of the most cultivated minds, and the very name by which they are called indicates their social habits.

The proverb says, "there is no companionship amongst thieves;" by which is meant, that wickedness is subversive of friendship.

The ancient Athenians and the modern French, both notorious for their love of the elegancies of life above all the nations of the world, are notorious for their social dispositions also.

QUOTATIONS.—Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, think of these things.—*Phil.* iv. 8.

Delicacy of taste, like delicacy of passion, enlarges the sphere of our happiness, and makes us sensible of pleasures which escape the rest of mankind.—*Hume.*

Works of taste are those which are employed about the beauties of nature, and whatever is excellent in the fine arts: The pleasure of such works arises from the notion, that there is some real excellence, some superiority in those things that please, to those that do not please.—*Dr. Reed.*

So far as the imagination and the passions are concerned, I believe it is true that the reason is little consulted; but where disposition, where decorum, where congruity are concerned—in short, wherever the best taste differs from the worst, I am convinced that the understanding operates, and nothing else.—*Dugald Stewart.*

Once generate a taste for whatsoever things are noble, beautiful, and good, and you raise up a disposition and wish to secure them.—*Dr. Jones.*

Good hopes may always be entertained of those minds which have a taste for the polite arts, which is always favourable to social virtues: but he who is devoid thereof, is a most unpromising youth, prone to low gratifications; and vulgar companions.—*Dr. Blair.*

Science is as much indebted to literature, as literature is to science.—*Dr. Jones.*

It is of much consequence in the education of the young to encourage their instinctive taste for the beauty and sublimity of Nature. While it opens a source of pure and permanent enjoyment, it has consequences on the character and happiness of future life which they are unable to foresee.—*Alison.*

Works of taste are calculated to give men an interest in every being that surrounds them, and amid the hours of curiosity and delight, to awaken those latent feelings of benevolence and sympathy from which all the moral and intellectual greatness of men arise.—*Alison.*

A cultivation of the instinctive love of the beautiful and sublime lays in the mind the foundation of an early and a manly piety; and amid the magnificent system of material signs in which men reside, gives them the mighty!

key which can alone interpret them : it bids them look upon the universe which they inhabit, not as the abode only of human cares and human joys, but as the temple of the living God.—*Alison*.

The attentive mind,
By this harmonious action on her powers,
Becomes herself harmonious : wont so oft
In outward things to meditate the charm
Of sacred order, soon she seeks at home
To find a kindred order, to exert
Within herself this elegance of love,
This fair-inspired delight : Her tempered powers
Refine at length, and every passion wears
A chaster, milder, more attractive mien.—*Akenside*.

It tells the heart,
He meant, he made us to behold and love
What He beholds and loves, the general orb
Of life and being ; to be great like Him,
Beneficent and active.—*Akenside*.

Thus the men,
Whom Nature's works can charm, with God himself
Hold converse : grown familiar, day by day,
With his conceptions, act upon his plan,
And form to this the relish of their souls.

Akenside.

Orpheus' lute was strung with poets' sinews ;
Whose golden touch could soften steel and stones,
Make tigers tame, and huge leviathans
Forsake unsounded deeps to dance on sands.

Shakspeare.

The man that bath no music in himself
Is fit for treason, stratagems, and spoils ;
The motions of his spirit are dull as night,
And his affections dark as Erebus :
Let no such man be trusted.—*Shakspeare*.

Omnes artes, quæ ad humanitatem pertinent, habent
quoddam commune vinculum, et quasi cognatione quadam
inter se continentur.—*Cicero*.

Ingenuas dedicisse fideliter artes
Emollit mores, nec sinit esse feros.—*Ovid*.
Cognitione naturæ et scientia beati sumus.—*Cicero*.

CONCLUSION.

THEME XLV. *Why should a whole Class be "turned down," when one or two Boys of it do not know the appointed Lesson?*

PART I. "PRO."

INTRODUCTION.—It has been customary in large schools, from time immemorial, to punish a whole class for the default of one or two of its members. The question to be considered is this, By what authority, and by what arguments, can such a long-established custom be defended?

1ST REASON.—It must be both *wise and just*, because it is agreeable to the dealings of God with man ; and as the Judge of the whole earth can neither do wrong nor act unwisely, it may be presumed that his creatures are justified when they follow his example.

2ND REASON.—It cannot be considered *peculiar*, because it is in exact conformity with the general policy of human governments : Thus when King John offended the Pope, the whole kingdom of England was laid under an interdict.

3RD REASON.—It is not really *unkind*, because the same custom obtains in social and domestic life.

4TH REASON.—It is not *unnatural* ; but, on the other hand, is sanctioned by the *whole economy of Nature* : Thus if one member of the body is diseased, or inattentive, to its proper functions, the whole body is made a sufferer.

5TH REASON.—It is agreeable to *analogy*, because a class is a corporate body, and not an aggregation of detached and independent parts. In a civic corporation, the

whole body is responsible for the act of any one member in his corporate capacity, so also a whole class should be amenable for the conduct of each individual in the "same form."

6TH REASON.—It is found by *experience* to be most *excellent policy*. Refractory boys, who are not to be reduced to obedience in any other way; may be reclaimed in this. Many a stubborn temper which would bear up, "like a flint," with the severest corporal punishment, or sullenly consign himself to long solitude, would shudder to involve a whole class of his companions in his own punishment. This feeling is in accordance with that of David, when he saw his subjects dying by thousands in punishment of his own pride, he cried in agony to his angry God, "*I have sinned, but as for these sheep, what have they done?*"

7TH REASON.—It is *no more unjust to punish* a whole class for the default of one or two of its members, *than to reward* a whole school by a holiday for extraordinary individual merit or success.

8TH REASON.—It is almost *essential for the master*, who could not afford time to hear the same lesson twice through.

SIMILES.—One comet disturbs the motion of a whole system.

The Romans held any day unlucky (*nefastus*) for ever, on which any defeat had ever been sustained by them: as the sixteenth of June, called *dies Alliensis*, because the Roman army was cut to pieces by the Gauls on that day, near the banks of the river Allia. B. C. 390.

If there are two queen-bees in one hive, the supernumerary queen is banished, and a whole colony compelled to "flight" with her.

When one member suffers, all the members suffer with it; and when one member is honoured, all the members rejoice with it.—1 Cor. xii. 26.

On superior powers
Were we to press, inferior might be ours;
Or in the full creation leave a void,
Where, one step broken, the great scale's destroyed:
From Nature's chain whatever link you strike,
Tenth or ten-thousandth, breaks the chain alike.

Pope.

If any link of a chain be broken, the whole chain is affected.

The contagion of disease shows plainly how the sound are often involved in the sufferings of the unsound.

HISTORICAL ILLUSTRATIONS.—All the posterity of Adam suffer death and disease "through the disobedience of one."—Rom. v. 19.

All Israel suffered, and 70,000 died of the pestilence, because David sinned "in numbering the people."—2 Sam. xxiv.

All the mariners of the ship in which Jonah sailed were in peril of their lives, because Jonah was disobedient to the commands of God.—Jon. i. 4.

All Egypt suffered by numerous plagues, because Pharaoh "hardened his heart and would not let the children of Israel go."—Exod. iv. to xiv.

All the sons and daughters, as well as the oxen, asses, and sheep of Achan were stoned to death, because Achan stole "a goodly Babylonish garment and 200 shekels of silver, and a wedge of gold of fifty shekels weight," from the cursed spoil of the city of Jericho.—Josh. vii. 21. 24.

The city of Troy was burnt with fire, and its inhabitants put to the sword, because Paris eloped with the wife of Menelaus.

If a father is attainted, all his posterity suffer the loss of his rank and title.

Boroughs are disfranchised for the corruption of certain of its voters.

In cases of rebellion, citizens, regiments, and ships

crews, are often decimated, and every tenth man put to death.

The whole clan of the Mac Donalds, which dwelt in Glencoe was put to the sword in the reign of William III., because Mac Jan neglected to deliver in his terms of submission by the first of January, 1692, according to the terms of the proclamation.

The whole city of Athens was destroyed, because one of its inmates irritated Sulla with a personal lampoon.

France suffered great loss from an invasion by William the Conqueror, in 1087, because the French monarch made a scurrilous jest upon the English sovereign.

QUOTATIONS.—I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, to the third and fourth generation of them that hate me.—*Exod. xx. 5.*

The Lord God, merciful and gracious, . . . visiting the iniquity of the fathers upon the children, and upon children's children.—*Exod. xxxiv. 7.*

If the people of the land do any wise hide their eyes from the man, when he giveth his seed to Moloch and kill him not; then will I set my face against that man, and against his family.—*Lev. xx. 4, 5.*

See also Leviticus, xxvi.

As for you your carcasses shall fall in the wilderness, and your children shall wander in the wilderness forty years.—*Numb. xiv. 32, 33.*

How often is the candle of the wicked put out? . . . God layeth up his iniquity for his children.—*Job, xxi. 17, 19.*

Thou recompenseth the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of Hosts, is his name.—*Jer. xxxii. 18.*

The seed of evil-doers shall never be renowned.—*Isa. xiv. 20.*

The light of the wicked shall be put out, and the spark of his fire shall not shine: His root shall be dried up

beneath, and above shall his *branch* be cut off.—*Job, xviii. 5, 16.*

Our fathers have sinned, and we have borne their iniquities.—*Lam. v. 7.*

David says of a certain man who had spoken evil against him, "Let his children be fatherless, and his wife a widow: Let his children be vagabonds and beg; Let his posterity be cut off, and let their name be blotted out."—*Psa. cix. 2, 9, 13.*

The virtuous son is ill at ease,
When the lewd father gave the dire disease.—*Pope.*

The least confusion *but in one*, not all

That system only, but the whole must fall:

Let earth unbalanced from her orbit fly,

Planets and suns run lawless through the sky;

Let ruling angels from their spheres be hurled,

Being on being wrecked, and world on world;

Heaven's whole foundations to their centre nod,

And Nature trembles to the throne of God.—*Pope.*

A little leaven leavens the whole lump,—1 *Cor. v. 6.*

The tongue defileth the whole body.—*James, iii. 6.*

If thine *eye* be evil, thy whole body shall be full of darkness.—*Matt. vi. 23.*

Agentes et consentientes pari poena plectentur.

CONCLUSION.

THEME XLVI. *Why should not a whole Class be "turned down" when one or two Boys of it do not know the appointed Lesson?*

PART II. "CON."

INTRODUCTION.—The custom of punishing an entire class for the fault of one or two idle and disobedient boys, has

often been the subject of severe animadversion. The following arguments are worthy of consideration.

1ST REASON.—A class is an assemblage of boys joined together for the *advantage of the master*, and to promote the progress of each individual by *emulation* and *mutual assistance*: This classification of numbers differs widely from a family or a corporation.

2ND REASON.—*God never punishes the innocent for the guilty*, but makes every man bear his own burthen.—*Deut. xxiv. 16.*

3RD REASON.—In the case of human governments, a nation is punished for the offences of a king, because it *directly or indirectly participates in his misconduct*: Thus, in the Trojan war, though Paris alone committed the offence, yet the people became abettors of his crime by refusing to give up the adulteress at the demand of Menelaus.

4TH REASON.—It is *unreasonable* to punish a number of boys who have been industrious, and have done their duty, because one or two of the same form choose to be idle and disobedient.

5TH REASON.—It is *disheartening* to a class to feel that its success may be marred by the demerit of one or two of its most refractory members.

6TH REASON.—It is an *act of positive injustice*. The master is to instruct and govern, the boys are to learn and obey; so long as any one boy performs his duty, it is positive injustice to subject him to punishment because some one else deserves censure.

7TH REASON.—It is *very bad policy*. It encourages idleness in the idle, is a triumph to the malignant, dispirits the industrious, and makes the punishment of offences more prominent than the reward of merit.

8TH REASON.—If a class should be turned down because one or two boys have been negligent, then, *a fortiori*, those *few refractory boys should be rewarded*, because the class generally has merited praise.

9TH REASON.—It does the *master harm* in the opinion of his pupils, when he sacrifices their happiness to his own convenience.

10TH REASON.—It *creates a bitter persecuting spirit amongst the boys themselves*, and sanctions their ill-temper and spiteful humour against a schoolfellow who has involved them in disgrace.

11TH REASON.—If the defaulter were required to write the lesson out, the class would not be made sufferers, but the idle and disobedient alone would be subjected to disgrace and personal labour.

SIMILES.—It would be extremely unwise to destroy a whole nest, because one egg is addled.

It would be the act of a madman to cut down a whole forest of trees, because one oak is blasted, or one elm withered.

No one would discard the entire crop of a fruit tree, because one apple is rotten at the core, one cherry bitten by the birds, or one apricot preyed on by ear-wigs and ants.

Almost every tree has one or two withered leaves or sapless branches, yet the tree may be healthy, prolific, and ornamental.

What huntsman would punish a whole pack, because one hound is at fault?

What coachman would punish a whole team, because one horse stumbled and broke his knees?

One tooth may ache from disease, but who would recommend the sufferer to have all his teeth extracted, and not rather to direct the attention of the dentist to the part diseased?

If the fathers have eaten sour grapes, the children's teeth are not set on edge.—*Jer. xxxi. 29.*

HISTORICAL ILLUSTRATIONS.—It would be most unjust to disband a whole company of soldiers, because one comrade had deserted from the ranks.

It would be intolerable and iniquitous tyranny to send a whole parish to prison, because one of its inhabitants had committed felony.

Amaziah, the son of Joash, king of Judah, "did that which was right in the sight of the Lord," for "he slew his servants which had slain the king, his father, but the *children* of the murderers he slew not, according unto that which is written in the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers, but every man shall be put to death for his own sin.—2 *Kings*, xiv. 1-6.

It is not customary with kings, in cases of rebellion, even to punish all the rebels, much less the innocent; but the most notorious only of the ringleaders are selected for exemplary punishment.

When a whole city is punished for the insurrection of a few, it is because they become partakers of the crime by refusing to deliver up the delinquents. In this case, the citizens are not put to the sword because some of their number have been guilty of treason, but because they have committed a fresh crime in refusing obedience to a just demand.

Ahaz was a very wicked king, but Hezekiah, his son, trusted in the Lord God of Israel, and the Lord was with him, and he prospered whithersoever he went forth.—2 *Kings*, xviii. 5. 7.

All the apostles were not rejected, because Judas proved a traitor, and betrayed his Master to the soldiers of the high priest.

QUOTATIONS.—The soul that sinneth, it shall die.—*Ezek.* xviii. 4.

The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of his son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.—*Ezek.* xviii. 20.

Every man shall be put to death for his own sin.—*Deut.* xxiv. 16.

Every one shall bear his own burthen.—*Gal.* vi. 5.

God will render to every man according to his deeds.—*Rom.* ii. 6.

Every one shall receive his own reward according to his own labour.—1 *Cor.* iii. 8.

O Lord! thou renderest to every man according to his work.—*Ps.* lxii. 12.

O house of Israel, are not my ways equal? . . . I will judge you, O house of Israel, every one according to his ways, saith the Lord God.—*Ezek.* xviii. 30.

Better ten guilty escape than one innocent man suffer.—*Blackstone.*

Justice would not punish even Satan wrongfully.—*Fielding's proverbs.*

Meglio è liberar dieci rei, che condannar un innocente.

Actus me invito factus, non est meus actus.

Cavendum est, ne major poena, quam culpa, sit.—*Cicero.*

Crimen necessitatis non est criminum.—*Cicero.*

CONCLUSION.

END OF PART I.

PART II.

THEMES IN WHICH THE INTRODUCTION, HISTORICAL ILLUSTRATIONS, AND CONCLUSION, ARE FOR THE MOST PART OMITTED.

CAUTIONS.

1. NEVER begin a theme thus:—

The meaning of this theme is

This theme means

We understand by this proverb

Our subject teaches us

&c. &c. &c.

2. No argument or illustration is admissible in the Introduction. Avoid, therefore, the words *for, because, for example, for instance, &c.*

3. Try to write in the third person, and not in the first or second. In other words, let the *predicate* of the theme be the leading nominative case, and not the pronouns *I, you, we, our, and your.*

4. Preserve the same person unchanged, from the Introduction to the close of the Argument. Be very careful not to write the Introduction *in the first person plural (we)*, some of the Reasons *in the third person*, and others in the *second (you)*, or *vice versa.*

5. Historical Illustrations must be *facts*, not *fables.*

They should always refer to human creatures, or superior intelligences, and not to inferior animals; much less to the vegetable or mineral world.

No mere novel, no Arabian night, no tale of the Genii, &c., can be admitted as an Historical Illustration, although any of them may serve excellently for Similes.

6. The Argumentative part of every theme should be the longest. Let the Introduction never exceed one eighth, and rarely equal that proportion, of the entire theme. Let the Historical Illustrations be terse, and short as possible.

7. The Conclusion may be written in either the first or second persons (*we you &c.*).

THEME XLVII. *The Ideal affords more Pleasure than the Real.*

INTRODUCTION.—Pleasures arising from the imagination and understanding are far greater than those which pertain to the senses.

1ST REASON.—There is *no lassitude and weariness in ideal pleasures*; but routs and balls, banquets and spectacles, soon tire and exhaust the physical powers, depress the spirit, and render both incapable of sustaining the same enjoyment.

2ND REASON.—There is *no satiety to mental and imaginary joys*; but the most luscious sweets, and luxurious sensual pleasures, soon pall, and immediately the feeling of satiety arises, any further continuance of the same thing produces positive pain and nauseous disgust.

3RD REASON.—To ideal pleasures *there is no disappointment*: The pleasures of imagination, the enthusiasm of poetic rapture, the ecstasy of mind created by some masterly idea, some inspired sentiment, or the description of some heroic deed, depend not upon others, or upon any combination of external objects, but solely upon the frame of mind which creates or apprehends them: such pleasures, therefore, unlike those which address themselves to the senses, are not marred by a frosty look, or unkind word, or a cloudy sky, or careless servant, or "trifle light as air," over which there is no control.

4TH REASON.—Ideal pleasures are always *greater, more magnificent, and more enduring*, than realities: No actual enjoyment ever equals the picture of anticipation, or continues so long, so fresh, and so renascible.

5TH REASON.—In the purest, happiest, and best of all carnal pleasures, the reminiscence of it generally supplies more lively and enduring delight, than its actual enjoyment.

6TH REASON.—The *capacity of enjoying mental and ideal pleasures is increased by indulgence*: But by sensual,

pleasures the physical powers are debilitated, and become daily less capable of enjoying a repetition ; till, at length, feebleness, mental imbecility, or disease, renders them a weariness to the flesh, and a torment to the mind.

7TH REASON. — Ideal pleasures are always *real*, but the laugh and noisy mirth of the gay world are often *hollow and moretricious*.

SIMILES. — As fairy-land is more fascinating than the homely realities of common life, so the ideal affords more pleasure than the real.

Novels are, for the most part, more absorbing than the unvarnished narratives of simple history.

"Castles in the air" are always more magnificent than the homes in which we dwell.

Flowers are more beautiful and odorous, than the grasses and vegetables which supply us with food.

No kingdom, among men, was ever so abundant in gold as the fabulous island of El-Dorado ; none was ever so perfect as the Utopia of Sir Thomas More.

As thought can travel faster than any locomotive, so, also, it can prepare "a feast of reason and a flow of soul," infinitely more to be preferred than all the dainties of the visible world.

As mind is superior to body, and its powers more capacious ; so, also, its enjoyments exceed in interest the enjoyments of the body.

HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—All true happiness is in the mind.

Wouldst thou exchange
The sacred volumes of the dead, the songs
Of Grecian bards . . . for the lot
Of him, who sits amid the gaudy herd
Of mute barbarians bending to his nod,
And says within himself, "I am a king."—*Akenside*.

Ask the faithful youth,
Why the cold urn of her whom long he loved
So often fills his arms ; so often draws
His lonely footsteps, at the silent hour,
To pay the mournful tribute of his tears ?
Oh ! he will tell thee, that the wealth of worlds
Should ne'er seduce his bosom to forego
That sacred hour which turns his tears to rapture.

Akenside.

Not the bribes
Of sordid wealth, nor all the gaudy spoils
Of pageant honour, can seduce to leave
Those ever-blooming sweets, which from the store
Of Nature fair Imagination culls
To charm the enlivened soul.—*Akenside.*
Oh ! ten-times faster Venus' pigeons fly
To seal Love's bonds new-made, than they are wont,
To keep obligèd faith unforfeited !
Who riseth from a feast
With that keen appetite that he sits down ?
Where is the horse that doth untread again
His tedious measures with the unbated fire
That he did pace them first ? All things that are
Are with more spirit *chasèd* than enjoyed.
How like a younker or a prodigal,
The scarfed bark puts from her native bay,
Hugged and embracèd by the strumpet Wind !
How like the prodigal doth she return
With over-weathered ribs and ragged sails,
Lean, rent, and beggared by the strumpet Wind !

Shakspeare.

Blessed be the day I 'scaped the wrangling crew,
From Pyrroh's maze, and Epicurus' sty ;
And held high converse with the godlike few,
Who to th' enraptured heart, and ear, and eye,
Teach beauty, virtue, truth, and love, and melody.
Hence ye, who snare and stupify the mind,
Sophists, of beauty, virtue, joy, the banel
Greedy and fell, though impotent and blind,

Who spread your filthy nets in Truth's fair fane,
And ever ply your venom'd fangs amain !
Beattie.

Canst thou forego the pure ethereal soul
In each fine sense so exquisitely keen,
On the dull couch of Luxury to loll
Stung with disease, and stupefied with spleen ;
Fain to implore the aid of Flattery's screen, . . .
And impotent desire, and disappointed pride.—*Beattie.*
Cerea imagine largior ardet ignis.—*Horace.*
Ex cogitatione lætitia et maxima voluptas.—*Cicero.*
Voluptas literarum est pura.—*Quintilian.*

CONCLUSION. . . .

THEME XLVIII. *The second Blow makes the Fray.*

INTRODUCTION. . . .

1ST REASON.—One blow may be the *stroke of a just chastisement*, as when a father strikes his son for some grave offence, a master his pupil, or a magistrate a delinquent.

2ND REASON.—It is essential for the very nature of a quarrel, that two parties at least should be *hostilely opposed to each other*.

3RD REASON.—The *first blow shows the anger of an assailant* to be ripe for the fray ; but the *return blow* is needful to show that *his adversary is also prepared to enter the lists with him*.

4TH REASON.—Though two persons may feel grievously offended at each other, yet if *one refuses to fight, no battle will ensue*. If a blow be given in such a case, "it is an assault, and not a fray."

5TH REASON.—As kindness begets kindness, so anger stirs up anger, and neither can subsist in an *uncongenial element* : Thus, without reciprocity, both kindness and wrath must presently die.

6TH REASON.—Every man is *ashamed of his anger*, and requires the countenance of an adversary to make it easy to him : If no adversary chooses to feel offended, the rage of an angry man is smothered by an intuitive perception of its uselessness and folly.

7TH REASON.—When a blow has been given, if the injured party could make up his mind to receive it with Christian forbearance, and without resentment, "he would heap coals of fire on his (*enemy's*) head."

SIMILES.—No lightning can be elicited without the collision of two clouds in a state of antagonistic electricity.

No hurricane can ravage a country unless there be two states of atmosphere differing in heat and density.

An oak tree which resists the gale is often blown down by the tempest, but the reed which bends to the blast remains uninjured in its bed.

As the Isis at its junction with the Thame swells into the great river Thames, so the blow of a defendant, added to that of an assailant, swells into a serious fray.

The sea dashes with great fury against a rock which resists its tide ; but where nothing impedes its flow and ebb, its undulation is regular and pacific.

The electricity contained in a Leyden jar remains undisturbed till a discharging rod is applied.

Oil poured on a ruffled sea allays the swelling of the waves, but angry winds provoke them to greater fury.

The best way to heal a wound is to wrap it up in its own blood, but to probe it and expose it to irritants is to increase the sore.

HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . Be not overcome of evil, but overcome evil with good.—*Rom. xii. 19—21.*

Thou shalt not avenge, nor bear any grudge against the children of thy people.—*Lev. xix. 18.*

Say not, "I will do so to him as he hath done to me :"
I will render to the man according to his work.—*Prov. xxiv. 29*; see also *xx. 22.*

Abstain from strife . . . for a furious man will kindle anger.—*Eccles. xxviii. 8.*

If thou blow the spark it shall burn.—*Eccles. xxviii. 12.*

Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth :"
But I say unto you, "Resist not evil : but whosoever shall smite thee on thy right cheek turn to him the other also."—*Matt. v. 38, 39.*

Recompense to no man evil for evil.—*Rom. xii. 17* ; see also *1 Thes. v. 15.*

Be pitiful, be courteous, not rendering evil for evil, or railing for railing.—*1 Pet. iii. 8, 9.*

Where no wood is the fire goeth out.—*Prov. xxvi. 20.*

Forgive, and ye shall be forgiven.—*Luke, vi. 37.*

As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife.—*Prov. xxvi. 21.*

Cast out the scorner, and contention shall go out.—*Prov. xxii. 10.*

Leave off contention before it be meddled with.—*Prov. xvii. 14.*

It is the glory of a man to pass by an offence.—*Prov. xix. 11.*

A man that revengeth keeps the wounds green which would otherwise heal and do well.—*Lord Bacon.*

He who does the wrong is the aggressor ; but he who returns it, the protractor.—*Lord Bacon.*

Forget and forgive.

Bear and forbear.

Ignoscito sæpe aliis nunquam tibi.—Publius Syrus.

Jurgia primum, mox rixæ in prælium exarsere.—Tacitus.

Et rixa est, ubi tu pulsas, si vapulo tantum.—Juvenal.

Omnem memoriam discordiarum oblivione sempiternâ delendam censeo.—Cicero.

CONCLUSION.

THEME XLIX. *Cleanliness is a Pearl of the first water.*

INTRODUCTION.

1ST REASON.—Cleanliness is an emblem of purity of mind : thus the Church (the Lamb's bride) is described in the book of Revelations, as being arrayed in fine linen, clean and white.—(*xix. 8.*)

2ND REASON.—It is a mark of good breeding. Those who are very ill-clad, and ill-fed, are instinctively averse to cleanliness : 1st, because the warmth of dirt is agreeable to them ; and, 2nd, because cleanliness increases hunger, which they cannot allay by food.

3RD REASON.—It is a necessary concomitant of politeness and respect. Even the operative and the rustic will wash his body and put on his clean holiday suit, if he wishes to show honour to a day or person.

4TH REASON.—It is a letter of recommendation and a motive of affection. A babe, to be lovely, must also be clean ; and even old age is not unamiable, provided it be preserved clean and unsullied : Whereas, dust and filth in either are repulsive and disagreeable.

5TH REASON.—It makes us easy to ourselves. Those who are dirty, untidy, and unclean, are ashamed of being seen and taken notice of.

6TH REASON.—It is essential for the preservation of

health. 1st, It assists digestion. 2nd, It preserves a healthy action of the skin. 3rd, It keeps the pores of the body open for the escape of the insensible perspiration. 4th, It prevents many cutaneous diseases, &c.

7TH REASON.—It conduces to *purity of mind and manners*; for there exists such an inseparable intimacy betwixt the body and the mind, that it is utterly impossible for one to be long sullied, and for the other to remain uncontaminated.

SIMILES.—Spiders and vermin of every description infest a house or room which is neither ventilated nor cleansed.

Sewers, drains, and dunghills fill the air with noxious gases, and afford harbourage for every thing disgusting and unclean.

Iron, steel, tin, and even silver will soon oxidise, unless they be kept free from damp and every impurity.

When a garden is infested with insects and weeds, all its trees and plants lose their vigour and beauty.

Rooms ill-ventilated and dirty generate various diseases.

Miasmata and malaria are produced by impure effluvia in the air, rising from putrefying substances, and the noxious emanations of stagnant water: nothing is more pernicious to morality, cheerfulness of temper, health, and even life.

Clean water makes a sweet, healthy, and exhilarating beverage; but foul water produces cholera, and many other most painful disorders.

HISTORICAL ILLUSTRATIONS.

QUOTATIONS.—Cleanliness is next to godliness.

Beauty produces love, but cleanliness preserves it.—*Addison.*

Cleanliness promotes both health of body, and delicacy of mind.—*Addison.*

Why is pretended cleanliness placed among the virtues?—*Lord Bacon.*

Wash you, make you clean; put away the evil of your doings from before mine eyes.—*Isa. i. 16.*

Let us cleanse ourselves from all filthiness of the flesh and spirit.—*2 Cor vii. 1.*

In thy filthiness is lewdness.—*Ezek. xxiv. 13.*

Munditia illecebra animi est amantium.—*Plautus.*

Munditiis capimur.—*Ovid.*

Pura cum veste venite et manibus puris.—*Tibullus.*

Squalidus orba fide pectora carcer habet.—*Ovid.*

Meretrix reperit odium ocus sua immunditia.—*Plautus.*

CONCLUSION.

THEME L.—*The Fruits of Labour are sweeter than the Gifts of Fortune.*

INTRODUCTION.—That which we earn by labour and merit gives us greater pleasure than that which we inherit or receive as a gift.

1ST REASON.—The fruits of Labour are *full of good hope*; being the produce of personal toil; they are an earnest of future success: But the gifts of Fortune bring no assurance with them of subsequent favours, and their recurrence can never be relied on.

2ND REASON.—There is somewhat of the *feeling of paternity* in the fruitful produce of personal labour, which is always sweet to the mind: The wages of Labour and the gifts of Fortune resemble two sons, one of which is the offspring "of our own proper loins," and the other the legacy of a defunct relative.

3RD REASON.—In the earnings of honest industry no *feeling of obligation* burdens the mind with a sense of

unworthiness : But every gratuity is a species of slavery, and the weight of the bond materially detracts from the pleasure of the gift.

4TH REASON.—Success, the result of merit, yields both *reputation and praise* : But the gifts of Fortune bring with them detraction and envy.

5TH REASON.—Industry and personal merit create an *appetite and capacity for the enjoyment of their fruits* : But the gifts of Fortune and the gratuities of Favour generally mar their luxury, by being the testament of departed friends, or the doles of heartless charity.

6TH REASON.—The fruits of industry are *used more prudently and providently* than the gifts of Fortune : The prodigal, who receives the goods he never earned, is apt to waste them "in riotous living," and to eat afterwards "the bread of sorrow ;" but the man who earns his prosperity with the "sweat of his brow," knows its value too well to "run into riot and excess."

SIMILES.—The first wheat-sheaf of harvest will afford a husbandman far more pleasure than twice the quantity given him by a neighbour.

An author enjoys his own work more than that of any other man.

A mother loves her own offspring better than an adopted child.

A fisherman enjoys the tench caught with his own hook, better than the salmon served at a friend's table.

The fruit from our own garden, especially if the tree has been planted, reared, and pruned by our own hands, is more delicious than that which comes from the market.

Men of wealth, who would scorn to receive a hare for a present, will undergo the greatest fatigue with delight in order to procure one in the chase.

Very few birds will appropriate an old nest in preference to one built by themselves.

HISTORICAL ILLUSTRATIONS.

QUOTATIONS.—Labour is the salt of life.

That which we earn is doubly sweet.

Venison is sweet of one's own killing.

Win it by play, and wear it proudly.

(Men) rejoice and are glad, they sacrifice unto thee, and burn incense unto thy drag.—*Hab. i. 16.*

Blessed is every one that feareth the Lord . . . thou shalt eat the labour of thine hands, and happy shalt thou be.—*Ps. cxxviii. 1, 2.*

Glorious is the fruit of good labour.—*Wisdom, iii. 1*

Honours best thrive,
When rather from our acts we them derive,
Than our foregoer's.—*Shakspeare.*

Will Fortune never come with both hands full,
But write her fair words still in foulest letters ?
She either gives a stomach and no food,
(Such are the poor in health) ; or else a feast,
And takes away the stomach (such are the rich
That have abundance and enjoy it not).—*Shakspeare.*

Game is cheaper in the market, but sweeter in the field.
Fred. I hate fat legacies !

Sir R. Bramble. Sir, that's mighty singular. They are pretty solid tokens of kindness, at least.

Fred. They are very melancholy tokens, uncle. They are the posthumous despatches Affection sends to Gratitude, to inform us we have lost a generous friend.
Colman.

CONCLUSION.

THEME LI. *The Evils we bring on ourselves are more bitter than those which are laid upon us.*

INTRODUCTION. . . .

1ST REASON.—When evils are undeserved, their bitterness is greatly mitigated by a *sense of conscious innocence*: But when they are a punishment for folly or sin, they are accompanied with the *bitter remorse of self-accusation*.

2ND REASON.—When calamities come through persecution and injustice, the *heart is allowed to spend its grief and relieve its bitterness by complaint*: But when they are the result of sin or misconduct, the *stings of grief strike inwards*, and irritate the bleeding heart.

3RD REASON.—When misfortunes are undeserved they *excite the sympathy of neighbours and friends*, which, like “the oil and wine of the good Samaritan,” relieves the pain of the innocent sufferer: But when they are merited, the general voice pronounces the *judgment to be just*.

4TH REASON.—The innocent sufferer has great consolation in the assurance, “that his light affliction, which is but for a moment, *worketh for him a far more exceeding and eternal weight of glory*.” But the guilty sufferer only looks from his present bondage to “*fiery indignation in the day of wrath*.”

5TH REASON.—When misfortunes happen to the righteous, they “can rejoice and be exceeding glad,” in the full conviction that God who suffered the cloud to overshadow them will also give them “*songs in the night*.” But when the wicked suffer, they *suffer without hope*.

6TH REASON.—The evils that are laid upon men by God are *wholesome chastisements for their improvement*: They are a proof of love and of sonship, for “what son is he whom the father chasteneth not?” But the afflictions which the wicked draw upon themselves are the *penalties of sin*, and the bitter wages of a broken law.

7TH REASON.—When calamities are undeserved, *every*

one is willing to lend a helping hand, to set the fallen traveller on his feet again: But when they are the result of indiscretion and wickedness, as often as the sufferer attempts to rise, every one *thrusts out his hand to “push him from his stool.”*

SIMILES.—If a ship is found to contain water, the crew would feel the evil to be much more serious if it proceeded from a leak, than if a wave had broken over the vessel.

Pain that proceeds from disease is far more dangerous than that which is the result of some external injury.

When a chimney smokes because the flue is leaky or otherwise defective, the evil is far more difficult to cure, than when it smokes from a superabundance of collected soot.

A tree that is withered from disease will never shoot forth again, but many evergreens which have been blighted by pinching winds grow more vigorously and luxuriantly after they have been cut down.

—When the water of a steam-engine refuses to boil, because “furr” has accumulated upon the sides of the boiler, there is great danger of an explosion: But when the water remains below 212 degrees of heat, because the fire applied to it is not sufficiently intense, the remedy is simple, and the evil without peril.

The classic poets always exaggerate those sufferings most, and paint them leading to despair, wherein the person accuses and tortures himself.—*Lord Bacon*.

When the glass of a window is full of flaws, every object seen through it appears distorted; but when it is covered with a transparent blind, the light is only partially obscured.

HISTORICAL ILLUSTRATIONS.

QUOTATIONS.—An innocent mind can find comfort on a bed of thorns.

Virtue exalts her favourites above the frowns of Fate.

The external misfortunes of life, disappointments, poverty, and sickness, are light in comparison of those inward distresses of mind occasioned by passion and guilt.—*Paley*.

Our disordered hearts, our guilty passions, and misplaced desires, sharpen the dart which adversity would otherwise point in vain against us.—*Taylor*.

This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully: For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God.—1 *Pet.* ii. 19, 20.

Let none of you suffer as a murderer, or as a thief, or as an evil-doer. . . . Yet if any man suffer as a Christian, let him not be ashamed.—1 *Pet.* iv. 15. 16.

They (*the Apostles*) departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name sake.—*Acts*, v. 41.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name sake: Rejoice and be exceeding glad . . . for so persecuted they the prophets which were before you.—*Matt.* v. 11, 12.

I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress, for Christ's sake.—2 *Cor.* xii. 10.

Ye took joyfully the spoiling of your goods.—*Heb.* x. 34.

It is a noble satisfaction to be ill-spoken of, when we are conscious of doing what is right.—*Alexander the Great*.

Seque unam clamat causamque caputque malorum.

Habet pœnam noxium caput.—*Livy*.

CONCLUSION. . . .

THEME LII. *Ye (that is Christians) are the Salt of the Earth.*

INTRODUCTION. . . .

1ST REASON.—Christians are compared to salt, because they prevent the spread of moral corruption, as brine preserves meat from putrefaction.

2ND REASON.—They exalt a nation, and give it a grace in the eyes of the world, as salt gives a piquancy and relish to food. Thus, Tarsus is honoured because it was the birthplace of St. Paul; and England owes much of its glory to its saints and martyrs, and its faithful profession of the Christian faith.—*Job*, vi. 6. and *Prov.* xiv. 34.

3RD REASON.—As salt is very searching and penetrative in its effects, so Christians search out evil, in order to arrest it; and send missionaries into the dark corners of the earth, to diffuse the light of truth over those who are "sitting in the shadow of death."

4TH REASON.—As brine imparts a saltiness to whatever it penetrates, and assimilates everything to itself, so Christianity is very aggressive in its character, spreading from heart to heart, and family to family, and nation to nation, and assimilating all to "the image of God."

5TH REASON.—Salt is essential for the preservation of health; and as nothing is more pernicious to health than dissipation and sin, Christians (who by precept and example, persuade men to a holy life) bring "strength to their navel and marrow to their bones."

6TH REASON.—Without salt life would soon become extinct, and if there were no Christians, the world would soon again be "dead in trespasses and sins."

7TH REASON.—As flies are kept from meat by the presence of salt, so much folly and frivolity, slander and back-biting is checked by the gravity and brotherly love of a true Christian.

SIMILES.—Christians may be compared to light, which purifies and quickens.

As leaven spreads through a whole lump, so a Christian influences a whole family.

As the wind "bloweth where it listeth," without being seen, so the power of Christianity is "sharp as a two-edged sword," but "cometh without observation."

Christian missionaries in a heathen land dispel ignorance and superstition, as a lamp dispels darkness and gloom.

As the eye is the light of the body, so Christians are the light of the world.

Lime prevents infection, purifies sick chambers, and disperses noxious effluvia: So Christians, by precept and example, prevent the infection of sin, and purify the charnel-houses of idolatry.

Christianity, like incense, spreads its influence around amongst men, and rises at the same time upwards towards heaven.

HISTORICAL ILLUSTRATIONS.

QUOTATIONS.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—*Matt.* v. 16.

A little leaven leaveneth the whole lump.—*Gal.* v. 9.

Have no fellowship with the unfruitful works of darkness, but rather reprove them.—*Eph.* v. 2.

Heaven doth with us, as we with torches do,
Not light them for themselves; For if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched,
But to fine issues; nor Nature never lends
The smallest scruple of her excellence;
But, like a thrifty goddess, she determines
Herself the glory of a creditor,
Both thanks and use.—*Shakspeare.*

The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.—*Matt.* xiii. 33.

Virtutis enim laus omnis in actione consistit.—*Cicero.*

CONCLUSION.

THEME LIII. *Poetry and well-conducted Periodicals are not without their Uses.*

INTRODUCTION.

1ST REASON.—They exercise the reason without fatiguing it, by leading to inquiries, acute but not painful, profound but not abstruse.

2ND REASON.—The most industrious cannot be always engaged in business, nor the most serious employed upon grave studies: All must have vacant hours; and it is far better to spend them in amusing literature, than in routs, and balls, or sensual enjoyments.

3RD REASON.—The elevated sentiments and high examples which poetry, history, and judicious periodicals bring under the view of their readers, naturally tend to nourish in the mind a love of glory, a contempt for every thing base and mean, and an admiration of all that is illustrious and good. Although the impression may not be durable, yet is it wholesome to rouse the feeling, and make the mind sensible even of the most transient sentiments of honour and virtue.

4TH REASON.—Poetry and well-conducted periodicals may be made most valuable auxiliaries to the cause of sound philosophy, useful science, general knowledge, gospel morality, and true happiness.*

* The Tatler, Spectator, and the Guardian deserve the gratitude of every Englishman for breaking down the impassable barriers between schoolmen and the men of the world, for diffusing throughout the nation the urban-

5TH REASON.—All literary amusements have a healthy *social influence*: They furnish men with relaxation at home, and prevent the necessity of seeking it in places of objectionable public resort.

6TH REASON.—The popularity of the fine arts, and of periodical literature, causes a *vast number of persons to be employed in humanising studies*; and the leavening influence of this host of authors must tend to break down ignorance, prejudice, grossness, and vulgarity.

SIMILES.—Flowers afford amusement, instruction, and many a feeling of great moral value.

The stars are not needful to give light upon the earth, but they “declare the glory of God,” and preach “most excellent wisdom.”

The painted butterfly is not to be compared, in solid worth, to the industrious bee and frugal ant, yet it can tell its tale, and point a moral.

The Creator has his “periodicals” as well as the press: insects and flowers that die in a day, animalcule of infinitesimal minuteness, shadows and sunshines, the twinkling of stars, the prattle of the rivulet, the spray of the cascade, and the hues of the rainbow.

Collections of leaves, shells, insects, bones, ores, autographs, &c., are generally made to perform the service of poetry and periodicals, although occasionally they are employed for more important purposes. Whatever the object of the collector, the pursuit is innocent, laudable, amusing and instructive.

Concerts of music, galleries of paintings, lectures, &c., tend, like poetry and periodicals, to relieve the mind and instruct it.

Light literature may be compared to the sparks which

ties of refinement, and making infidelity, immorality, and vulgarity at least unfashionable. In our own days, Blackwood's Magazine, Chambers' Journal, the Penny and the Saturday Magazines, the Literary Gazette, the Athenæum, and several other periodicals, have maintained a wholesome influence, and deserved popularity.

scintillate from burning wood; much wisdom may be learnt if the mind is disposed to search it out; much pleasure may be derived, if the mind is disposed to be pleased; much annoyance, if the temper is censorious; and much injury, if common judgment and prudence are not exerted.

HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—All study is to be valued, not so much as an exercise of the intellect, as a discipline of humanity.
—*Lord Bacon*.

All arts and sciences owe their worth to the love of the beautiful rather than the useful.—*Wieland*.

Works of taste introduce us into a new and model world, and improve and enlarge the mind like travelling.
—*Dr. Jones*.

The use of the fine arts is to apply and recommend the dictates of reason to the imagination, in order to excite the affections and will.—*Lord Bacon*.

Plato would have all boys taught music as well as mathematics.

Rhetoric and poetry, by plainly painting virtue and goodness, render them, as it were, conspicuous; for as they cannot be seen by the corporeal eye, the next degree is to have them set before us as lovely as possible by the ornament of words, and the strength of the imagination.
—*Lord Bacon*.

These polished arts have humanised mankind;
Softened the rude, and calmed the boisterous mind.
Addison.

Horace maintains that more practical philosophy is to be learnt from Homer, than from Crantor and Chrysippus.

CONCLUSION. . . .

THEME LIV. *The Study of Chemistry and Natural Philosophy is attended with incalculable advantages.*

INTRODUCTION. . . .

1ST REASON.—Chemistry and Natural Philosophy afford a most valuable *auxiliary to revelation* :

(1.) By representing in "visible glories," the "eternal power and Godhead ;" and making "known to the sons of men his mighty acts and the glorious majesty of his kingdom."

(2.) By increasing man's *admiration* for the infinite skill, omnipotent power, unceasing benevolence, and un-failing wisdom of the Almighty, so wonderfully displayed in all the operations of his hands.

(3.) By creating a feeling of profound *humility and modesty*. What an insignificant being does man appear amidst "the great and marvellous works" of God ! "What a poor pitiable speck of perishing earth !" The language of the Psalmist must force itself on every mind that contemplates the wonders of the heavens above, and of the earth beneath, "Lord, what is man that thou art mindful of him, and the son of man that thou shouldst visit him ?"

(4.) By converting admiration and humility into *reverence and veneration*. So "great and marvellous are thy workss, Lord God Almighty ; so just and true are thy ways, thou King of saints,—who would not fear thee and glorify thy name ?"

(5.) By showing the wonderful *condescension of God to man*, especially in regard to the redemption of the fallen world. When the student of Nature looks upon "the heavens and the heavens of heavens," and remembers that God "sitteth on the circle of the earth, and all the inhabitants thereof are as grasshoppers ;" or when he dives into the bowels of the earth, "which is his footstool," will he not ask with Solomon, Will this God "in very deed dwell with man upon earth ?" and he will allow with St. Paul, that "the love of God, which is in Christ Jesus, passeth all understanding."

(6.) By inspiring a full assurance of *hope and confidence*, though the "elements shall melt with fervent heat, and the earth and all the works that are therein be dissolved," yet "shall these dry bones live," in newness of life, "by the energy of that mighty power, whereby God is able to subdue all things to himself."

2ND REASON.—The study of Natural Philosophy *rids man of much error and prejudice*, and implants in their stead more just and philosophical ideas of nature and her divine Creator.

3RD REASON.—It gives man almost unlimited *power*.

(1.) The astronomer, by his calculations, is forewarned and forearmed against the "skyey influences."

(2.) The geologist can see into the strata of the globe, direct the search after metallic ores and beds of coal, subdue the earth to the purposes of agriculture, bring water from a depth of many hundreds of feet for the supply of busy cities ; and while "he holds the earth in his hand," may be said indeed "to subdue it."

(3.) The botanist by his knowledge of herbs has power over life and death, sickness and health.

(4.) The chemist can guide the lightning, and bid it "thus far and no further ;" can command steam to obey his will, can use the sun as an instrument of his pleasure, and do all things but create and utterly destroy.

(5.) The knowledge of mechanics gives man a strength superior to a giant ; that of hydrostatics and hydraulics gives him the mastery over water ; that of optics over light ; and that of pneumatics over the "circumambient air."

4TH REASON.—It invests *creation with an ever-varying, and never-ending charm*, gives a tongue to every star, and stone, and minutest insect, and makes life an intellectual treat.

5TH REASON.—It *enlarges the mind*, fills it with vast and magnificent ideas, and raises it above the meanness and baseness of selfishness and folly.

6TH REASON.—It affords *infinite delight*.

SIMILES.—The unscientific may be compared to a man looking at the heavens at night with his naked eye ; the natural philosopher to the same man looking at it through a powerful telescope.

The unscientific "see and see not." But the man of science beholds the works of Nature through a microscope ; a new world unfolds before him ; what he once considered a barren wilderness is found to be peopled with living millions ; and what he once contemplated without interest, is invested with a charm beyond all the fancies of poetry and fiction.

The world to the unscientific is like an automaton to one unacquainted with its secret springs and mechanical action : But to him who knows its secret, it becomes obedient to a touch, and does all his pleasure.

As a railway-train, without its engine, so is the earth to those who know nothing of natural philosophy and chemistry : Science is the engine that puts the train in motion, and makes it subserve the use of man.

As a flute in the hand of one who knows nothing of its stops, so is the earth to one who knows nothing of its mysteries. The musician can make the dry reed "discourse most excellent music," and the philosopher can find books "in the running brooks, and sermons in stones."

If you "give that which is holy unto dogs, or cast your pearls before swine, they will trample them under their feet, and turn again and rend you : " So the "fool" can look upon creation, "and say there is no God ; " nay, he can even abuse the power and goodness of the Most High, because he knows no more about it than a dog or a swine about the value of a gem.

A full-rigged man-of-war presents to the unskilful eye an inexplicable confusion of tackling ; but to the practised sailor every rope has its commission, every line its name ; none is without significance, and none is useless or superfluous.

QUOTATIONS.—Great and marvellous are thy works,

Lord God Almighty ; . . . who shall not fear thee, and glorify thy name ?—*Rev.* xvi. 3, 4.

I will meditate (says David) on all thy works, and talk of thy doings.—*Ps.* lxxvii. 12.

I have heard of thee by the hearing of the ear, but now mine eye seeth thee ; wherefore I abhor myself, and repent in dust and ashes.—*Job*, xlii. 5, 6.

Hearken unto me, O Israel : I am the first, I also am the last : Mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens.—*Isa.* xlviii. 13. *Jer.* v. 7-13.

These are thy glorious works, Parent of good !
Almighty ! Thine this universal frame
Thus wondrous fair. Thyself how wondrous then !
Unspeakable ! who sitt'st above these heavens
To us invisible, or dimly seen
In these thy lowest works ; yet these declare
Thy goodness beyond thought, and power divine.

Milton.

The man who would discard from religion the science of Nature, forgets that He who is the Author of human redemption, is also the Creator and Governor of the material universe.—*Dr. Dick.*

We look through Nature up to Nature's God.—*Pope.*

Without an investigation of the laws and economy of Nature, we could not appreciate many of the excellent characters, the interesting aspects, and the sublime references of revealed religion ; we should lose the full evidence of those arguments, by which the existence of God, and his attributes of wisdom and omnipotence, are most powerfully demonstrated ; we should remain destitute of those sublime conceptions of the perfections and agencies of Jehovah, which the grandeur and immensity of his works are calculated to inspire ; nor should we ever perceive in its full force the evidence of those proofs on which the divine authority of revelation is founded.—*Dr. Dick.*

Beings constituted like man, whose rational spirits are connected with an organical structure, and who derive all their knowledge through the medium of corporeal organs, can derive the clearest and most affecting notions of the Divinity chiefly through the same medium; namely, by contemplating the *effects* of his perfection, as displayed in the visible creation.—*Dr. Dick.*

Since power is visible in and demonstrated by its effects, we may observe the almighty power of God in his works both of nature and grace: thus, his eternal power is understood "by the things that are made;" . . . and the glory of his power is no less visible in the works of providence, whereby he upholds all things, and disposes of them according to his pleasure.—*Ridgley.*

Our earth is a star among the stars; and should not we, who are on it, prepare ourselves by it for the contemplation of the universe and its Author?—*Karl Ritter.*

This our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

Shakspeare.

The highest advantages to be gained from this instructive study consist not in considerations of benefit or of detriment, but in the intellectual advancement and moral improvement which it is so well calculated to promote, and in its power of invigorating the mind, and purifying and chastening the feelings of the heart.—*G. F. Richardson, F.G.S.*

Cognitione naturæ et scientia beati sumus.—*Cicero.*

Qui studet omnium rerum divinarum atque humanarum, vim, naturam, causasque nosse, et omnem bene vivendi rationem tenere et persequi, nomine philosophi appelletur.—*Cicero.*

CONCLUSION.

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## THEME LV. *Luxury destroys both Independence and Liberty.*

INTRODUCTION. . . . .

1ST REASON.—Luxury is *founded either on vanity, or the love of self-indulgence.* The vain man is in bondage to other men's opinions; the *sensualist*, to his own carnal appetites.

2ND REASON.—Luxury is a very *expensive habit.* The appetite soon cloy with possession, and must be excited by constant novelties. This craving for change has ruined thousands, and compelled them to accept of offices and places to repair their bankrupt fortunes, whereby their independence of spirit, and liberty of action, have been both destroyed.

3RD REASON.—Luxury *weakens the understanding and vitiates the morals:* But no foolish or wicked man can be called free, for (as St. Peter says) "of whom a man is overcome, of the same is he brought in bondage, and whosoever committeth sin is the servant or *slave* of sin."

4TH REASON.—The luxurious are, for the most part, *meanly attached to money*, and those who worship mammon offer up, in sacrifice, their liberty and independence, their ease in this life, and their hope of that which is to come.

5TH REASON.—Those who live in luxury are *slaves to fashion, etiquette, and rank.* They must not do what they wish, but what rank and fashion choose to exact from them. The disposal of their time, their hours of rest, their food and dress, their mirth and speech, their companions and amusements, must all be conformed to the accepted pattern.

6TH REASON.—The luxurious are in bondage to *servants and tradesmen.* The cook can mar their pleasure by carelessness, the tailor or milliner by neglect, the footman by awkwardness, the upholsterer by bad taste; yea, even the sunshine and rain may be instruments of disappointment and chagrin.

7th REASON.—The heaviest yoke of luxury is *levity*  
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and luxury itself. No luxury like habits of simplicity; no enjoyment like contentment; no mirth like that of nature; from all these things the slave of luxury is debarred, "because he is in bondage to the world."

SIMILES.—Luscious foods soon cloy and vitiate the appetite.

Brilliant colours and glaring light soon weary and distress the eye.

Powerful perfumes are most offensive to the sense of smelling.

Wheat planted in a very rich soil grows rank, and runs to straw.

Titillation may cause laughter, but often brings on hysteria, and even death.

A chain is a chain, although it be made of silver instead of iron.

Luxury is like a shuttle-cock, which requires a constant effort to keep it elevated, and prevent its falling on the ground.

HISTORICAL ILLUSTRATIONS.—*The physical development of plants and inferior animals is far more perfect in tropical countries than it is in the temperate regions; the earth yields its produce without labour, the most luxuriant vegetation, the most delicious fruits, the most gorgeous flowers, everywhere prevail; but what is the case with man amidst all this profusion? So degraded in the scale of moral excellence, that he approaches nearer to the brute than to the high intelligence of those who are living in regions where "bread must be earned by the sweat of the brow."*

QUOTATIONS.—Fetters of gold are still fetters, and silken cords pinch.

Who dainties love  
Shall beggars prove.

Silks and satins put out the kitchen fire, as Poor Richard says.—*Dr. Franklin.*

Pride that dines on vanity sups with contempt.—*Dr. Franklin.*

Luxury breakfasts with Plenty, dines with Poverty, and sups with Infamy.—*Dr. Franklin.*

The carnal mind is enmity against God.—*Rom. viii. 7.*

Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.—*Rom. vi. 16.*

The Great worship Fortune.—*Lord Bacon.*

To seek honours is to lose liberty.—*Lord Bacon.*

Men in great place borrow others' opinions to think themselves happy.—*Lord Bacon.*

O hard condition! twin-born with greatness,  
Subjected to the breath of every fool,  
Whose sense no more can feel but his own wringing!  
What infinite heart's ease must kings neglect  
That private men enjoy!—*Shakspeare.*

Princes have but their titles for their glories,  
An outward honour for an inward toil;  
And, for unfelt imaginations,  
They often feel a world of restless cares.

*Shakspeare.*

Many who imagine that all things may be bought by their riches, forget they have sold themselves.—*Ld. Bacon.*

Why all delights are vain; but that most vain  
Which, with pain purchased, doth inherit pain.

*Shakspeare.*

Il ne faut pas manger tout son bien en un jour.

Indulgentia nervos omnes et corporis et animi frangit.—*Quintilian.*

Noli tibi nimium placere.

In luxuria avaritia.—*Cicero.*

CONCLUSION. . . . .

THEME LVI. *Learning conduces to moral and private Virtues.*

INTRODUCTION. . .

1ST REASON.—True learning *emolliates the mind, refines the taste, subdues the fierceness of the passions*, and creates a disrelish for the gross immoralities of the unlettered and sensual.

2ND REASON.—It takes away *levity and insolence of spirit*; self-conceit and superciliousness are ever the characteristics of an ill-informed mind. True learning is too full of thought to be trifling, and too sensible of its own deficiencies to be conceited.

3RD REASON.—The learned are always *modest and humble*; they know how steep and difficult is the path they tread, what plausibility often hangs over the opinions of those who differ from them, and to what an infinitesimal amount of knowledge even the best informed have attained. Hence, when the Delphic oracle pronounced Socrates to be the wisest man of all the earth, that truly great and modest man declared, his only pretension to this high praise was, that "he had learnt to know that he knew nothing."

4TH REASON.—Learning tends to mitigate the *fear of adversity*, and to prevent the demoralising effect of disquietude and care. The man who feels in himself resources above the control of fortune, is alone licensed "to incline to hope rather than fear;" for though the "Eubeans fall upon his oxen, and take them away;" though "the fire from heaven burn up his sheep, the Chaldeans carry away his camels, and a wind from the wilderness smite the four corners of his house," yet has he a mine of wealth untouched, which raises him above these losses: "troubled on every-side, he is not distressed; perplexed, he is not in despair; cast down, he is not destroyed."

5TH REASON.—The very *enjoyments and predilections of literary men are favourable to morality and virtue*. They are not the "mocking wine" and "savoury mess"

of the sensualist; they are not the hungering and thirsting for uncertain riches; they are not the dissipation of the lovers of pleasure, but the seclusion of literary ease, converse with high thoughts and the mighty of the earth, figures and languages, science and philosophy, "the feast of reason and the flow of soul."

6TH REASON.—As an active and healthy child grows daily in stature and in strength, so those whose minds are well trained, and actively employed, are sensible of a daily growth in wisdom. This perception of progression *keeps the mind cheerful and equable*, and prevents much of the ennui and "tedium vitæ" from which the uninformed too frequently suffer.

7TH REASON.—All true learning is *friendly to truth*, and all truth is *allied to goodness*. On the other hand, ignorance is the handmaid of error, and error the parent of sin. Inasmuch, therefore, as all solid learning must have truth for its basis, it must be favourable to morality and virtue.

SIMILES.—Learning conduces to morality, as trees and flowers to the purity of the air.

As light promotes physical development, so learning develops the moral virtues.

A furnace purges the dross from gold and silver, and learning purges the mind from the alloy of error.

True learning may be compared to a winnowing fan, which separates wheat from the chaff.

As cultivated land is more healthy, prolific, and beautiful; more free from noxious weeds, pernicious exhalations, and reptiles, than that which is uncultivated; so, also, a well-informed mind is divested of many foolish superstitions, vulgar errors, and injurious prejudices, which infest the ignorant and uneducated.

The well disciplined mind may be compared to a well-trained Arab steed; the unlearned to "the wild ass's colt."



As the earth, before it was consigned to man for his habitation, "was without form and void," but after the "Spirit of God moved on the face of the waters" was pronounced by the Great Creator to be "very good;" so the mind of man, without education, is no better than a moral chaos.

#### HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—Lord Bacon says that "*Bonitas and Veritas differ only as the seal and print.*"

All depraved affections are false valuations; but goodness and truth are ever the same.—*Lord Bacon.*

Learning produces reflection, and reflection virtue.

Ignorant men differ from the beasts only in their figure.—*Cleanthes.*

They who educate children well are more to be honoured than they who produce them; for the latter give them life alone, but the former give them the art of living well.—*Aristotle.*

Alexander the Great used to say, "he was more indebted to Aristotle who gave him knowledge, than to Philip who gave him life."

Wise men, without law, will lead the lives of wise men.—*Aristophanes.*

It is better to be unborn than untaught; for ignorance is the root of evil.—*Plato.*

Aristippus being asked what he had learnt by philosophy, replied, "The art of living well."

Totos se alii ad poetas, alii ad geometras, alii ad musicos contulerunt, atque in iis artibus, ut mentes ad humanitatem fingerentur atque virtutem, omne tempus atque ætates suas consumerunt.—*Cicero.*

Philosophus non linguæ solum, verum etiam animi ac virtutis est magister.—*Cicero.*

#### CONCLUSION. . . .

### THEME LVII. *Refinement is a National Benefit.*

#### INTRODUCTION. . . .

1ST REASON.—When the arts flourish, men are kept in more constant employment, and enjoy the fruits of honourable labour. But before a nation has matured into refinement, its inhabitants are first huntsmen, then shepherds, and then warriors; the mass has no regular occupation, and even those who are most constantly employed derive a very precarious advantage from their toil.

2ND REASON.—When the arts flourish, a taste for literature always prevails. The spirit of the age affects all ranks of people; the mind, being roused, carries the love of refinement into all the ramifications of civilised life; profound ignorance is no longer tolerated; but prosperity and peace give an impulse to education, literature, and every mental occupation.

3RD REASON.—Refinement is favourable to sociability. The natural tendency of commerce and education is to draw men from solitudes into cities. Literary societies are organised, clubs are established, public institutions founded, and numerous devices contrived to bring men into closer bonds of brotherly love and mutual intercourse.

4TH REASON.—The humane habits of a refined people have a most salutary effect upon laws and governments. Coercive measures are less needed; the severity of despotism would be out of character; and the brute force which is essential to keep in awe a horde of barbarians, is no longer required.

5TH REASON.—As nations become more refined, and wealth more generally diffused, factions are less violent, revolutions less tragical, seditions less frequent, and wars less popular and less cruel.

6TH REASON.—Treachery, cunning, and blood-thirstiness are nearly peculiar to uncivilized life. Few would think their life or fortune so secure in the hands of a Moor or Tartar, as in the hands of a French or English gentleman.

7TH REASON.—Civilisation is *favourable to religion*. Superstition may have a more powerful influence over ignorant barbarians, but the tendency of education is to exalt truth over error.

8TH REASON.—*Asylums, hospitals, charity schools, missionary enterprises, &c.*, are now the glory of the most civilised nations of the world.

SIMILES.—Cultivation improves a soil, a tree, a plant ; and refinement improves a nation.

The precious ores are more valuable after they have been dug from the mine, freed from their impurities, and refined in the furnace.

A well-rigged ship is infinitely to be preferred to a canoe or raft.

Who would compare an Indian wigwam to the mansion of an English gentleman ?

A horde of barbarians is no more to be compared to a civilised nation, than the tents of Kedah to Solomon's temple.

A beautiful statue is the mechanical refinement of a block of marble ; the unwrought marble has very little use and beauty, but the exquisite statue has a moral influence, is a national glory, and has intrinsic worth.

Raw meat is not so good for food as that which has been skilfully dressed and cooked.

#### HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Refinement is the translation of virtue into our own language.—*Lord Bacon*.

Politeness is the true ornament of virtue.—*Lord Bacon*.

Refinement makes virtue shine, and vice blush.—*Lord Bacon*.

True worth and virtue, in the mild  
And genial soil of cultivated life,  
Thrive most, and may perhaps thrive only there.

*Cowper.*

Blest he, though undistinguished from the crowd  
By wealth or dignity, who dwells secure  
Where man by nature fierce has laid aside  
His fierceness, having learnt, though slow to learn,  
The manners and the arts of civil life :  
His wants indeed are many, but supply  
Is obvious, placed within the easy reach  
Of temperate wishes and industrious hands :  
Here virtue thrives as in her proper soil,  
Not rude and surly, and beset with thorns,  
And terrible to sight, as when she springs  
(If ere she sprung spontaneous) in remote  
And barbarous climes, where violence prevails,  
And strength is lord of all,—but gentle, kind,  
By culture tamed, by liberty refreshed,  
And all her fruits by radiant truth matured.

War and the chase engross the savage horde ;  
War followed by revenge, or to supplant  
The envied tenants of some happier spot ;  
The chase for sustenance, precarious trust !  
His hard condition, with severe constraint,  
Binds all his faculties, forbids all growth  
Of wisdom ; proves a school in which he learns  
Sly circumvention, unrelenting hate,  
Mean self-attachment, and scarce else beside.

*Cowper.*

She judges of refinement by the eye ;  
He by the test of conscience, and a heart  
Not soon deceived ; aware that what is base  
No polish can make sterling.—*Cowper*.

Our jarring interests of themselves create  
The according music of a well mixed state ;  
Where small and great, where, weak and mighty,  
made

To serve, not suffer ; strengthen, not invade ;  
More powerful, each as needful to the rest,  
And in proportion as it blesses, blessed.  
Thus God and Nature link the general frame,  
And bid self-love and social be the same.—*Pope*.

Every man shall eat in safety  
Under his own vine what he plants ; and sing  
The merry songs of peace to all his neighbours ;  
God shall be truly known,  
—And [men] shall read the perfect ways of honour.  
*Shakspeare.*

Man's safety must his liberty retain ;  
All join to guard what each desires to gain.  
Forced into virtue thus, by self-defence,  
E'en kings learn justice and benevolence ;  
Self-love forsakes the path it first pursued,  
And sinks the private in the public good.—*Pope.*

Virtutes multæ in comitate et beneficentia positæ sunt.  
—*Cicero.*

In rusticis moribus multa maleficia gignuntur.—*Cicero.*

Exulto animo nihil agreste, nihil inhumanum est.—  
*Cicero.*

CONCLUSION. . . . .

THEME LVIII. *Family Disagreements are injurious  
to Morals as well as to Happiness.*

INTRODUCTION. . . . .

1ST REASON.—They drive the members of a family from home to seek enjoyment and quiet elsewhere ; and as no habits are so virtuous as those of a domestic nature, whatever tends to destroy them, must be accompanied with injurious moral consequences.

2ND REASON.—The necessity of seeking tranquillity and comfort away from home involves great expenses, unseasonable hours, gay companions, a love of excitement, and often habits of gambling and of the grossest sensuality.

3RD REASON.—Family disagreements sour the mind,

spoil the temper, suggest ill-feelings, paralyse the kindly affections and humanising sympathies of the heart, and introduce, instead, habitual bickerings, dissatisfaction, and contempt.

4TH REASON.—When the members of a family are divided against themselves, they lose all respect for each other ; and thus the strong inducement for self-denial being withdrawn, every one gives full swing to his own evil propensities, regardless of the annoyance he may cause to others ; selfishness is the motive of every action, and an uncompunctious indulgence of all the mean suggestions of an embittered spirit.

5TH REASON.—Neither personal nor family religion can have any hold upon minds which are filled with rancour ; and, without the wholesome restraint of religious principles, there is no safeguard against the commission of grievous crimes even for an hour.

6TH REASON.—As every one in a quarrel seeks to justify himself and criminate his antagonist, the fatal evils of lying, slander, exaggeration, and malice, are the natural fruits of domestic broils.

7TH REASON.—For husbands and wives, parents and children, brothers and sisters, to hate one another, is to draw down the anger of the Almighty, who has attached the promise of worldly prosperity to those families which are cemented by love.

SIMILES.—If the planets were to jar against each other, the whole system of the universe would be disorganised.

When boiling water is poured into a glass, or delicate china cup, it is destroyed, because the part touched by the boiling water expands faster than the rest of the vessel : This disagreement in the family of atoms, associated together in a glass, or china cup, is fatal to its beauty, service, and value.

The atmosphere is a family of gases (nitrogen, oxygen, carbonic acid, vapour, &c.) ; so long as each retains its

normal proportion, the air is a blessing to man ; but immediately the quantities are disturbed, the most fatal consequences ensue.

While the planks of a ship remain firmly united, the vessel can "walk the waters as a thing of life;" but the moment they separate by a leakage, the ship and all its crew are in imminent peril of destruction.

A united family resembles a perfect lightning conductor, down which the "fire of heaven" will run innocuously: But a jarring family resembles the same conductor broken; soon as a storm gathers over the house, the electric fluid, unable to reach the earth, dashes the edifice to pieces.

A family, in which hostility and rancour prevail, is like the cauldron which Ezekiel filled with spices and bones, and then set empty upon the coals of a fierce fire, till the brass was hot, and the filthiness molten in it.—*Ezek. xxiv. 10, 11.*

Quarrels in a family are like a cuckoo's egg in a sparrow's nest; soon as the egg is hatched, the unnatural mother loses all regard for her own offspring; and the young cuckoo has no rest till the brood is expelled, to perish from hunger and cold.

#### HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.—*Matt. xii. 25.*

From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members.—*James, iv. 1.*

Family quarrels, like religious wars, are always the most bitter.—*Maunder.*

Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments: As the dew of Hermon, and as the dew that de-

scended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.—*Ps. cxxxiv.*

Let brotherly love continue.—*Heb. xiii. 1.*

The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with.—*Prov. xvii. 14.*

A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.—*Prov. xviii. 19.*

There should be no schism in the body, but the members should have care one for another.—*1 Cor. xii. 25.*

It is a soure reek when the good wife dings the good man.—*Scotch proverb.*

It is Satan who sets a family in a blaze.—*Spanish proverb.*

'Tis a smoky house, and the sooner out of it the better.—*Harris.*

He that troubleth his own house shall inherit the wind.—*Prov. xi. 29.*

It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.—*Prov. xxi. 9.* see ver. 19.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.—*Prov. xxx. 17.*

Ex inimicitiiis, jurgia, maledicta, contumelia, nascuntur.—*Cicero.*

#### CONCLUSION. . . . .

THEME LIX. *To be good is to be happy.*

#### INTRODUCTION. . . . .

1ST REASON.—One essential to happiness is an approving conscience. Remorse for sin, the agony of self-re-



proach, and the stern accusations of a guilty heart, are utterly at variance with true happiness.

2ND REASON.—That which produces substantial happiness *must be accommodated to all times and places*; it must not be fitted to the ball-room, and unfitted for the closet; it must not be fitted for to-day and unfitted for to-morrow; it must not be a mere holiday-suit, which cannot be worn except upon rare occasions. This is the case with the mirth of carnal pleasures, but not with goodness and virtue. Rectitude of conduct is alike suited to adversity and prosperity, to private and public life, to peace and war, to vigorous health and the hour of death.

3RD REASON.—True happiness must be *self-derivative*. It must not depend upon accidents or externals, but be wholly independent of men and things. The happiness of a good man emanates from the heart.\*

4TH REASON.—True happiness must be *indeprivable*; it must not be able to be taken from us by the caprices of fortune or of men, like fame and riches. Such is the peace of a virtuous mind.

5TH REASON.—It must be *durable*, and not ephemeral, like a flash of mirth, or the excitement of sensuality. Goodness is not a feeling, but a principle; not an occasional act, but a continuous habit; and its happiness will be as enduring as the principle which produces it.

6TH REASON.—The very *spirit of a good man's mind* conduces to his happiness; he bears no malice, he plots no evil, he is disturbed by no masterless passions: he thinks only of doing good; and the spirit of his mind is harmony and peace.

7TH REASON.—A good man's happiness is still further increased by the assurance that *God approves* of "that which is lawful and right;" and "verily there is a reward for the righteous."

SIMILES.—A righteous man (says David) is like a tree

\* Thus Cicero says, "Nemo potest non beatissimus esse, qui est totus ex se, quique in se uno sua ponit omnia."—*Parad.* 2.

planted by the rivers of water, that bringeth forth his fruit in his season, and whose leaf shall not wither.—*Ps.* i. 3.

Light is an emblem of joy, and darkness of sorrow; thus Isaiah (speaking of the happiness of those who relieve the oppressed, feed the hungry, clothe the naked, and "distribute to the necessity of the saints") says, their "light shall break forth as the morning;" but Job says, "the light of the wicked shall be put out, and (*even*) the spark of their fire shall not shine."—*Isa.* lviii. 8. *Job*, xviii. 5.

Pure air diffuses life, and health, and joy; but miasma produces fevers, pain, and death.

A good soil bears good fruit, and is free from noxious weeds and destructive insects; but a dunghill reeks with pernicious gases, and teems with all that is offensive.

A good man may be likened to a river whose waters are clear and sparkling, whose banks are clad with fertility, and whose current is unobstructed; but the wicked to a stagnant pool mantled with corruption, or to a mountain torrent, muddy, turbulent, and destructive.

A healthy body is not only free from positive pain, it is also full of sensible delight; but a vicious state of health entails great sorrow.

A good man, like the bee, lives upon honey: but as for the wicked man, "the gall of asps is within him."

#### HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—Light is sown for the righteous, and gladness for the upright in heart.—*Ps.* xcvi. 11.

Let the righteous be glad; yea, let them exceedingly rejoice.—*Ps.* lxxviii. 3.

The voice of rejoicing is in the tabernacle of the righteous.—*Ps.* cxviii. 15.

Do what is good, and no evil shall touch thee.—*Tob.* xii. 11.

A good man is satisfied from himself.—*Prov. xiv. 14.*  
*Psalm cxxviii.*

Many sorrows shall be to the wicked; (*but*) shout for joy, all ye that are upright in heart!—*Ps. xxxii. 10, 11.*

*Hosea, xiv.*

The hope of the righteous shall be gladness.—*Prov. x. 28.*

The light of the righteous rejoiceth.—*Prov. xiii. 9.*

The righteous doth sing and rejoice.—*Prov. xxix. 6.*

Know thou this truth, enough for man to know,  
 Virtue alone is happiness below.—*Pope.*

The happiness of human kind  
 Consists in rectitude of mind.—*Cotton.*

Man's greatest virtue, is his greatest bliss.—*Pope.*

Satan says, "Which way I walk is hell, myself am hell."  
*Milton.*

He that hath light within his own clear breast,  
 May sit i' the centre and enjoy bright day;  
 But he that hides a dark soul and foul thoughts,  
 Benighted walks under the mid-day sun,  
 Himself is his own dungeon.—*Milton.*

*Vita beata in virtute posita est.*

*Nihil est aliud bene beateque vivere, nisi honeste et recte vivere.—Cicero.*

*Bono mentis fruentum est, si beati esse volumus.*

*Cicero.*

CONCLUSION. . . . .



THEME LX. *A rolling Stone gathers no Moss.*

INTRODUCTION. . . . .

1ST REASON.—To change one's business or abode is expensive: New implements and new furniture must be purchased and numerous fees be paid.

2ND REASON.—Every change of business or abode is attended with great loss: Furniture and goods no longer required must be sold at a sacrifice, and much time must be wasted.

3RD REASON.—Every time a man changes his locality or business, he has to build up new acquaintances, new patrons, and a new character; all the labour, expense, and care, exerted to procure his former connection, are wasted, and he has "to begin the world" afresh.

4TH REASON.—The public is afraid to trust fickle and changeable people, because experience has shown that they cannot be depended on; in consequence of which, they make slower and slower progress at every change.

5TH REASON.—Every time a man leaves his proper home to settle among strangers, he encounters great opposition from the envy and jealousy of those amongst whom he intrudes: He is looked upon as an interloper, and every endeavour is made to prevent his success.

6TH REASON.—Roving, restless minds are always deficient in self-denial, patience, perseverance, tenacity and courage, which alone can command success: Whenever a lucky speculation has brought them money, their discontent and love of change prompt them to risk it in some fresh enterprise; whenever any obstacle occurs, their impatience and want of moral courage impel them to fly from it rather than to encounter and overcome it.

7TH REASON.—Every time a man changes his occupation, he is older than he was when he made the previous change; but energy, strength, the power of endurance, and that spirit of daring which carries a young man through the greatest difficulties, decline with advancing years.

SIMILES.—A tree frequently removed from place to place can never thrive.

A butterfly spends the summer in roving about the garden, but has no store laid up for the winter.

A candle that is frequently blown out and relighted will not burn so long, or give the same amount of light, as if it were suffered to burn continuously.

A house or wall that is pulled down, to be erected in some other place, is attended with great waste and expense.

Fire removed from one grate to another, loses much of its heat, and requires fresh fuel to reconcile it to the change.

Essence is greatly injured by being poured from bottle to bottle.

As a bird that wandereth from her nest, so is a man that wandereth from his place.—*Prov. xxvii. 8.*

A garment is not altered without both loss and expense.

#### HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—Three removes are as bad as a fire.

Into whatsoever house ye enter there abide.—*Luke, ix. 4.*

Go not from house to house.—*Luke, x. 7.*

I never saw an oft-removèd tree,  
Nor yet an oft-removèd family,  
That throve so well as those that settled be.

Keep thy shop, and thy shop will keep thee.

Unstable as water thou shalt not excel.—*Gen. xlix. 4.*

Were man  
But constant he were perfect; that one error  
Fills him with faults.—*Shakspeare.*

Fortune, like Proteus, is brought back to herself by persisting.—*Lord Bacon.*

Patience and perseverance will overcome mountains.

All novelty is injury; because it defaces the present state of things.—*Lord Bacon.*

Everything suffers from translation except a bishop.—  
*Lord Chesterfield.*

Pietra mossa non fa muschio.

Saxum volubile non obducitur musco.

#### CONCLUSION. . . . .

### THEME LXI. *Little Neglect may breed great Mischief.*

#### INTRODUCTION. . . . .

1ST REASON.—Little neglects often *pave the way to great losses*: As a small rent, unrepaired, will soon run through the whole length of a garment.

2ND REASON.—A little neglect may cause a *wanton exposure* to serious injury: As when a sportsman creeps through a hedge with his gun unlocked, he exposes his life to every thorn and straggling sprig.

3RD REASON.—A careless negligence may prove *the germ of vast successive evils*: Thus, wet feet, a draught after violent exercise, or a slighted cold, may become the ultimate cause of death from pulmonary consumption.

4TH REASON.—It may be the means of *suggesting mischief to others*, by offering great facilities for its accomplishment: As when a door or window is left open at night-time, it invites the robber to enter for plunder; and sometimes to commit murder for concealment or security.

5TH REASON.—It may interrupt a *vast concatenation of events all depending on each other*, like the links of a chain: Thus the harmony of the Albans and Romans, being interrupted by the neglect of Fuffetius to join the Roman army in their attack upon the Tuscans, produced a rupture between the allied nations; a war ensued, Fuffetius was slain, and Alba Longa levelled to the ground.

6TH REASON.—It may *prevent the operation of other collateral events hanging the one on the other*: Thus when the Countess of Nottingham neglected to send the ring of Essex to the Queen, it prevented Elizabeth sending a free pardon to the Earl; whereby the traitor lost his head, and the monarch broke her heart.

7TH REASON.—It may *give a wrong bias to a whole series of dependent events*: Thus a tier of bricks laid out of the perpendicular, in the lower part of a building, may attract no notice; but, as the building progresses, the defect is propagated from tier to tier, till at length the whole superstructure tumbles into ruins.

8TH REASON.—It may *create the most fatal mistakes in others*: As when a gun is hung up with the charge undrawn, another (presuming it to be unloaded) may be the innocent cause of a man's death.

9TH REASON.—One neglect *often involves another as a necessary consequence*: Thus when the work of Monday is deferred till Tuesday, the work of Tuesday must be neglected for that of the day previous.

10TH REASON.—All negligence is like the *letting-in of waters*: Little faults soon become great faults, and the great increase in magnitude and importance like a river, which rises from a small spring, but gathers strength continually in its progress to the sea.

SIMILES.—A little spark may kindle a mighty fire.

The five careless virgins, who neglected to take oil for their lamps, were shut out from the bridal chamber.—*Matt. xxv. 8–12.*

A serpent's egg will produce a serpent.

A slight cold may terminate in consumption and death.

For want of a nail the shoe was lost, for want of a shoe the horse was lost, for want of a horse the rider was lost.

How many destructive fires occur annually through carelessness and gross neglect.

A slight neglect may be compared to a word spoken on the lofty Alps, the vibrations of which may unseat huge avalanches, and bring them down with fatal devastation.

A little neglect may be likened to a stray chip or leaf in a stream, which forms the nucleus of a sheet of ice.

#### HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—He that contemneth small things shall fall by little and little.—*Eccles. xix. 1.*

A little leak will sink a great ship.

A wee thing will put your beard in a bleeze.—*Scotch proverb.*

When the door is opened for a little vice a great one may enter in.—*Maunder's proverbs.*

The greatest events are often drawn from hairs.

A stitch in time saves nine.

Let us not sleep as do others, but let us watch and be sober.—*1 Thes. v. 6.*

"BUSINESS TO-MORROW."—The origin of this Greek proverb is given thus by Plutarch:—"A Theban polemarch, in the midst of a convivial feast, received certain despatches relating to a conspiracy; flushed with wine, he replied to the courier who urged him to open them immediately, 'business to-morrow,' and thrust the letters under his pillow: But the morrow was too late; the conspirators made head, and the polemarch fell a victim to his own neglect."

He fell into the gutter while gazing at the moon.—*Fielding's proverbs.*

Incuria maculas fudit.—*Horace.*

Etiam minuta non negligenter tractanda sunt.—*Cicero.*

Nugæ seria ducunt.

Inconsiderate negligenterque nequid agamus.—*Cicero.*



In re familiari laboriosior est negligentia quam diligentia.—*Columella*.

Vituperanda est maxime incuria.—*Cicero*.

CONCLUSION. . . . .

THEME LXII. *Use Pleasures moderately, and they will last the longer.*

INTRODUCTION. . . . .

1ST REASON.—Pleasures often repeated *pall upon the appetite*, and become not only distasteful, but tiresome, and even disgusting.

2ND REASON.—When pleasures *fatigue the body, and jade the spirit*, their repetition or continuation is most distressing.

3RD REASON.—Any immoderate use of pleasures will make *sad inroads upon health*; and a sickly body loathes the racket and whirl of pleasure, as much as a broken spirit a foolish laugh or a flippant jest.

4TH REASON.—Pleasures carried to excess make a *sad intrusion upon business, property, and time*. To those, therefore, who have any regard for these things, the consciousness of this intrusion will render what was designed for a pleasure, the source of real anxiety, regret, and pain.

5TH REASON.—The greatest charm of pleasure is its *novelty*, which frequent repetition destroys.

6TH REASON.—The main use of pleasure is *relaxation*; but immediately it becomes a business, it ceases to be a recreation.

SIMILES.—Wine, in moderate quantities, "maketh a

cheerful countenance," but, used immoderately, produces intoxication, sickness, and pain.

Sweet food is agreeable as a *bonne bouche*; but in large quantities is most offensive to the palate.

Moderate heat is both pleasant and healthy, but violent heat is relaxing and painful.

If every day were a sunny day, who would not wish for rain?

Immoderate laughter is very distressing; but in moderation "it doeth good like a medicine."

God hath made night to succeed the day, and winter the autumn.

Waltzing is no more pleasure to a ballet-dancer, or a play to an actor, than a counting-house to a merchant, or his master's shop to an apprentice.

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—When the senses are too exquisite, they want narcotics.—*Lord Bacon*.

Who runs fast, cannot run long.

Drink little, and drink long.

Go away longing, for more you will yearn;

Go away loathing, you'll hate to return.

You must abstain, in order that you may sustain.—*Lord Bacon*.

Pleasures immoderately pursued, waste the powers of enjoyment.—*Maunder's proverbs*.

Cater frugally for the body if you would feed the mind healthily.—*Maunder's proverbs*.

A rich mouthful, a heavy groan.—*Maunder's proverbs*.

Violent delights have violent ends,

And in their triumph die: like fire and powder,

Which, as they kiss, consume.—*Shakspeare*.

Leave pleasure when it pleases you most.

One may support any thing better than too much ease.  
—*Ray's proverbs.*

Abstract what others feel, what others think ;  
All pleasures sicken, and all glories sink ;  
Each has his share, and who would more obtain  
Shall find the pleasure pays not half the pain.—*Pope.*

He that resisteth pleasure crowneth his life.—*Eccles.*  
xix. 5.

Take not pleasure in much good cheer.—*Eccles.* xviii.  
32.

Go not after thy lusts, but refrain thyself from thine  
appetites.—*Eccles.* xvii. 30.

If thou sit at a bountiful table be not greedy upon it,  
and say not, "There is much meat on it."—*Eccles.* xxxi. 2.

Sound sleep cometh of moderate eating ; he riseth early  
and his wits are with him ; but the pain of watching, and  
choler, and pangs of the belly, are with an unsatiable man.  
—*Eccles.* xxxi. 20.

Wine measurably drunk, and in reason, bringeth glad-  
ness of heart and cheerfulness of the mind ; but wine  
drunken with excess maketh bitterness of the mind . . .  
diminisheth strength, and maketh wounds.—*Eccles.* xxxi.  
28-30.

The first glass for thirst, the second for nourishment,  
the third for pleasure, and the fourth for madness.—  
*Anācharsis.*

NE QUID NIMIS.\*—*Terence.*

Voluptati tempera.

Optat Ehippia bos piger.—*Horace.*

Cœna brevis juvat.

Arcus nimis intensus rumpitur.

CONCLUSION. . . . .

\* This wise maxim is ascribed by some to Thales, and by others to  
Solon.

THEME LXIII. *He who makes mention of an old  
Offence separates Friends.*

INTRODUCTION. . . . .

1ST REASON.—Because he *probes an old sore, or rakes  
up an old grievance*, which often causes more pain than  
the original offence.

2ND REASON.—When a friend has received an in-  
jury, he gets *weary of having it constantly cast in his  
teeth*, and will rather give up the pleasure of friendship  
than abide the nuisance of being constantly bantered  
about it.

3RD REASON.—The revival of an old grievance very  
often *brings forth new differences*, and thus adds fuel to  
a fire, which would have gone out otherwise of its own  
accord.

4TH REASON.—It *mortifies the pride of him who  
gave, and of him who received the wrong*, to hear it talked  
of ; and nothing is more difficult to heal than mortified  
pride.

5TH REASON.—It forces both parties to enter upon an  
*exculpation or apology* ; but men would much rather really  
forgive, than seem to excuse an injury.

6TH REASON.—When a matter is repeated, it *shows  
that the rumour has gone abroad*, which, probably, the  
parties concerned had fondly hoped was known only to  
themselves.

SIMILES.—He who makes the edge of a razor visible,  
must destroy its keenness.

He who probes an old wound prevents its healing.

He who blows or pokes a slackening fire revives it.

A door will never shut if a stone be laid at its thresh-  
old.

Continual dropping will wear away adamant, or change  
the most delicate textures into stone.

Repeated volcanic disturbances have severed even solid rocks from their cognate strata.

A fly irritates a wound by constantly lighting upon it.

HISTORICAL ILLUSTRATIONS. . . . . 1 Sam. xxiv. 9, &c. Gen. xxi. 9, 10.

QUOTATIONS.—A whisperer separateth chief friends.—*Prov. xvi. 28.*

He that covereth a transgression seeketh love ; but he that repeateth a matter separateth very friends.—*Prov. xvii. 9.*

Where no wood is, there the fire goeth out ; so where there is no tale-bearer the strife ceaseth.—*Prov. xxvi. 20.*

Cast out the scorner, and contention shall go out ; yea, strife and reproach shall cease.—*Prov. xxii. 10.*

The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.—*Prov. xviii. 8.*

Whether it be to a friend or foe, talk not of other men's lives . . . for he heard and observed thee, and when time cometh he will hate thee. If thou hast heard a word, let it die with thee, and be bold, for it will not burst thee.—*Eccles. xix. 8, 9, 10.*

There are two ways of composing differences and reconciling the minds of men,—the one beginning with oblivion and forgetfulness, the other with a recollection of the injuries, interweaving it with apologies and excuses.—*Lord Bacon.*

A tale-bearer fixes the evils themselves, which would otherwise have blown over.—*Lord Bacon.*

The tongue is a fire, a world of iniquity . . . and setteth on fire the course of nature . . . it is an unruly evil, full of deadly poison.—*James, iii. 5, 6. 8.*

A sinful man disquieteth friends, and maketh debate among them that be at peace.—*Eccles. xxviii. 9.*

Curse the whisperer and double-tongued, for such have destroyed many that were at peace.—*Eccles. xxviii. 13.*

In families, some one paltry tale-bearer, by carrying stories from one to another, often inflames the mind, and discomposes the quiet of the whole family.—*South.*

Garrula, lingua nocet.—*Ovid.*

CONCLUSION. . . . .

#### THEME LXIV. *Only a Fool turns aside to Deceit.*

INTRODUCTION. . . . .

1ST REASON.—A deceitful, tricking man is deprived of confidence and trust, the two main instruments of success in business.

2ND REASON.—How specious soever deceit may appear for a time, yet the most cunningly devised schemes are generally frustrated by some untoward or unforeseen incident.

3RD REASON.—Deceit is very troublesome ; and it requires daily inventions to bolster up old devices as they fail and become exposed.

4TH REASON.—Artifice deprives a man of self-confidence and independence of spirit, both of which are essential for happiness and worldly prosperity.

5TH REASON.—It is proverbial among all merchants and tradesmen of every nation, that "*honesty is the best policy* ;" and "only a fool" will throw away his best card for the sake of a silly finesse.

6TH REASON.—Deceit is at all times a bad speculation ; for if it succeed it succeeds as honesty, and if it fail it is punished as deceit.

7TH REASON.—The knave and the fool both "say in their heart there is no God." But what can be a greater proof of insatiation than to risk a whole eternity for the chances of deceit?

**SIMILES.**—It is better to travel by the high-road, than to venture through bye-ways under the hope of finding "a short cut."

Rouge on the face may resemble natural colour; but every man feels that a woman loses respect when she "rents her face with paint."

Deceit is only a "castle in the air."

An ass in a lion's skin may be discerned without spectacles.—*Maunder's proverbs.*

Artificial flowers may be beautiful, but the knowledge that they are artificial greatly disparages their charm.

A painted fire gives out no heat.

Every child feels disappointed when informed for the first time that *Robinson Crusoe* is not a true story.

A hypocrite is as a ship in a storm.—*Eccles. xxxii. 2.*

Deceit is like the wall of Jehoiakim, "painted with vermilion, but rotten at the base."

#### HISTORICAL ILLUSTRATIONS. . . .

**QUOTATIONS.**—The folly of fools is deceit.—*Prov. xiv. 8.*

As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity.—*Ps. cxxv. 5.*

They have made them crooked paths; whosoever goeth therein shall not know peace.—*Isa. lix. 8.*

The congregation of hypocrites shall be desolate. . . . they conceive mischief, and bring forth vanity, and their belly prepareth deceit.—*Job. xv. 34, 35.*

Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood: he made a pit and digged it, and is fallen into the ditch that he made: His mischief shall return upon his own head.—*Ps. vii. 14, 15, 16.*

Your lips have spoken lies, your tongue hath muttered

perverseness. None calleth for justice, nor any pleadeth for truth: They trust in vanity and speak lies; they conceive mischief, and bring forth iniquity; They hatch cockatrice' eggs, and weave the spider's web. . . . Their webs shall not become garments, neither shall they cover themselves with their works.—*Isa. lix. 4-6.*

The poor and the deceitful man meet together.—*Prov. xxix. 13.*

The hypocrite's hope shall perish.—*Job, viii. 13.*

The triumphing of the wicked is short, and the joy of the hypocrite but for a moment.—*Job, xx. 5.*

Corruption wins not more than honesty.—*Shakspeare.*

Lying is a bad trade.

Crafty counsels, though pleasant in expectation, are hard to execute, and unhappy in their execution.—*Tacitus.*

Craft bringeth nothing but shame.

The arts of deceit grow continually weaker and less serviceable to them that use them.—*Tillotson.*

Cheats never thrive.

Dissimulation is but short wisdom.—*Lord Bacon.*

Good, my lord,  
But when we in our viciousness grow hard,  
(O misery on't!) the wise gods seal our eyes:  
In our own filth drop our clean judgments; make us  
Adore our errors; laugh at us, while we strut,  
To our confusion.—*Shakspeare.*

Plain-dealing is a jewel.

Deceit is the cloak of a little mind.

Prudens advertit adgressos suos: Stultus, divertit ad dolos.

Statua vervecia.—*Plautus.*

Facile secerni possunt fucata et simulata a sinceris atque veris.—*Cicero.*

Ex omni vita simulatio dissimulatioque tollenda est.—*Cicero.*



Non simulatum quidquam potest esse diuturnum.—*Cicero.*

Nihil fingam, nihil dissimulem, nihil obtegam.—*Cicero.*

CONCLUSION. . . . .

THEME LXV. *Avoid Extremes.*

INTRODUCTION. . . . .

1ST REASON.—All *virtue is placed in the mean*: For example, temperance is the mean betwixt gluttony and abstinence; Frugality between extravagance and parsimony; Charity between prodigality and niggardliness; Fortitude between fear and rashness; Religion between superstition and infidelity, &c.

2ND REASON.—All *extremes are evil*; thus extreme temperance is injurious to health, extreme study stultifies the mind, extreme frugality degenerates into meanness, extreme liberality into prodigal waste, &c.

3RD REASON.—The moral restraint which is required in order to maintain the golden mean, is most *excellent discipline for the mind*: Both self-denial and moral courage must be always in full exercise, and thus the manly powers of the mind will be strongly developed.

4TH REASON.—“Avoid extremes” is a very necessary caution, because the *mind has a natural tendency “to run greedily after error;”* and needs unceasing vigilance to resist the temptation.

5TH REASON.—Not only virtue but also *happiness is placed in the mean*. Thus immoderate pleasures pall upon the senses, whereas the self-mortification of an ascetic is a living death. The prodigal, who wastes his “substance in riotous living,” and the miser who “starves amidst abundance,” are both wretched, &c.

6TH REASON.—The mean is *more safe* than either ex-

treme. Thus the fool-hardy thrusts himself into perils, and the coward invites them; the Epicure is in danger from a surfeit, and the Essene from immoderate abstinence.

SIMILES.—It is far more easy to run a ship upon Scylla or Charybdis, than to steer safely between.

The Frigid zones are too cold, and the Torrid zone is too hot, for the most perfect development of the human race.

If the age of man be estimated at threescore years and ten, the middle period (from twenty-four to forty-eight), may certainly be called “the prime of life.”

He that will take away extreme heat, by setting the body in extreme cold, shall undoubtedly remove the disease, but together with it the diseased too.—*Hooker.*

In a thunder-storm the attic and the cellar should both be avoided as places of danger; the middle of the room in the middle story of the house is the place of greatest security; for whether the electric flash proceed from the clouds or from the earth, it will have expended itself before it reaches the centre of the house.

If any one were to measure from the surface of the earth to the centre, and then from the surface again as far upwards, he would find that every substance diminished in ponderosity, as it approached either of these two extremes.

The air of mountains is too rarefied, and that of deep mines too dense, for the free development of animal or vegetable life.

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—There is a mean in all things, even virtue itself hath its stated limits, which not being strictly observed, it ceases to be virtue.—*Addison.*

Minds should an equal temper know,  
Nor swell too high, nor sink too low.—*Pope.*

Avoid extremes; and shun the fault of such  
Who still are pleased too little or too much.—*Pope.*

What would this man? Now upward will he soar,  
 And, little less than angel, would be more;  
 Now looking downward, just as grieved, appears  
 To want the strength of bulls, the fur of bears. . . .  
 Why has not man a microscopic eye?  
 For this plain reason, man is not a fly.—  
 Say, what the use were finer optics given?  
 To inspect a mite, not comprehend the heaven.—  
 Or touch, if tremblingly alive all o'er?  
 To smart and agonise at every pore.—  
 Or quick effluvia darting through the brain,  
 Die of a rose in aromatic pain.—  
 If Nature thundered in his opening ears,  
 And stunned him with the music of the spheres,  
 How would he wish that Heaven had left him still  
 The whispering zephyr, and the purling rill.—*Pope.*  
 'Tis all in vain to keep a constant pother  
 About one voice, and fall into another;  
 Betwixt excess and famine lies a mean;  
 Plain, but not sordid; though not splendid, clean.

*Pope.*

To balance fortune by a just expense,  
 Join with economy magnificence;  
 With splendour, charity; with plenty, health!  
 Oh! teach us, Bathurst, yet unspoiled by wealth,  
 That secret rare, between the extremes to move  
 Of mad good-nature, and of mean self-love.—*Pope.*

Summa cadunt subito.

Ita fugias ut ne præter casam.

At vehemens in utramque partem nimis.—*Terence.*

Omnis intemperantia est a tota mente ac a recta ratione defectio.—*Cicero.*

Id arbitror adprime in vita esse utile, "ne quid nimis."  
 —*Terence.*

CONCLUSION. . . . .

THEME LXVI. *Enjoyment consists in Action more than in Possession.*

INTRODUCTION. . . . .

1ST REASON.—God has associated pleasurable sensations with every function *essential to life and well-being*: Thus, rest is a pleasure, the mere act of eating is a pleasure, and that of locomotion is a pleasure also, because all these things are needful for life and health.

2ND REASON.—The *vital activity of performing* is more pleasurable than *passive enjoyment*. Without doubt there is a degree of satisfaction in the feeling of being rested, of having eaten enough, and having won a desired object; but this mere mental complacency is far inferior to the strong animal passions which accompany the acts themselves.

3RD REASON.—All men *love novelty, and soon grow weary of one and the same thing*: But there is much greater variety in pursuit than in possession.

4TH REASON.—The very *hazard of the chase constitutes its greatest charm*, for which the value of the game is a very inadequate compensation.

5TH REASON.—*Possession is attended with fear, but pursuit with hope*; and as hope is to be preferred to fear so the enjoyment of action is greater than that of seizin.

6TH REASON.—The mind always *depreciates the worth of things possessed, and exaggerates the value of those in expectancy*. The former are looked at through the concave lens of disappointment, the latter through the magnifying mist of anticipation.

SIMILES.—The huntsman's pleasure is the chase, and not the value of a hare or fox.

A child feels more pleasure in a game of romps than in a whole cupboard full of toys.

Solomon says, "stolen waters are sweet;" not because

they are actually better than those fetched from our own cistern, but because there is a degree of excitement in the stealth which gives a relish to the draught.

A boy would sooner win one marble than have two given him.

Running water is sweet and sparkling, but a pool is mantled with weeds and infested with insects; so action keeps the mind sweet and cheerful, but possession cloyes the appetite, and stagnates the animal and mental energies.

Spring is more beautiful than Autumn.

A hound will leave his pottage to chase a hare.

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—There is no one but is more delighted with hope than with enjoyment.

Life, without pursuit, is a vague and languid thing.—*Lord Bacon.*

Perfective good is superior to conservative good.—*Lord Bacon.*

So it falls out,  
That what we have we prize not to its worth.  
*Shakspeare.*

All things that are,  
Are with more spirit chased than enjoyed.  
*Shakspeare.*

Employment is true enjoyment.  
The ample proposition that Hope makes  
In all designs begun on earth below,  
Fails in the promised largeness: checks and disasters  
Grow in the veins of actions highest reared;  
As knots, by the conflux of meeting sap,  
Infect the sound pine, and divert his grain,  
Tortive and errant from the course of growth.  
*Shakspeare.*

It is more blessed to give than to receive.—*Acts, xx. 35.*  
In actions, enterprises, and desires, there is a remarkable

variety which we perceive with great pleasure, whilst we begin, advance, rest, go back to recruit, approach, obtain, &c.—*Lord Bacon.*

Virtutis laus omnis in actione consistit.—*Cicero.*

CONCLUSION. . . . .

THEME LXVII. *It is hard for an empty Bag to stand upright.*

INTRODUCTION. . . . .

1ST REASON.—*Because it contains nothing to give it substantiality:* So, also, an empty pretender cannot long maintain a reputation for what he does not deserve.

2ND REASON.—An empty bag may, by inflation, be made to stand erect for a short time, but its own weight will cause the sides to collapse again: So the mere pretender may, by boasting words, gain for himself a name; but, when his claims are to be supported by solid merit, his ephemeral reputation will sink from the weight of the task he has undertaken.

3RD REASON.—If a bag has been inflated, in order to make it look like a sack of corn, every time any one feels it, to ascertain its value, he presses out a portion of the air, and thus renders the deception more apparent: So, also, every time a pretender is questioned, or comes into collision with the well-informed, his arrogant assumption becomes more palpable, till, at last, none can be deceived.

4TH REASON.—If a weight were to fall upon a sack of corn it would make very little impression, and the full sack would remain standing as before; but were it to fall on an inflated bag, the sides would burst, and all the air make its escape: So, the honest solid mind is not daunted by rebuffs, or the pressure of unforeseen difficulties; but the empty pretender, conscious of his own ignorance, loses

his presence of mind in any sudden emergency, his arrogance gives way, and his "full-blown pride bursts under him."

5TH REASON.—A bag filled with air is always *more plump and free from wrinkles* than a sack of corn : So ignorance and dissimulation always overact their parts.\*

6TH REASON.—*A careless child or a stray gust of wind may knock down an empty bag*, but would have no effect upon a sack of corn : So, also, the squandering observation of a child, or a trifle of no moment, may expose the emptiness of an ignorant pretender.

SIMILES.—The Jackdaw in borrowed plumes.—*Æsop's fable.*

The mirage may pass for a lake of water at a distance, but the delusion is discovered immediately a caravan approaches near.

The Ass in a Lion's skin.—*Æsop's fable.*

Meteors may shine like stars for a little time ; but immediately they feel the attraction of our earth, and enter the limits of its atmosphere, they fall, and are no more found.

Pyrites look like gold, but are only worthless sulphurets of copper or iron.

Mere pretension is like the cypress-tree, which is great and tall, but bears no fruit.

French paste jewelry.

A cracked vessel may soon be detected even by its sound.

The numberless flashy articles palmed upon the public as cheap goods.

HISTORICAL ILLUSTRATIONS. . . . .

\* Thus Cicero says of orators, "they are always most vehement when they have the weakest cause, as men get on horseback when they cannot walk."

QUOTATIONS.—Every man's work shall be made manifest, for the day shall declare it.—1 *Cor.* iii. 13.

Whosoever hath not, from him shall be taken even that which he seemeth to have.—*Luke*, viii. 18.

He who pretends to be more than he is, shall have less than he deserves.

Truth has always a fast bottom, but a lie has no legs.

Who knows himself a braggart.

Let him fear this ; for it will come to pass  
That every braggart shall be found an ass.

*Shakspeare.*

Dissimulation is but short wisdom.—*Lord Bacon.*

Thraso is Gnatho's prey.—*Lord Bacon.*

Unmerited honours never wear well.—*Maunder's proverbs.*

Utopian schemes ruin the shrewdest schemers.—*Maunder's proverbs.*

Those who wade in unknown waters will be sure to be drowned.

That which covers thee, discovers thee.—*Fielding's proverbs.*

Quien te cubre, te descubre.

Miserum est, aliorum incumbere famæ.

Cui non conveniat sua res, ut calceus olim,

Si pede major erit subvertit, si minor uret.—*Horace.*

Ne te quæserveris extra.

Post ubi jam tempus est promissa perfici,

Tum coacti necessario se aperiunt.—*Terence.*

Eripitur persona, manet res.—*Lucretius.*

Ne alterius quidem laudis sum cupidus.—*Cicero.*

CONCLUSION. . . . .



THEME LXVIII. *Cast not Pearls before Swine.*

## INTRODUCTION. . . . .

1ST REASON.—Because it will be *loss of time and labour*, as they cannot appreciate them.

2ND REASON.—Those who are wise will *hold in contempt such wanton folly and waste*.

3RD REASON.—Swine will *trample under foot* the most inestimable pearls, as loose chaff or a worthless potsherd: So a scorner will set at naught the wisest counsel, and treat it as “the idle wind which he regards not.”

4TH REASON.—If a dog is expecting a bone, or a swine a husk, and you throw to them a jewel, you will irritate their temper, and they may “*turn again and rend you*.” So, also, a scorner will regard your kindest reproofs as insults, and your wisest counsel as mistaken zeal; will traduce you to his boon companions, rend your fair reputation, and hate you as one that mocketh him.

5TH REASON.—You can *make better use of your property and time* than to waste them both upon scorners.

6TH REASON.—*God has forbidden such waste* as “zeal without knowledge.”

SIMILES.—Never attempt to wash a blackamoor white.

None but a dotard will search for a needle in a bottle of hay.\*

It was a Chinese idiot who attempted to rub down a crow-bar on a whetstone into a knitting-needle.

The Cock and Jewel.—*Æsop's fable*.

The Spaniards say, “To lather an ass's head is only wasting soap.”

\* A *bottle* of hay is a corruption of the French “*botte-de foin* :” *botte* is a bundle or truss, and *botte de foin* means a “truss of hay :” *botte-de* sounds like *bottle*.

Those who seek to make gold of iron, will make iron of gold.

The Japanese of both sexes carry fans from the age of five years, and, as fogs are very prevalent in the island, the following characteristic proverb is very popular among them: “Never seek to dispel the fog with your fan.”

Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.—*Eccles. xxii. 7*

HISTORICAL ILLUSTRATIONS.—Herod “rent” John the Baptist for “casting pearls before him.”—*Mark, vi. 18-27*.

See also 1 Kings, xviii. 17, &c. xxi. 20, &c. xxii. 24, &c. 2 Chronicles, xxiv. 20-22. xxv. 15, 16. xxxvi. 17. Acts, xiii. 45-47.

QUOTATIONS.—He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.—*Prov. ix. 7*.

If a skilful man hear a wise word he will commend it, and add unto it: But as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.—*Eccles. xxi. 15*.

Reprove not a scorner lest he hate thee.—*Prov. ix. 8*; see also xv. 12.

Speak not in the ears of a fool, for he will despise the wisdom of thy words.—*Prov. xxiii. 9*.

The (*Israelites*) hate him that rebuketh in the gate, and abhor him that speaketh uprightly.—*Amos, v. 10*.

The (*wicked*) make a man an offender for a word, and lay a snare for him that reproveth in the gate.—*Isa. xxix. 21*.

As he that bindeth a stone in a sling, so is he that giveth honour to a fool; or (according to the marginal

reading) as he that putteth a precious stone on a heap of stones, so is he that giveth honour to a fool.—*Prov.* xxvi. 8.

Talk not much with a fool, and go not to him that hath no understanding : Beware of him lest thou have trouble, and thou shalt never be defiled with his fooleries. Depart from him, and thou shalt find rest, and not be disquieted.—*Eccles.* xxii. 13.

The abuse of good things is worse than the want of them.

Never fowl with a bird-call.—*Lord Bacon.*

Cease thy counsel,  
Which falls into mine ears as profitless  
As water in a sieve.—*Shakspeare.*

Disdain and scorn ride sparkling in his eyes,  
Misprising what they look on. . . I never yet saw man,  
How wise, how noble, young, how rarely featured,  
But she would spell him backwards, . . .  
And never gives to truth and virtue that  
Which simpleness and merit purchaseth.—*Shakspeare.*

Echar margaritas a puercos.—*Spanish.*

Trabajar para el obispo. The Spaniards say, "He who works for a bishop wastes both time and work."

Indignis ne benefacias.

Munera ingratis nolito objicere.

Lateram lavare.—*Terence.*

CONCLUSION. . . . .

THEME LXIX. *A foolish Son is a Sorrow to his Mother.*

INTRODUCTION. . . . .

1ST REASON.—Because the folly of a child reflects disgrace on his parents.

2ND REASON.—A mother will always feel self-reproach for her indulgence towards a child who grows in folly and wickedness as he grows in stature.

3RD REASON.—The mother of a wicked son will vex herself with regrets for a thousand fancied neglects or omissions, and a thousand things done for a child, which, had they been done otherwise, might have saved him from folly and infamy.

4TH REASON.—A foolish son is a great burthen on his parents, whose grey hairs he ought to comfort, and not "bring down with sorrow to the grave."

5TH REASON.—A mother can never forget a mother's love, and that love will make her weep over the folly and dishonour of a son.

6TH REASON.—Even a wicked mother trembles to see her son wicked ;\* and though she herself fears not the wrath of an insulted God, yet she fears it for her child. This "fearful looking forward to judgment and fiery indignation" would weigh down the spirit of a righteous mother with still greater sorrow, because she knows "that every word of God is true," and "without holiness no man shall see the Lord," no, not even her own son.

SIMILES.—A sucker from a tree weakens and defaces the parent stock, without bearing fruit itself.

Excrescences on a wick consume the tallow or oil, while they detract from the brilliancy and beauty of the lamp or candle.

Ducks hatched by a hen are a constant source of sorrow and terror to her.

A drone in a bee-hive will cause trouble to the whole community.

A foolish son is like a thorn in the flesh.

\* Thus the Italians say, "Il viti altrui dispiaci, all stess vitiost." The Spaniards have a similar proverb, "Even a bad mother wishes her children to be good."

As in the body, if "one member suffer all the members suffer with it; or one member be honoured, all the members rejoice with it;" so is it with a mother and her offspring.

As a sculptor grieves who finds a flaw in a block of marble on which he has been bestowing his time and skill; so a mother grieves for the folly of her child whom she has borne and brought up.

#### HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—A wise son maketh a glad father; but a foolish man despiseth his mother.—*Prov.* xv. 20.

Who loveth wisdom rejoiceth his father.—*Prov.* xxix. 3.

My son, be wise, and make my heart glad, that I may answer him that reproacheth me.—*Prov.* xxvii. 2.

My son, if thine heart be wise, my heart shall rejoice, even mine.—*Prov.* xxiii. 15.

The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.—*Prov.* xxiii. 24, 25.

He that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy.—*Prov.* xvii. 21.

A foolish son is a grief to his father, and bitterness to her that bare him.—*Prov.* xvii. 25.

A foolish son is the calamity of his father.—*Prov.* xix. 13.

An evil nurtured son is the dishonour of his father that begat him; and a foolish daughter is born to his loss.—*Eccles.* xxii. 4.

If children live honestly . . . they shall cover the baseness of their parents; but children being naughty . . . do stain the nobility of their kindred.—*Eccles.* xxii. 9, 10.

Cocker thy child, and he shall make thee afraid: . . .

wink not at his follies, . . . lest he wax stubborn and be disobedient unto thee; and so bring sorrow to thine heart.—*Eccles.* xxx. 9, 11, 12.

The mother suffers and partakes in the calamity of her son, because she is perhaps conscious that her indulgence has spoiled him and depraved him.—*Lord Bacon.*

*Dos est magna parentium virtus.—Ovid.*

*Sapiens filius lætificat patrem.*

#### CONCLUSION. . . . .

#### THEME LXX. 'Tis Cruelty to spare the Guilty.

#### INTRODUCTION. . . . .

1ST REASON.—Because it encourages sin by the hope of impunity.

2ND REASON.—It lets loose the herd of evil-doers upon the innocent, making the guiltless suffer, that the guilty may be saved from punishment.

3RD REASON.—It discourages virtue:—1. by giving it no protection; and, 2. by showing no rooted hostility to vice.

4TH REASON.—It makes great severity and bloodshed ultimately necessary, in order to repress the increasing evils, which a little judicious severity would have "nipped in the bud."

5TH REASON.—It entails an unjust expense upon a community, for,

(1.) A larger and more expensive police will be needed;

(2.) Houses must be more securely guarded, and property more vigilantly defended;

(3.) The guilty will find no honest masters to employ them, and must be provided for by public funds.

6TH REASON.—It is *very prejudicial to a government*, whose chief object is to protect its subjects from injury. Immediately the public perceives its interest disregarded by those in power, it will raise up in rebellion against its rulers.

7TH REASON.—The *infection of sin* is proverbial; and who can tell how deep and how wide the infection of one villain let loose upon a nation may spread?

8TH REASON.—As the *consequences of sin do not cease at death*, many may be drawn into everlasting destruction by the evil influence of one whose guilt has been suffered to pass unpunished, through the leniency of a mistaken policy.

SIMILES.—Those who neglect to take a small dose of medicine at the beginning of a disease, will not only suffer much pain, but also render more severe measures necessary, in order to remove the complaint afterwards.

Cutting off lepers from all intercourse with man, was a severe injunction of God to the Jews; but it was a less evil by far than allowing them to carry contagion to "all the thousands of Israel."

A dead branch or tree is not only a "cumbrance" but also a great evil. It harbours insects, produces blight, screens off the sun, forms a bed for lichens and various parasites, &c.

He who spares the wolf spoils the flock.

Many a patient has lost a limb and even life, by refusing to bear a slight surgical operation.

Weeds in a wheat field greatly injure the corn, and no good husbandman will neglect to root them up with all diligence.

It would be great folly to suffer rats, mice, and other vermin to run free, either from the sentimental sympathy of Robert Burns,\* or the false religious notion, "that God

\* See the beautiful lyric of Robert Burns, "On a Mouse whose Nest was turned up by a Ploughshare."

made them, and, therefore, no man has a right to destroy them."

If water oozes into a ship through a leak, it must be pumped out again, or the ship will sink.

#### HISTORICAL ILLUSTRATIONS.

QUOTATIONS.—He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the lord.—*Prov. xvii. 15.*

He that saith unto the wicked, "thou art righteous," him shall the people curse, and nations shall abhor him.—*Prov. xxiv. 24.*

*Isabella.* Yet show some pity.  
*Angelo.* I show it most of all, when I show justice,  
For then I pity those I do not know,  
Which a dismissed offence would after gall;  
And do him right, that answering one foul wrong  
Lives not to act another.—*Shakspeare.*

We bid this be done,  
When evil deeds have their permissive pass,  
And not the punishment.—*Shakspeare.*  
Mercy is not itself that oft looks so;  
Pardon is still the nurse of second woe.—*Shakspeare.*

It is owing to justice that man to man is a god, and not a wolf.—*Lord Bacon.*

Cato the Elder used to say, "the public are more interested in the punishment of the wrong-doer, than he that receives the injury."

He that chastiseth one, amendeth many.—*Fielding's proverbs.*

*Spes impunitatis maxima est illecebra peccandi.*—*Cicero.*

*Deteriores omnes sumus licentia.*—*Terence.*  
*Alitur vitium, crescitque tegendo.*—*Virgil.*



Impunitas semper ad deteriora invitat.

Mors lupi, agnis vita.

Invitat culpam, qui peccatum præterit.—*Publius Syrus.*

Bonis nocet, quisquis pepercerit malis.—*Publius Syrus.*

Reus læsæ majestatis punitur, et pereat unus, ne pereant omnes.

CONCLUSION. . . . .



THEME LXXI. *Listen not to all that is spoken.*

INTRODUCTION. . . . .

1ST REASON.—Those who give ear to every idle rumour about themselves and others, will be constantly *hearing something to vex and annoy them.*

2ND REASON.—Diligence in gathering up the gossip of the day *can never be of service to any one.* It will not serve to fortify the mind against future calumnies, nor to make it more careful, nor to bring about amendment; neither will it relieve the distressed, assist the needy, or warn the impenitent.

3RD REASON.—As perfidy and ingratitude are always afloat on the tide of idle gossip, those who are most credulous will be constantly *perplexed with evil suspicions*;\* their friends, their relations, their ministers, their neighbours, even their husbands or wives, their children and parents, will at times come under the cloud, and cause their love to vacillate, their confidence to halt, and their sympathies to wax cold.

4TH REASON.—The spread of an evil report very often

\* For this reason Pompey the Great, with true magnanimity, burnt the papers of Sertorius, and Julius Cæsar those of Pompey after the battle of Pharsalia.

*brings about evil* which might have been otherwise averted: Thus the report that a bank, merchant, or tradesman is insolvent, causes a "run upon them," which brings them down; or prevents their adjusting matters, so as to ride out an ephemeral difficulty.

5TH REASON.—The *moral influence* of gossip-hearing and tattling is *most pernicious*: it fosters lying, slandering, and ill-will; idleness, inquisitiveness, and tale-bearing; meanness, distrust, and all uncharitableness.

6TH REASON.—The *social evils* are *no less fatal.* Family feuds, violated friendships, constant litigation with neighbours, misanthropy, and recklessness, are amongst the baneful produce of this deadly upas tree.

SIMILES.—Not every wind that blows is a healthy breeze.

He who shakes every man by the hand may be glad to fee the doctor.

Idle curiosity sometimes fills the mousetrap.

Those who are too fond of tasting will often make a wry mouth.

He who plucks every flower must not mind pricking his fingers.

The prick of a pin is enough to make an empire joyless for a time.

He who ventures into the oven will smell of fire.

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Shun profane and vain babblings.—2 *Tim.* ii. 16.

The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.—*Prov.* xviii. 8.

Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof.—*Prov.* xviii. 21.

Hide me from the secret counsel of the wicked . . . . .  
 who whet their tongue like a sword, and bend their bows  
 to shoot their arrows, even bitter words : That they may  
 shoot in secret at the perfect : Suddenly do they shoot at  
 him, and fear not. . . . . They search out iniquities ; they  
 accomplish a diligent search. . . . . But God shall shoot at  
 them with an arrow ; suddenly shall they be wounded ;  
 So they shall make their own tongue to fall upon them-  
 selves.—*Ps. lxiv. 2-8.*

Surely the serpent will bite without enchantment, and  
 a babbler is no better.—*Eccles. x. 11.*

*Psalms lvi. 3-6.*

If a ruler hearken unto lies, all his servants are wicked.  
 —*Prov. xxix. 12.*

*Deuteronomy, xiii. 1-3.*

It is rudeness of a man to hearken at the door.—*Eccles. xxi. 24.*

A whisperer defileth his own soul, and is hated where-  
 soever he dwelleth.—*Eccles. xxi. 28.*

Listeners hear no good of themselves.

Take heed you find not what you do not seek.

The tongue will break a bone,  
 Although itself hath none.—*Fielding's proverbs.*

Be an Argus at home, but a Mole abroad.—*Fielding's proverbs.*

For mad words a deaf ear.—*Ray's proverbs.*

In casa argo, di fuori talpa.

Curiosus nemo est, quin sit malevolus.—*Plautus.*

Percontatorem fugito.—*Horace.*

Garrula lingua nocet.—*Ovid.*

Multum peperit garrula lingua malum.—*Tibullus.*

CONCLUSION. . . . .

## THEME LXXII. *Never contend with a Fool.*

### INTRODUCTION. . . . .

1ST REASON.—Because it will be a waste of time and labour.

2ND REASON.—The match is not equal; and by con-  
 tending with a fool you lower yourself to his level.

3RD REASON.—You expose yourself to abuse from  
 your adversary, who will "turn again and rend you."

4TH REASON.—All wise men will condemn you, whether  
 you prevail, or are conquered.

5TH REASON.—It will be no glory to conquer a fool in  
 argument; but a great disgrace to be conquered by him.

6TH REASON.—A fool is so empty-headed, self-opiniated,  
 and obstinate, that he neither will nor can be persuaded:  
 For (as Solomon says), "Though thou shouldst bray a  
 fool in a mortar among wheat, with a pestle, yet will not  
 his foolishness depart from him."

7TH REASON.—Opposition only makes him the more  
 pertinacious and conceited.

SIMILES.—Those who contend with a fool, are like  
 children sitting in the markets, and calling unto their  
 fellows, and saying, "We have piped unto you, and ye  
 have not danced; we have mourned unto you, and ye  
 have not lamented."—*Matt. xi. 16, 17.*

You cannot wash a blackamoor white, and no wise man  
 will attempt it.

It is unwise to play with pitch if you wish to keep  
 clean hands.

The oak which resists the gale is broken or blown down.

He who contends with a fool, is like him who "casts  
 pearls before swine."

Shakspeare says, that Gratiano's "reasons are as two  
 grains of wheat hid in two bushels of chaff." What wise

man will trouble himself about "such an infinite deal of nothing?"

"You may as well go stand upon the beach,  
And bid the main flood 'bate his usual height;  
You may as well use question with the wolf,  
Why he hath made the ewe bleat for the lamb;  
You may as well forbid the mountain pines  
To wag their high tops, and to make a noise,

When they are fretted with the gusts of heaven," as  
"seek to soften that (than which what's harder)," a foolish heart.

#### HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: They have made their faces harder than a rock; they have refused to return.—*Jer. v. 3.*

If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.—*Prov. xxix. 9.*

Answer not a fool according to his folly, lest thou also be like unto him.—*Prov. xxvi. 4.*

*Ecclesiastes, x. 12-15.*

Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with his madness.—*Eccles. xxii. 13.*

If we strive with the worthless, what course soever we take we are losers, and can never come handsomely off.—*Lord Bacon.*

Quid enim contendat hirundo cyenis.—*Lucretius.*

Impar congressus Achilli.—*Virgil.*

Prudens in flammam ne manum injicito.

#### CONCLUSION. . . . .

THEME LXXIII. *To praise one's Friend aloud, rising early, has the same effect as cursing him.*

INTRODUCTION.—To be always harping on the praise of a friend from morning till night, will be of more injury than benefit to him.

1ST REASON.—Immoderate praise savours of *unreasonable partiality*; and is regarded by those who hear it as the hyperbole of blind adoration.

2ND REASON.—Men are apt to think that the fulsome flatterer has some *direct or indirect interest* in puffing; like the rhymers hired by some tradesmen to attract notoriety.

3RD REASON.—Modest praise arrests the attention of those who hear it, and predisposes them to think favourably of the party recommended: But gross flattery *offends their judgment, and poisons their mind* against the object of such injudicious praise.

4TH REASON.—Fulsome flattery *provokes envy and detraction.*

5TH REASON.—It is an *indirect insult to the public generally*, and must be injurious both to the flatterer and to the object of his encomium.

6TH REASON.—"To be over thankful for one favour is, in fact, to ask for another;" and, on the same principle, extravagant praise *looks like design upon the pocket.*

7TH REASON.—Every modest man *will feel wretched to hear his merits grossly exaggerated to others.* Conscious that he cannot realise the description given, he will feel perplexed, disappointed, and humbled.

8TH REASON.—To the vain man immoderate praise will be equally injurious. It will *fan his conceit into a flame*, and bury in arrogance and pride the merit he may really possess.

SIMILES.—When all men praised the peacock for his

beautiful tail, the birds cried out with one consent, "Look at his legs! and what a voice!"

It is prejudicial to fertility to manure a field too highly.

A light too intense is as bad as darkness.

A little medicine may benefit health, but immoderate doses act like poison.

When the fox lauded with fulsome flattery the black crow, praising the glossy brilliancy of her feathers, the exquisite proportions of her form, the beauty of her eye, and even the music of her voice, he only wanted to get possession of a piece of cheese, which the crow let fall immediately she opened her beak.—*Æsop's fable.*

Flattery, says Lord Bacon, is fowling with a bird-call.

When tributary rivers supply the main trunk with a moderate stream, it flows within its channel, "blessing and blessed;" but when the mountain torrents roll thither their immoderate floods, the river overflows its banks, carrying desolation wherever it goes.

HISTORICAL ILLUSTRATIONS.—2 Sam. xv. 2-7. 2 Sam. xvi. 16-19, with xvii. 7-13. 1 Kings, xxii. 6. 13. Acts, xii. 22, 23. Luke, xx. 20, 21.

QUOTATIONS.—A man that flattereth his neighbour spreadeth a net for his feet.—*Prov. xxix. 5.*

Meddle not with him that flattereth with his lips.—*Prov. xx. 19.*

A flattering mouth worketh ruin.—*Prov. xxvi. 28.*

Such as do wickedly against the covenant (*God*) shall corrupt by flatterers.—*Dan. xi. 32.*

Immoderate praises procure envy to the person praised, as all extravagant commendations seem to reproach others that may be less deserving.—*Lord Bacon.*

Flattery is the varnish of vice.—*Lord Bacon.*

Let the candied lick ab'surd pomp,  
And crook the pregnant hinges of the knee,  
Where thrift may follow fawning.—*Shakspeare.*

Some men are praised maliciously to their hurt, thereby to stir up envy and jealousy towards them: "*pessimum genus inimicorum laudantium.*"—*Lord Bacon.*

Too much magnifying of man or matters doth irritate contradiction and procure scorn.—*Lord Bacon.*

An injudicious friend is worse than a foe.

A flattering friend is your worst enemy.—*Maunder's proverbs.*

Moderate praise is wont to augment, but immoderate praise to diminish, honour.—*Theopompus.*

Men had need beware how they be too perfect in compliments; for that enviers will give them that attribute to the disadvantage of their virtues.—*Lord Bacon.*

Beaucoup de bruit,  
Peu de fruit.

Si fastiditus non ero, laudatus, abunde.—*Ovid.*

Nolo esse laudator, ne videar adulator.—*Herennius.*

Habendum est nullam in amicitii pestem esse majorem, quam adulationem, blanditias, assentationem.—*Cicero.*

Viscus merus est blanditia.—*Plautus.*

CONCLUSION. ....

THEME LXXIV. *Suspect not without good Cause.*

INTRODUCTION. ....

1ST REASON.—Suspicion is always *indicative of a weak mind.*

2ND REASON.—It *breaks the bonds of trust*, whereby friends are lost and business paralysed.

3RD REASON.—It often *suggests evil* to designing men, and lays the unwary open to their attacks.



4TH REASON.—It *sours the temper and fills the heart with all bitterness*: Disposes kings to tyranny, husbands to jealousy, wise men to irresolution, and weak ones to melancholy.

5TH REASON.—It greatly *embitters life*. A man had far better be deceived, than suspect without cause.

6TH REASON.—It betrays a *very evil heart*. Men judge of others by themselves, and those who are most prone to plot mischief are always most ripe to suspect it in others. Thus Cain thought every one he met would prove a murderer (*Gen. iv. 14.*); and Saul, who wished to encompass the life of David, suspected David of like perfidy (*1 Sam. xxiv. 9, &c.*).

7TH REASON.—Suspicion is totally *inconsistent with Christian charity*, which “thinketh no evil,” but “hopeth all things.”—*1 Cor. xiii. 5. 7.*

8TH REASON.—It is a *positive wrong and positive injury* to those who are the objects of suspicion.

9TH REASON.—It *leads to many sins*: For he who suspects evil, hurries to avoid it; and, as his mind is blinded by prejudice, he is reckless who suffers, if he can himself escape. Several illustrations of this are recorded in Holy Scripture for our warning: For example, Abraham, through a false suspicion, twice brought vengeance on all the Egyptians (*Gen. xii. 10–20. and Gen. xx.*); Isaac was guilty of similar injustice, while he dwelt in Gerar (*Gen. xxvi. 6–9.*); &c.

SIMILES.—Suspicion is like the jaundice, which tinges everything with a yellow hue.

A suspicious man looks through a “horn darkly.”

Suspicious amongst thoughts (says Lord Bacon) are like bats among birds.

Suspicion, like a cat, “is a green-eyed monster, that doth mock the meat it feeds on.”

It may be likened to “an evil eye;” and, “if thine eye be evil, thy whole body is full of darkness.”—*Matt. vi. 23.*

Suspicion beholds everything good in a convex mirror,

which greatly diminishes the image of reflected objects: but everything evil in a concave mirror, which magnifies the image of the object reflected.

Suspicious are like dreams, which take their colour from the thoughts of the mind; but are greatly distorted because judgment is asleep.

#### HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—Many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.—*Eccles. iii. 24.*

Men of base natures, if they find themselves suspected, will never be true.—*Lord Bacon.*

Suspicion always haunts the guilty breast.

To be overrun with suspicion, is a kind of political madness.—*Lord Bacon.*

Suspicion often breaks a frail integrity, says Lord Bacon. How different is this to the spirit of God’s “servant in whom his soul delighteth,” and of whom it is said, “A bruised reed shall he not break, and the smoking flax shall he not quench.”—*Isa. xlii. 3.*

Domitian used to say, “Such as give heart to slanders, are worse than slanderers themselves.”

I do suspect the Moor . . . . the thought  
Doth, like a poisoned mineral, gnaw my inwards:  
. . . . I know not if’t be true:  
Yet I, for mere suspicion in that kind,  
Will do, as if for surety.—*Shakspeare.*

Perchance I’m vicious in my guess,  
As, I confess, it is my nature’s plague  
To spy into abuse; and oft my jealousy  
Shapes faults that are not.—*Shakspeare.*

Where an equal poise of hope and fear  
Doth arbitrate the event, my nature is  
That I incline to hope rather than fear,  
And gladly banish squint suspicion.—*Milton.*

Be not over-exquisite  
 To cast the fashion of uncertain evils ;  
 For, grant they be so, while they rest unknown,  
 What need a man forestall his date of grief,  
 And run to meet what he would most avoid ?  
 Or, if they be but false alarms of fear,  
 How bitter is such self-delusion !—*Milton*.

Your soul's above the baseness of distrust.—*Dryden*.  
 Sospetto licentia fede.

Te conscientia suspiciosum faciebat.—*Cicero*.

Bomilcar suspectus regi, et ipse eum suspiciens.—*Sallust*.

CONCLUSION. . . . .

### THEME LXXV. *Be anxious for nothing.*

INTRODUCTION. . . . .

1ST REASON.—Great solicitude about the future shows a want of confidence in God, who has promised, saying, "I will never leave thee, nor forsake thee."—*Heb. iii. 5*.

2ND REASON.—It keeps the mind in a state of constant uneasiness ; and preys upon the temper, spirits, and health.

3RD REASON.—It produces perplexity of purpose, disqualifies the mind from pursuing its ordinary duties, and often accelerates the very evils that are the objects of dread.

4TH REASON.—It is a great temptation to sin.

5TH REASON.—It has a most pernicious moral influence, as it leads to repining, discontent, envy, peevishness, prayerlessness, and infidelity.

6TH REASON.—Man is so short-sighted, that the very cloud he dreads may be replete with mercy ; while the

object of his desire may be like the meat which the children of Israel craved in the wilderness, of which they had no sooner eaten than it became "loathsome," and numbers died "with a very great plague."—*Num. xi. 4. 18, 19, 20. 33*.

7TH REASON.—Carking anxiety makes a person overweeningly selfish ; shuts up all the generous sympathies of the heart ; and binds every thought to the wheel of this despotic monomania.

SIMILES.—As great effeminacy of mind or body produces nervousness, and many moral evils, so great anxiety debilitates the mental and physical powers.\*

Gnawing anxiety is like a tape-worm in a tree, which makes it bleed profusely, but destroys its fruitfulness.

As pulmonary consumption wastes away the body, so carking care consumes the mind.

As iron is consumed by the canker tooth of the air, so the mind and body are rusted away by the canker tooth of anxiety.

As a worm in the bud, so is care in the heart.

As a moth frets a garment, so distressful solicitude preys upon the mind.

Anxiety may be likened to the vulture which preyed upon the liver of Prometheus, while he was chained to the Caucasian rock.

HISTORICAL ILLUSTRATIONS.—*Martha. Luke, x. 40, 41. Dan. iii. 16, &c. . . .*

QUOTATIONS.—Take no thought for your life, what ye shall eat or what ye shall drink ; nor yet for your body, what ye shall put on.—*Matt. vi. 25*.

\* St. Paul says, that no "effeminate person shall inherit the kingdom of God ;" and he classes the effeminate with thieves, drunkards, idolaters, and all "the scum of the earth."—*1 Cor. vi. 9*.

Take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—*Matt.* vi. 34.

Cast thy burden upon the Lord, and he shall sustain thee.—*Ps.* lv. 22.

Cast all your care upon (God), for he careth for you.—*1 Pet.* v. 7.

Be careful for nothing.—*Phil.* iv. 6.

Which of you by taking thought can add one cubit to his stature? If ye then be not able to do that thing which is least, why take ye thought for the rest?—*Luke*, xii. 25, 26.

I would have you without carefulness.—*1 Cor.* vii. 32.

Watching care will not let a man slumber.—*Eccles.* xxxi. 2.

Carefulness bringeth age before the time.—*Eccles.* xxx. 24.

Can your solicitude alter the course, or unravel the intricacy, of human events?

He bids danger advance who buckles against it.—*Lord Bacon.*

Be still, sad heart, and cease repining,  
Behind the clouds the sun is shining.—*Longfellow.*

Bear up!

Yet still bear up! No bark did e'er,  
By stooping to the storm of fear,  
Escape the tempest wrath.—*Beaumont.*

The story of a man who grew grey in the space of one night's anxiety is very famous.—*Spectator.*

Cheer up, sad heart! God is where he was.

Content in a cot is better than care on a throne.

Blaw the bla' wind ne'er so fast,  
Its bluster will abate at last.—*Scotch proverb.*

Si quis est timidus in magnis periculosisque rebus, semperque magis adversos rerum exitus metuens, quam sperans secundos, is ego sum.—*Cicero.*

Degeneres animos timor arguit.—*Virgil.*

Timidum nullius animi, nullius consilii esse, confiteor.  
*Cicero.*

Animus otiosus est imperium.—*Terence.*

Neque semper arcum tendit Apollo.—*Horace.*

Post nubila Phœbus.

Non si male nunc, et olim sic erit.

CONCLUSION. . . . .

THEME LXXVI. *It is not lawful to do Evil that Good may come.*

INTRODUCTION. . . . .

1ST REASON.—The commission of sin is like the *letting in of waters*; he who once tolerates it from a virtuous motive, will soon indulge in it from mere concupiscence.

2ND REASON.—*No one evil can be committed alone.* Sin is a large family, of which, if you marry one, you must be saddled with all its poor relations.

3RD REASON.—The notion that "the end sanctifies the means," is a sad *delusion*: So long as conscience feels sin to be sinful, its compunctious visitings will serve as a check to wickedness; but immediately it is taught to believe that sin is justifiable, it will "run after error with greediness."

4TH REASON.—"As the tree, so must the fruit be;" "No man can gather grapes from thorns, or figs from thistles:" Even so *no evil act can proceed from a good heart.*

5TH REASON.—"What a man soweth that shall he also reap:" He that soweth brambles must not expect to gather grapes; and he who commits sin (no matter

what his motive may be), *must not expect God's blessing on his work.* "He sows the storm, and he must reap the whirlwind."

6TH REASON.—Whatever *good may arise from an unlawful act* in the overruling providence of God, yet it can *never balance the evil.* The good is at least uncertain, the evil is actually committed.

7TH REASON.—It is a *great encouragement to the wicked* to continue in their evil ways, and a *temptation to others* to follow their example: All can see the evil, but few will discern the motive. The sinful example is open and palpable, but the secret object buried out of sight.

8TH REASON.—It is *contrary to the law of God*, and "cannot come of good."

9TH REASON.—It is *trusting to worldly cunning, might, and power*, rather than to Him "who disposeth all things."

SIMILES.—It is like the old Roman custom of taking boys to scenes of debauchery and drunkenness, in order to make them avoid the same: The contagion of evil examples is far too virulent to render such a plan justifiable.

He who uses acids to make his teeth white, will soon destroy the enamel, and produce decay.

A man who commits forgery for a charitable object, does infinitely more harm than good.

The poets say, Prometheus stole fire from heaven in order to make man immortal; but he brought everlasting punishment on himself, and inundated the world with sorrow, sickness, and death.

If the stream be brackish, the fountain is salt also; but if the fountain be pure, the stream will not be otherwise.

They who play with fire in order to warm their fingers, must not be surprised if they burn them.

Those who take stimulants to excite an appetite greatly injure their digestion.

Cosmetics to improve the complexion are deleterious, both to the skin and to general health.

HISTORICAL ILLUSTRATIONS.—Adam and Eve ate of the forbidden fruit that "they might be as gods;" they gained the "knowledge of good and evil" thereby, it is true, but entailed with it a curse on all their posterity.

When the Spaniards conquered America, and set the native population to work at the mines, the amount of suffering endured was most deplorable; death carried off thousands, disease and premature old age invaded others, the whole colony was dying on all sides, worn out with fatigue and misfortune. In this extremity, Las Casas proposed to the Spanish government to transplant African captives, in order to assist the colony in their labours, and supply the place of the sick or dead. Though Cardinal Ximenes opposed the measure, it was carried by a great majority, and from this apparently laudable and benevolent suggestion, the traffic in man's blood began, and still remains in America, the badge of infamy.

Robin Hood became a robber in order to relieve the poor from the oppressions of the Norman barons, but the noble outlaw committed "most mischievous foul sin in chiding sin;" for he taught thousands to be thieves for the sake of plunder, and raised up a gang of desperadoes which became a terror to the land.

The various persecutions both of ancient and modern times have been set on foot, with a view of purging out heresy, and leaving truth without "any mixture of error;" but the blood of the saints and martyrs shall be a swift witness against this unrighteous proceeding "on the great day of accounts."

The whole folly of papal deception rose from the mistaken principle of "doing evil that good may come."

Aaron made a calf of gold in Horeb, in order to pacify the people, who were clamorous about Moses, who had been absent from the camp for forty days and forty nights. Had he not done so, they would have revolted and killed



him: but neither man nor God justifies this act, which brought a severe punishment upon Aaron and all the children of Israel who induced him to it.

When Jehu was anointed king over Israel, he compassed the death of Ahab in Jezreel, and all his kinsfolks, priests, and nobles, and all the worshippers of Baal, in order to purify the land from idolatry, and out of "zeal for the Lord God of Israel." But although Jehu was a "scourge in the hand of God to execute vengeance," yet his conduct is never justified, and God raised up an avenger to "avenge the blood of Jezreel upon the house of Jehu, and cause it to cease in Israel."—*2 Kings*, x. 11. 25. and *Ios.* i. 4.

Almost all wars, all rebellions, all revolutions, all national aggressions, and very many private sins, such as lying, dissimulation, deceit, &c., are palliated with "the flattering unction" that they have a righteous object, although the means employed may be objectionable.

QUOTATIONS.—Abstain from all appearance of evil.—*1 Thess.* v. 22.

Trust in the Lord with all thine heart, and lean not unto thine own understanding; In all thy ways acknowledge Him, and he shall direct thy paths: Be not wise in thine own eyes, but depart from evil; It shall be health to thy navel, and marrow to thy bones.—*Prov.* iii. 5-9.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Which justify the wicked for reward. . . . As the fire devoureth the stubble, and the flame consumeth the chaff; so their root shall be as rottenness, and their blossom shall go up as dust.—*Isa.* v. 20-24.

Some men flatter themselves that, by what sinister means soever their fortune be procured, they are determined to use it well when obtained: But let such men know, that this recompensing of evil with good, though it

may be approved after the action, yet is justly condemned in the design.—*Lord Bacon*.

By their fruits ye shall know them.—*Matt.* vii. 20.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God.—*3 John*, 11.

Who can bring a clean thing out of an unclean?—*Job*, xiv. 4.

*Bassanio.* To do a great right, do a little wrong. . . .

*Portia.* It must not be! . . .

'T will be recorded for a precedent,

And many an error by the same example  
Will rush into the state. It cannot be!

*Shakspeare.*

Let mankind rest upon the corner-stone of Divinity and Philosophy, both which nearly agree in the thing that ought first to be sought; For Divinity says, "Seek ye first the kingdom of God, and all other things shall be added unto you;" and Philosophy directs us "to seek first the goods of the mind, and the rest will be not much wanted."

—*Lord Bacon*.

Present justice is in our power, but of future issues we have no security.—*Lord Bacon*.

Good intentions can never justify evil actions.—*Maunder's proverbs*.

One bad example spoils the best precepts.—*Maunder's proverbs*.

Bad manners are bad morals.—*Paley*.

Neque est ulla fraus vitæ lucrosa.—*Plautus*.

Exitus non acta probat.—*Ovid*.

In eadem re utilitas et turpitudine esse non potest.—*Cic.*

Damnū appellandum est cum mala fama lucrum.

Exemplo plus quam, ratione vivimus.—*Seneca*.

Ut sementem feceris, ita metes.—*Cicero*.

CONCLUSION. . . .

THEME LXXVII. *Study to mind your own Business.*

## PART I.

## INTRODUCTION. . . . .

1ST REASON.—It will be *more profitable*. A man gets no profit by interfering with his neighbours, even if his suggestions are adopted and succeed.

2ND REASON.—It will be *more satisfactory to the mind*. The consciousness of having done one's duty is always agreeable, and that of having neglected it always distressing.

3RD REASON.—By attending to your own business, and not gadding after the affairs of others, your *mind will be more staid*, and your habits of life more domestic, sober, and modest.

4TH REASON.—You will avoid much *mischief-making*. Those who pry into abuses, in order to reform them, bring to light many forgotten evils, open old grievances, hinder business, and are a constant annoyance.

5TH REASON.—Those who are diligent at their own work *win for themselves respect and a growing reputation*; but those who leave their own business to interfere with that of others are always disliked and disrespected.

6TH REASON.—If *you* do not mind your own business, *who* is to mind it? It must be neglected, as "every body's business" always is.

7TH REASON.—Mind your own business, for *such is the will of God*.

SIMILES.—A horse may carry one rider safely, but stumble with two.

A rolling stone will gather no moss.

Your own shoe will not pinch you like that of another man's.

If a bird would hatch her eggs she must not wander from her nest.

He who hunts one hare stands a good chance of catching it; but he who hunts two at the same time will certainly lose both.

While a river keeps within its channel its waters are clear, its progress to the sea steady, and its stream a blessing, but immediately it overflows its banks it becomes muddy, turbulent, and a great evil.

Though a cobbler can make a shoe, let him not presume to lecture Apelles.\*

## HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Let none of you suffer as a busy-body in other men's matters.—1 *Pet.* iv. 15.

Seest thou a man diligent in business, he shall stand before kings.—*Prov.* xxii. 29.

Be thou diligent to know the state of thy flocks, and look well to thy herds.—*Prov.* xxvii. 24.

He that tilleth his land shall have bread: but he that followeth after vain persons shall have poverty enough.—*Prov.* xxviii. 19.

Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.—1 *Thes.* iv. 11.

We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now, them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.—2 *Thes.* iii. 11, 12.

Let every tub stand on its own bottom.

\* When Apelles exposed his fine painting, called "The Trojan Shepherd," to the public view, and solicited the opinion of the Greeks respecting its merit, a certain shoemaker found fault with the sandal, which the artist instantly corrected. The man, puffed up with conceit, next began to pass his censure on the painting generally; when Apelles turned to him and said, "Keep to the sandal, friend." This gave rise to the proverb, *Ne eutor ultra crepidam*.

No man's pie is free from his ambitious finger.—*Shakspeare.*

Do thine own work and know thyself.—*Maunder's proverbs.*

Of little meddling comes great ease.—*Maunder's proverbs.*

He who doth his own business, defileth not his fingers.—*Fielding's proverbs.*

Beware of the man of one book.

Never meddle with that which does not concern you.

Bon homme, garde ta vache.

Qui fa le fatti suoi, non s'embratta le mani.

Tuâ quod nihil refert ne cures.

Suum cura negotium.

Is rerum suarum satagit.—*Terence.*

CONCLUSION. . . . .

THEME LXXVIII. *Study to mind your own Business and not another's.*

PART II.

INTRODUCTION. . . . .

1ST REASON.—Busy-bodies are always *hated and despised.*

2ND REASON.—Interfering with the business of others instead of attending to one's own, is indicative of a *restless, unsettled state of mind.*

3RD REASON.—By spending your time upon what does not concern you, *your own business will suffer neglect.*

4TH REASON.—*Every man has troubles enough of his own, without incumbering himself with those of others to no benevolent or useful purpose.*

5TH REASON.—Intermeddlers are a great *hinderance to others* in their pursuits; they are perpetually finding fault, proposing new schemes, and wasting valuable time in idle gossip.

6TH REASON.—Gadding from place to place has a very *evil moral influence*; and hence Solomon says, "If thou meddle much, thou shalt not be innocent."—*Eccles.* xi. 10.

7TH REASON.—It is *repugnant to the command of God*, and "cannot come of good."

SIMILES.—As a bird that wandereth from her nest, so is a man that wandereth from his place.—*Prov.* xxvii. 8.

A certain jay left her nest to advise and counsel her neighbours; but while she was busying herself with the concerns of others, her own eggs became addled, and the meddling bird was laughed at by all the inmates of the grove.

A man that wants to put "everybody to rights" is like Procrustes the robber, who used to tie all travellers who fell into his hands upon a bed: If they were shorter than the bed, he would stretch their limbs till they measured the same length; if they were longer, he would cut off the parts which stretched beyond it.

A meddler is like a "turnspit dog," who is always employed in turning the roast for others, but never tastes it himself.\*

The Romans called a busy-body a *fly*; hence Cicero's caution, *Puer, abige muscas.*

When an oak tree lends its trunk and branches to the trailing ivy, the epiphyte† flourishes, but the tree itself gradually decays.

A perfume is exhausted by being poured from bottle to bottle.

\* The turnspit dog was a species of terrier, employed before the invention of "jacks" to turn a wheel, on which depended the spit for roasting meat in the kitchen. Burke said of a certain "creature" of George III., "Your lordship is his majesty's turnspit."

† An "epiphyte" (ἐπιφυτον, *on the plant*) is any plant which grows on another, as mosses, lichens, mistletoe, ivy, &c.

Tattlers and busy-bodies are the canker and rust of idleness, as idleness is the rust of time.—*Taylor*.

As a pawnbroker's shop is full of other men's goods, so a busy-body is full of other men's affairs; but both are equally disliked, and equally disesteemed.

#### HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—Every fool will be meddling.—*Prov.* xx. 3.

Strive not in a matter that concerneth thee not.—*Eccles.* xi. 9.

There is one that laboreth, and taketh pains, and maketh haste, and is so much more behind.—*Eccles.* xi. 11.

A foolish man's foot is soon in his neighbour's house.—*Eccles.* xxi. 22.

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.—*1 Tim.* v. 13.

Why shouldst thou meddle to thy hurt?—*2 Kings*, xiv. 10.

No man can serve two masters.—*Matt.* vi. 24.

Too many cooks spoil the broth.—*Scotch proverb*.

Too many irons in the fire, some will burn.

Meddle not with that which concerns thee not.—*Maunder's proverbs*.

Pry not into the affairs of other men.—*Maunder's proverbs*.

Never scald your lips with other folks' porridge.—*Scotch proverb*.

Busy-bodies and intermeddlers are a dangerous sort of people to have to do withal.—*L' Etrange*.

There's hardly a greater pest to a government or family than an officious tale-bearer, or busy intermeddler.—*L' Etrange*.

Assis entre deux selles le cul à terre.

*Aliena negotia curo, excussus propius.*—*Horace*.

*Proprium est stultitiæ aliorum vitia cernere, oblivisci suorum.*—*Cicero*.

*Tu ne quæsiveris extra.*—*Horace*.

*Deformius nihil est ardelione.*—*Martial*.

*Curiosus nemo est, quin sit malevolus.*—*Plautus*.

*Stultorum est se alienis immiscere periculis.*

#### CONCLUSION. . . .

### THEME LXXIX. *The Commandments of God are not grievous.*

#### INTRODUCTION. . . .

1ST REASON.—Because they are the *dictates of supreme goodness*. They are not the mandates of a selfish despot, but the injunction of a holy God.

2ND REASON.—They proceed not only from supreme goodness, but also *from supreme love*. They are the precepts of a father and friend, and not the decretals of a tyrant and a foe.

3RD REASON.—They are in *full accordance with the soundest reason and wisdom*. To adore the highest, to serve the greatest, to love the best, to trust the wisest and most powerful, must commend itself to every man's conscience, as being "a most reasonable service."

4TH REASON.—They have for their object *the happiness and good of man even on earth*. They tend to promote health, reputation, and long life,—cheerfulness, serenity, and contentment.

5TH REASON.—They have the "*promise of the life which is to come*," when time shall be swallowed up of eternity, and corruption shall put on immortality.

6TH REASON.—Even if the commandments of God



were far more rigorous, they would not be grievous, for God has "*promised his Holy Spirit to them that ask him,*" who will give "both the will and the power to do after his good pleasure."

**SIMILES.**—Thunder and lightning may appear dreadful demonstrations of wrath, but the storm is sent in love, to purify the air, and prevent pestiferous stagnation.

The members of the body, by obeying the dictates of common instinct, thrive and are happy; and man would be happy too, if he were to "walk in the commandments and ordinances of the Lord blamelessly."

A hen seems constantly to restrain her young brood "with false alarms of fear," but every cry she gives proceeds from love and maternal vigilance.

Pain may be regarded by some as a cruel exaction, but how much better is it that fire should give alarm of danger by pain before the body is injured by a burn; that the eye should give warning of too great light before vision is destroyed; and that the bowels should cry out in agony, before the glutton or drunkard has overwhelmed them with excess, &c.

The knife, and the probe of the surgeon are fearful instruments to the patient, but not so fearful as the disease from which he suffers.

Wise laws are looked upon by some as infringements or restraints on natural liberty; but, as Pope says,

What each one likes, if others like as well,  
What serves one will, when many wills rebel,  
How shall he keep what, sleeping or awake,  
A weaker may surprise, a stronger take?  
His safety must his liberty restrain,  
For all must guard what each desires to gain  
Forced into virtue thus by self-defence,  
E'en kings learn justice and benevolence:  
Self-love forsakes the path it once pursued,  
And finds the private in the public good.

A wise vinedresser cuts off this and that cane,—heads

in what is straggling,—nips off every bud which would weaken the clusters he is nursing,—plucks off a leaf here and a leaf there, and seems to reduce his vine to poverty, and strip it of its luxuriance and beauty; but he knows what he is about, and every thing he does is dictated by skill, and has for its object the health and vigour of his plant.

#### HISTORICAL ILLUSTRATIONS. . . . .

**QUOTATIONS.**—He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.—*Micah*, vi. 8.

Take my yoke upon you and learn of me, . . . and ye shall find rest unto your souls; for my yoke is easy and my burden is light.—*Matt.* xi. 29, 30.

Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for yourselves.—*Jer.* vi. 16.

Length of days is in her right hand, and in her left hand riches and honour: Her ways are ways of pleasantness, and all her paths are peace: She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.—*Prov.* iii. 16–18.

My son, forget not my law, but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee.—*Prov.* iii. 1, 2.

In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee.—*Deut.* xxx. 16.; see also verse 20. and viii. 1.

Great peace have they which love thy law, and nothing shall offend them.—*Psa.* cxix. 165.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—*1 Tim.* iv. 8.

The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.—*Eccles. i. 11, 12.*

The fear of the Lord is fulness of wisdom, and filleth men with her fruit. She filleth all their house with things desirable, and their garners with her increase. The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; and it enlargeth their rejoicing that love God.—*Eccles. i. 16–18.*

Blessed is the man that feareth the Lord, that delighteth greatly in His commandments; His seed shall be mighty upon earth . . . Wealth and riches shall be in his house.—*Ps. cxii. 1–3.*

Submit.—In this or any other sphere,  
Secure to be as blessed as thou canst bear;  
Safe in the hand of one disposing Power,  
Or in the natal or the mortal hour:

For spite of pride, in erring Reason's spite,  
One truth is clear, WHATEVER IS, IS RIGHT.—*Pope.*

Lex est ratio summa insita in natura, quæ jubet ea quæ facienda sunt, prohibetque contraria.—*Cicero.*

Naturæ ratio est Lex divina.—*Cicero.*

CONCLUSION. . . . .

THEME LXXX. *Set not your Affections on Things below.*

INTRODUCTION. . . . .

1ST REASON.—Because no sublunary joy can satisfy the mind.

2ND REASON.—Every thing below is uncertain of attainment. The desire may never be gratified.

3RD REASON.—Even if possession be obtained, its du-

ration will be but transient; for the "world passeth away, and the lust thereof."—1 John, ii. 17.

4TH REASON.—The best of worldly delights is "but a mingled yarn of good and ill together;" and, even in the sweetest cup "there is a poison drop at the bottom."

5TH REASON.—Just in proportion as the world and the things of the world become *objects of love*, God and the things of God become *objects of aversion*; for (as St. John says), "If any man love the world, the love of the Father is not in him."—1 John, ii. 5.

6TH REASON.—As no man "can serve both God and Mammon," who would be so infatuated as to barter "the eternal weight of glory" for "the vanity of vanities?"

7TH REASON.—He who sets his affections on things below is *certain of sorrow, disappointment, and temptation*; but "the blessing of the Lord, it maketh rich, and He addeth no sorrow with it."—*Prov. x. 22.*

8TH REASON.—He who loves the world must leave his idol behind when he dies; but he who has set his affections on things above has "not only the promise of the life that now is, but also of that which is to come."—1 Tim. iv. 8.

9TH REASON.—Jesus Christ died upon the cross "to deliver us from this present evil world."—*Gal. i. 4.*

SIMILES.—Juno and the Peacock.—*Æsop's fable.*

The foolish boy who cried for the moon.

The pleasures of the world are but "castles in the air."

The things of the world may be compared to the berries of the aconite, which indeed look beautiful to the eye, but are a deadly poison to those who taste them.

The ignis fatuus resembles a friendly taper, but those who trust to its guidance fall into a snare.

The pleasures of the world resemble those flowers which the Roman captives had to walk over when they entered the capital of their conquerors; the savour might be sweet, "but it was a savour of death unto death."

As a moth, attracted by the glare of a lighted candle, burns its wing in the flame ; so he who "sets his affections on things below" will assuredly receive injury, and perhaps destruction.

#### HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Love not the world, neither the things that are in the world.—1 *John*, ii. 15.

Be not conformed to this world.—*Rom.* xii. 2.

What is a man profited if he gain the whole world and lose his own soul.—*Matt.* xvi. 26.

Bring earthly blessings to a strict account,  
Make fair deductions ; see to what they mount.  
How much of other each is sure to cost,—  
How each for other oft is wholly lost,—  
How inconsistent greater goods with these,—  
How sometimes life is risked, and always ease :  
Think, and if still the things thy envy call,  
Say, wouldst thou be the man to whom they fall ?  
To sigh for *ribands*, if thou art so silly ?  
Mark how they grace Lord Umbra or Sir Billy.  
Is yellow *dirt* the passion of thy life ?  
Look but on Gripus, or on Gripus' wife.  
If *parts* allure thee ? think how Bacon shined,  
The wisest, brightest, meanest of mankind.  
If all *united* thy ambition call ?  
From ancient story learn to scorn them all.  
There in the rich, the honoured, and the great,  
See the false scale of happiness complete !  
Mark by what wretched steps their glory grows,  
From dirt and sea-weed, as proud Venice rose ;  
In each how guilt and greatness equal ran,  
And all that raised the *hero* sunk the *man*.  
Alas ! not dazzled with their noon-tide ray,  
Compute the morn and evening to the day ;  
The whole amount of that enormous fame,  
A tale that blends their glory with their shame.

*Pope.*

One self-approving hour whole years outweighs  
Of stupid starers, and of loud huzzas ;  
And more true joy Marcellus exiled feels,  
Than Cæsar with a senate at his heels.—*Pope.*

The friendship of the world is enmity with God.—  
*James*, iv. 4.

He that hateth his life in this world, shall keep it unto life eternal.—*John*, xii. 25.

Demas hath forsaken me, having loved this present world (2 *Tim.* iv. 10.), in conformity with our Lord's warning in the parable of the sower. See *Matt.* xiii. 22.

This world is full of unrighteousness.—2 *Esdras*, iv. 27.

The whole world lieth in wickedness.—1 *John*, v. 19.

*Infra lunam nihil est nisi mortale.*

*Mortalis mundus.*—*Cicero.*

#### CONCLUSION. . . . .

#### THEME LXXXI. *Anger is temporary Madness.*

##### INTRODUCTION. . . . .

1ST REASON.—Because the mind in anger is *beyond the control of reason and judgment.*

2ND REASON.—It is *infatuated with an insane passion.*

3RD REASON.—Many *unreasonable things are done, and words spoken in anger*, which can be referred only to the hallucination of temporary derangement.

4TH REASON.—The *world*, and even the *law*, in some measure, deals with a man in anger as if he were *non compos mentis*.

5TH REASON.—Even the angry man himself will consider it sufficient apology for the most unseemly blow or word to say, "He *did not mean it* ; it was done or said in a passion."

6TH REASON.—Both the angry and the insane exhibit the following symptoms, which prove the two diseases to be analogous :—

- (1.) A pulse high and feverish.
- (2.) Eyes restless, staring, and glistening.
- (3.) Skin hot and dry.
- (4.) Hair bristling and dishevelled.
- (5.) Speech rapid, inarticulate, and irrelevant.
- (6.) Fancy conceited, and haunted by one idea.
- (7.) Muscles rigid and of unhealthy energy.
- (8.) Gait rapid and striding.
- (9.) Hands unquiet and contracted.
- (10.) Colour sanguine and changeable.
- (11.) Breath deep, quick, and strong.
- (12.) Teeth gnashing and compressed.

SIMILES.—A man in anger is like a chariot without a driver ; or a ship in a storm without a pilot.

Anger is like a ruin, which breaks itself upon what it falls.—*Seneca*.

An angry man may be compared to a tornado ;  
Or to a mountain torrent ;  
Or to a conflagration.

Passionate men, like fleet hounds, overrun the scent.

An angry man may be likened to a scorpion, which stings itself as well as others ;

Or to a raging fever, in which the mind of the patient wanders, and his limbs are convulsed.

Anger, like a wild horse, overthrows its rider.

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Wrath is cruel, and anger is outrageous.—*Prov. xxvii. 4.*

An angry man is beside himself.

Anger is the weakness of the understanding.—*Maunder's proverbs.*

A passionate man rides a horse that runs away with him.—*Maunder's proverbs.*

Anger begins with folly, and ends with repentance.—*Maunder's proverbs.*

An angry man opens his mouth and shuts his eyes.—*Cato.*

Rage is the maniac of the mind.—*Maunder's proverbs.*

A passionate man scourgeth himself with his own scorpions.—*Ray's proverbs.*

The maxim which Periander of Corinth, one of the seven sages of Greece, left as a memorial of his knowledge and benevolence, was *χολου κρατει* (Be master of thy anger).—*Dr. Johnson.*

Anger is certainly a kind of baseness, as it appears well in the weakness of those subjects in whom it reigns, children, old folks, sick folks.—*Lord Bacon.*

A passionate man is a downright drunkard.—*Spanish proverb.*

When passion enters at the foregate, wisdom goes out at the postern.—*Fielding's proverbs.*

Anger and haste hinder good counsel.—*Fielding's proverbs.*

No man is free who does not command himself.—*Pythagoras.*

An angry man is again angry with himself when he returns to reason.—*Publius Syrus.*

These shall the fury Passions tear,  
The vultures of the mind.—*Gray.*

*Iratu ab insano non nisi tempore distat.*—*Cato the Elder.*

*Insania omnes nos habet, cum irascimur.*—*Philemon.*

*Quidam a sapientibus viris iram dixerunt brevem insaniam: æque enim impotens sui est, decoris oblita, necessitudinum immemor, in quod cœpit pertinax et intenta, ratione consiliisque præclusa, vanis agitata causis, ad dispectum æqui verique inhabilis, ruinis simillima, quæ super id quod oppressere franguntur.*—*Seneca.*



Ut furentium certa indicia sunt, audax et minax vultus, tristis frons, torva facies, citatus gradus, inquietæ manus, color versus, crebra et vehemens acta suspiria; ita irascentium eadem signa sunt. . . . Flagrant et micant oculi, multus ore toto rubor, exæstuante ab imis præcordiis sanguine, labia quatiuntur, dentes comprimuntur, horrent ac subriguntur capilli, spiritus coactus ac stridens, articulorum se ipsos torquentium sonus, gemitus, mugitusque: et parum explanatis vocibus sermo præruptus, et complosæ sæpius manus, et pulsata humus pedibus, et totum conatum corpus, magnasque minas agens, fœda visu et horrenda facies depravantium se atque intumescantium.—*Seneca.*

Præ iracundia non sum apud me.  
Ira furor brevis est.

CONCLUSION. . . .

### THEME LXXXII. *Be merciful.*

INTRODUCTION. . . .

1ST REASON.—Because we have *all sinned*, and come short of the glory of God.—*Rom.* iii. 23. See also *Ps.* xiv. 1–3.

2ND REASON.—We all stand in *daily need of mercy*, and (as the Psalmist says), “If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?”—*Ps.* cxxx. 3.

3RD REASON.—With the merciful, *God also will show himself merciful*.—2 *Sam.* xxii. 26.

4TH REASON.—They shall have *judgment without mercy that have showed no mercy*.—*James*, ii. 13

5TH REASON.—Mercy has a *fine moral influence*: Solomon says, “The merciful man doeth good to his own soul.”—*Prov.* xi. 17.

6TH REASON.—Man is *most like God* when he shows

mercy: “Be ye therefore merciful, as your Father also is merciful.”—*Luke*, vi. 36.

7TH REASON.—*Every good and righteous man is merciful*.—*Ps.* xxxvii. 21. 26.

8TH REASON.—*Iniquity is purged by mercy*.—*Prov.* xvi. 6.

9TH REASON.—*He that followeth mercy findeth life*.—*Prov.* xxi. 21.

SIMILES.—Mercy is like the sunshine it cheers wherever it shines, and “is glorious everywhere.”

It droppeth as the gentle rain from heaven  
Upon the place beneath. It is twice blessed:  
It blesseth him that gives, and him that takes.

*Shakespeare.*

As the oil and wine of the good Samaritan emolliated the wounds of the man from Jericho who fell among thieves; so mercy is an oil of gladness, and as “wine to them that are of a heavy heart.”—*Luke*, x. 33, 34.

Mercy to the guilty is like the return of spring after a bleak winter.

The parable of the prodigal son.—*Luke*, xv. 11–24.

Mercy may be called the royal purple of the heart.

As rain is to the thirsty earth, as dawn to him that watcheth for the morning, as a sail to a shipwrecked mariner, as health to the sick, or life to the condemned, even so grateful and so gracious is the voice of mercy.

HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—With what measure ye mete, it shall be measured to you again.—*Matt.* vii. 2.

Blessed are the merciful, for they shall obtain mercy.—*Matt.* v. 7.

Forgive, and ye shall be forgiven.

If ye forgive men their trespasses, your heavenly Father will also forgive you.—*Matt.* vi. 14.

Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. *Eccles. xxviii. 2.*

Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.—*Ephes. iv. 32.*

Put on, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any.—*Col. iii. 12, 13.*

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated of, full of mercy.—*James, iii. 17.*

Charity shall cover the multitude of sins.—*1 Pet. iv. 8.*

The quality of mercy is not strained;  
It droppeth as the gentle rain from heaven  
Upon the place beneath. It is twice blessed:  
It blesseth him that gives and him that takes.  
'Tis mightiest in the mightiest; it becomes  
The thronèd monarch better than his crown. . . .  
It is an attribute to God himself;  
And earthly power doth then show likest God's,  
When mercy seasons justice. . . . We do pray for mercy,  
And that same prayer doth teach us all to render  
The deeds of mercy.—*Shakspeare.*

As ye are stout be merciful.

To err is human, to forgive divine.—*Addison.*

Mercy to him that shows it, is the rule  
By which Heaven moves in pardoning guilty man.  
And he that shows none, being ripe in years,  
And conscious of the outrage he commits,  
Shall seek it and not find it in his turn.—*Cowper.*

Examples of justice must be made for terror to some, but examples of mercy should not be wanting as a comfort to others; the one procures fear, and the other love.—*Lord Bacon.*

Wilt thou draw near the nature of the Gods?  
Draw near them then in being merciful:  
Sweet mercy is nobility's true badge.—*Shakspeare.*

Good Heaven, whose darling attribute we find  
Is boundless grace and mercy to mankind,  
Abhors the merciless.—*Dryden.*

Ignoscito sæpe aliis, nunquam tibi.—*Publius Syrus.*

Obsecro, adhibeatis in homines fortunis misericordiam.  
—*Cicero.*

Pectus est fons misericordiæ benignum.

Clementiam, mansuetudinem omnes boni præstabunt.—  
*Seneca.*

Clemens agricolas bonos imitabitur, qui non tantum rectas procerasque : arbores colunt, sed illis quoque, quas aliqua depravavit causa, adminicula quibus regantur applicant : Alias circumcidunt, ne proceritatem rami premant : quasdam infirmas vitio loci, nutriunt : quibusdam, aliena umbra vitio loci, nutriunt : quibusdam, aliena umbra laborantibus, cælum aperiunt.—*Seneca.*

CONCLUSION. . . . .

END OF PART II.

## PART III.

THEMES IN WHICH ONLY THE REASONS AND QUOTATIONS ARE SUGGESTED.

THEME LXXXIII. *Hunger is the best Sauce.*

INTRODUCTION. . . . .

1ST REASON.—Because it gives a *relish even to the most unpalatable foods*. In sieges and famines, the most disgusting and revolting foods are eaten, even with greediness. See *Jer.* xix. 9. *Isa.* ix. 20.

2ND REASON.—It *brings an appetite to table* to enjoy what is provided.

This idea differs from the preceding, because food may have an excellent relish, and yet the eater have no appetite.

3RD REASON.—The hungry man *is not fastidious*. Food is the thing required; its quality or delicacy are matters of minor importance.

4TH REASON.—A craving appetite has a *good digestion*, which culinary sauces and rich condiments frequently destroy.

5TH REASON.—*Self-preservation and self-love make food delightful to the hungry*, and distasteful to the satiated. The hungry body *preys upon itself*, and the gloated body loathes food, being already oppressed with a surfeit.

6TH REASON.—Food eaten by the hungry *relieves positive pain and organic derangement*; and what sauce is so sweet as relief from pain, and a healthy action of the animal functions.

7TH REASON.—The very act of mastication is a positive

*pleasure to the hungry*, independent of the nature or quality of the food eaten.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.—*Prov.* xxvii. 7.

The things that my soul refuseth to touch are as sorrowful meat.—*Job*, vi. 7.

When Darius in his flight from Greece drank from a ditch defiled with dead carcasses, he declared "he had never drunk so pleasantly before," because he never before drank thirsting.

When bread is wanting, oaten cakes are excellent.—*Maunder's proverbs*.

It must be a delicate dish to tempt the overgorged epicure.—*Southey*.

A man who is not hungry is a fastidious eater.—*Spanish proverb*.

Plenty makes dainty.—*Fielding's proverbs*.

Hungry dogs will eat dirty puddings.—*Ray's proverbs*.

Hunger makes hard bones sweet beans.—*Ray's proverbs*.

Il n'y a sauce que d'appétit.

En mangeant l'appétit se perd.

A la faim il n'y a point de mauvais pain.

Appetito non vuol salsa.

L'asino chi ha fame mangia d'ogni strame.

A ventre affamé, tout est bon.

Ventre affamé n'a point d'oreilles.

La fame e il miglior intingolo.

Jejunus raro stomachus vulgaria temnit.—*Horace*.

Optimum condimentum fames.—*Socrates.*

Constat parvo fames.

Optimum tibi condimentum est fames, potionis sitis.—*Cicero.*

Manet hodieque vulgo tritum proverbium Famem efficere ut crudæ etiam fabæ saccharum sapiant.—*Erasmus.*

Præter seipsam, cætera edulcat fames.—*Antiphanes apud Stobæum.*

CONCLUSION. . . . .



# THEME LXXXIV. *A blithe Heart makes a blooming Visage.*

INTRODUCTION. . . . .

1ST REASON.—A cheerful temper promotes digestion; and that which promotes digestion is good for health.

2ND REASON.—It gives a sunshine to the face more pleasing than delicacy of tints or regularity of features.

3RD REASON.—It wards off the wrinkles of care, the sickly hue of fretfulness, the muscular contortions of ill-temper, and the haggard expression of discontent.

4TH REASON.—It affects the muscles of the face in a most agreeable manner, disposing them into that wreathed and dimpled expression which is so pleasing to every beholder.

5TH REASON.—A blithe heart is contagious; and by infusing good-nature into the spectator, causes him to see everything tinted with what the French call a "*couleur de rose*."

6TH REASON.—*Expression* is far more captivating than beauty; and a blithe heart gives an expression of innocence, happiness, and health, which makes any visage appear blooming.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—A merry heart maketh a cheerful countenance.—*Prov. xv. 13.*

A merry heart doeth good like a medicine, but a broken spirit drieth the bones.—*Prov. xvii. 22.*

He that is of a merry heart hath a continual feast.—*Prov. xv. 15.*

The heart of a man changeth his countenance, whether it be for good or evil : . . . . A cheerful countenance is a token of a heart that is in prosperity.—*Eccles. xiii. 25, 26.*

Why should a man . . . creep into the jaundice  
By being peevish.—*Shakspeare.*

Mirth of heart will bestow a more excellent grace,  
Than perfection of features, or beauty of face.

A sorrowing bairn was never sleek.—*Scotch proverb.*  
The face reflects the mind.

Cheerfulness keeps up a kind of daylight in the heart,  
which is reflected in the face.—*Serj. Palmer's aphorisms and maxims.*

When thou with rebukes dost chasten man for sin, thou  
makest his beauty to consume away, like as it were a  
moth fretting a garment.—*Ps. xxxix. 2. P. B. version.*

Mine eye is dim by reason of sorrow, and all my members are as a shadow.—*Job, xvii. 7.*

They are become great and waxen rich; they are waxen  
fat, they shine.—*Jer. v. 28.*

Vitiant artus ægræ contagia mentis.

Heu ! quam difficile est crimen non prodere vultu !  
*Ovid.*

CONCLUSION. . . . .

THEME LXXXV. *Slander always leaves a Slur.*

## INTRODUCTION. . . . .

1ST REASON.—There is generally *some foundation of truth* in every calumny.

2ND REASON.—There is so much *malice and malignity in the human heart*, that it retains the savour of a calumny, as a cask retains the savour of a liquor it has once received.

3RD REASON.—Few persons have the *means*, even if they have the *desire*, of *searching into the truth of public rumours*: Every one is obliged to take many things on trust, and to act accordingly.

4TH REASON.—Many are *too glad to believe and report evil of others*, in order to flatter their own vanity and self-righteousness.

5TH REASON.—There is *so much gossip and tattle*, so many busy-bodies and news-venders, that a slander is rarely allowed to die or sleep.

6TH REASON.—There is so much *just cause of suspicion even against the most exemplary*, that no degree of calumny is beyond the pale of probability. After we know a *Judas betrayed*, and a *Peter denied*, his Master, who can say "my mountain standeth sure?"

## SIMILES. . . . .

## HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—A backbiting tongue hath disquieted many, and driven them from nation to nation.—*Eccles.* xxviii. 14.

Many have fallen by the edge of the sword, but not so many as have fallen by the edge of the tongue.—*Eccles.* xxviii. 18.

There is no smoke without some fire.

Give a dog an ill name and hang him.

Dirt shows most upon clean linen.—*Fielding's proverbs.*

Throw plenty of dirt and some will stick.

He mixes truth with falsehood, and has not forgotten the rule of calumniating strongly, that some may remain.—*Dryden.*

Slander lives upon succession,  
For ever housed where it once gets possession.

*Shakspeare.*

I see the jewel, best enamelled,  
Will lose its beauty; and though gold 'bides still  
That others touch, yet often touching will  
Wear gold: and so, no man that hath a name  
But falsehood and corruption doth it shame.

*Shakspeare.*

One is not so soon healed as hurt.—*Fielding's proverbs.*

A false accusation is worse than death.—*Eccles.* xxvi. 5.

There is no sufficient court of judicature against the venom of slander; for, though you punish the author, yet you cannot wipe off the calumny.—*Serj. Palmer's aphorisms and maxims.*

Slanders are like fleas, a pitiful, sneaking sort of vermin, which bite in the dark, and always leave a sore behind.—*Serj. Palmer's aphorisms and maxims.*

Slander is like a slug, which leaves a trail on every thing it touches.

If you want to whip a dog, it is enough to say he eat up the frying-pan.—*Fielding's proverbs.*

He that hath an ill name is half hanged.—*Fielding's proverbs.*

A blow from a frying-pan, though it does not hurt, sullies.—*Spanish proverb.*

Slander always leaves a sore behind it.—*Ray's proverbs.*

Emissum volat irrevocabile verbum.—*Horace.*

A maledicentia temperato.—*Ad Herenn.*

Obtrectatio plerosque lacerat.



Calumniare fortiter aliquid adhærebit.

Non est fumus absque igne.

Emmisso in nos jaculo, fugitum te credis?—*Erasmus.*

Væ miser! Dente Theonino qui circumroditur.—*Erasmi adagia.*

Morsus aspidis immedicabilis est.—*Erasmi adagia.*

CONCLUSION. . . . .

THEME LXXXVI. *By others' Faults wise Men  
correct their own.*

INTRODUCTION. . . . .

1ST REASON.—Because they are wise enough to see  
*the folly of them in others.*

2ND REASON.—They have sufficient self-knowledge not  
*to be blind to similar faults in themselves.*

3RD REASON.—They see the *disgrace* which others  
suffer, and are wise enough to associate disgrace to sin  
as cause and effect.

4TH REASON.—They believe that *similar faults in  
themselves will bring similar shame*; and that they will  
be judged as others are.

5TH REASON.—A wise man can learn by *example*, a  
foolish man can be taught only by *experience*.

6TH REASON.—They are not so foolish as to believe  
their *superior sanctity, wisdom, character, or wealth*, will  
*sanctify the same fault in themselves*, which is condemned  
in others.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—All these things happened unto them  
for ensamples; and they are written for our admonition.  
—1 Cor. x. 11.

Whatsoever things were written aforetime were written  
for our learning.—*Rom. xv. 4.*

These things were our example, to the intent we should  
not lust after evil things, as they also lusted, &c.—  
1 Cor. x. 6.

Be sure your sin will find you out.—*Numb. xxxii. 23.*

Wise men learn by others' harm, fools by their own.—  
*Fielding's proverbs.*

Learn wisdom by the folly of others.—*Italian proverb.*

Let another's shipwreck be your sea-mark.

Learn by the vices of others how detestable your own  
are.—*Maunder's proverbs.*

Errors of predecessors are landmarks to posterity.—  
*Maunder's proverbs.*

By marking the bias of others we may learn to correct  
our own.—*Maunder's proverbs.*

One man's fault is another man's lesson.—*Ray's pro-  
verbs.*

Bonum est fugienda aspicere in alieno malo.

Aliena optimum frui insania.

Scitum est periculum ex aliis facere tibi quod ex usu siet.  
—*Terence.*

Felix quem faciunt aliena pericula cautum.

Proprium est *Stultitiæ* aliorum vitia cernere, oblivisci  
suorum.—*Cicero.*

Quod oderis in alteri ne feceris.

CONCLUSION. . . . .

THEME LXXXVII. *He that hath pity on the Poor  
lendeth to the Lord.*

INTRODUCTION. . . . .

1ST REASON.—Because the poor are *God's children*;  
And he that honoureth the *child* honoureth the Father also.

2ND REASON.—As the heart of a parent is *knit to a helpless child* more firmly because of its helplessness, and feels more grateful to those who notice it than to those who pay attention to the more attractive and strong; so God regards with more favour those who love the poor, than those who honour the rich.

3RD REASON.—Those who honour the *rich* do so from a *selfish motive*, those who honour the *poor* are *disinterested* in their kindness.

4TH REASON.—God in his infinite love has been pleased to *identify himself with the poor*, and has delegated them to receive the bounty meant for himself.—*James*, ii. 5.

5TH REASON.—He who gives to the poor lends to God, because he *does not expect to be paid again* by them who receive his gift.

6TH REASON.—As God hath promised that a *good deed "shall in no wise lose its reward,"* and deeds of charity cannot be rewarded by the poor, therefore God must take the fulfilment of this promise *on himself*.

7TH REASON.—He who gives to the poor does *ipso facto* lend to the Lord; for since God has been pleased to appoint this way of receiving man's bounty, the charitable are enabled to send *through the poor* their royalties to the King of kings and Lord of lords.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Verily, I say unto you, inasmuch as ye have done it unto the least of these my brethern, ye have done it unto me.—*Matt.* xxv. 40.

Blessed is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble.—*Psa.* xli. 1.

God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.—*Heb.* vi. 10.

Verily, verily, I say unto you, he that receiveth whom-

soever I send, receiveth me; and he that receiveth me, receiveth him that sent me.—*John*, xiii. 20.

Give alms of thy substance; . . . neither turn thy face from any poor man, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly; if thou have little, be not afraid to give according to that little; for so thou *layest up a good treasure for thyself* against the day of necessity.—*Tobit*, iv. 7-9.

You make a great purchase when you relieve the necessitous.—*Fielding's proverbs*.

CONCLUSION. . . . .

## THEME LXXXVIII. *Fools make a mock at Sin.*

INTRODUCTION. . . . .

1ST REASON.—Because they are not *conscious of its danger*.

2ND REASON.—They do not see *its sinfulness* and malignity.

3RD REASON.—They have no *regard for God and for his Christ*.

4TH REASON.—They are too *wise in their own conceit* to think themselves in peril from temptation.

5TH REASON.—They have *no real hatred to sin*, but secretly approve, or at least tolerate it.

6TH REASON.—They do not *associate with it those fatal consequences*, which God has pronounced against it in the world to come.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—It is sport to a fool to do mischief.—*Prov. x. 23.*

Folly (i. e. *wickedness*) is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly.—*Prov. xv. 21.*

As a madman who casteth firebrands, arrows and death, so is the man that deceiveth his neighbour, and saith, "Am not I in sport?"—*Prov. xxvi. 18, 19.*

But . . . all uncleanness let it not be once named among you, as becometh saints, neither foolish talking, nor jesting, which are not convenient.—*Ephes. v. 3, 4.*

It is dangerous to play with edged tools.

The Arabians have a saying, "It is not good to jest with God, Death, or Satan: The first will not be mocked; the second mocks all men; and the third will join hands with any one who is willing to play with him."

He who plays with pitch must defile his fingers.

Tresca con i fanti, et lascia star i santi.

CONCLUSION. . . .

### THEME LXXXIX. *Prosperity is a stronger Trial of Virtue than Adversity.*

INTRODUCTION. . . .

1ST REASON.—Because the mind in prosperity is thrown off its guard, but in adversity is watchful.

2ND REASON.—The spirit is elated and self-confident in prosperity, but modest and humble in affliction.—*Prov. xvi. 18. and xviii. 12.*

3RD REASON.—Temptations are more numerous in prosperity "from the lust of the eyes, the lust of the flesh, and the pride of life," than they are in adversity.

4TH REASON.—Sorrow draws the heart more closely

to God; and the nearer the heart is to God, the more secure is it against "the world, the flesh, and the devil."

5TH REASON.—As "the world lieth in wickedness," or the "Wicked One," those who have the most of it may understand why our Lord said, "Woe to you that are rich!"—*Luke, vi. 24.*

6TH REASON.—The thoughts of the prosperous are how to enjoy their wealth, to "stow away their goods," and "increase their store." The thoughts of the stricken heart are, "Why hath God thus dealt with me?"

7TH REASON.—God is especially present with the afflicted. He calls himself "the Father of the fatherless," "the Husband of the widow," the "Comfort" and "Consolation" of those that mourn: He is also said to "dwell in the broken heart," to "remember the afflicted and them that suffer adversity:" . . . all which expressions indicate that adversity is more favourable to godliness than prosperity.

SIMILES. . . .

HISTORICAL ILLUSTRATIONS: . . .

QUOTATIONS.—Rejoice with the trembling.—*Ps. ii. 11.*

Why then, you princes,  
Do you with cheeks abashed behold our works;  
And think them shames, which are, indeed, naught else  
But the protractive trials of great Jove  
To find persistive constancy in men?  
The fineness of which metal is not found  
In Fortune's love: For, the bold and coward,  
The wise and fool, the artist and unread,  
The hard and soft, seem all affined and kin:  
But in the mind and tempest of her frown,  
Distinction with a broad and powerful fan,  
Puffing at all, winnows the light away:  
And what hath mass or matter by itself  
Lies rich in virtue and unmingled.—*Shakspeare.*  
Satan now is wiser than of yore,  
And tempts by making rich, not making poor.—*Pope.*

Sweet are the uses of adversity,  
Which, like the toad, ugly and venomous,  
Wears yet a precious jewel in his head.\*—*Shakspeare*.

Prosperity doth best discover vice, but Adversity doth best discover virtue.—*Lord Bacon*.

They that will be rich fall into temptation and a snare.  
—1 *Tim.* vi. 9.

Before I was afflicted I went astray, but now have I kept thy word.—*Ps.* cxix. 67.

It is good for me that I have been afflicted, that I might learn Thy statutes.—*Ps.* cxix. 71.

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons; . . . but if ye be without chastisement, . . . then are ye bastards and not sons.—*Heb.* xii. 6-8.

No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby.—*Heb.* xii. 11.

I will bring them through the fire, and will refine them as silver is refined, and will try them as gold is tried.—*Zech.* xiii. 9.

I have chosen thee in the furnace of affliction.—*Isa.* xlviii. 10.

The trial of your faith is much more precious than of gold that perisheth, though it be tried with fire.—1 *Pet.* i. 7.

My brethren, count it all joy when ye fall into divers temptations.—*James*, i. 2.

See Psalm lxxiii. 12-20.

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.—*Deut.* xxxii. 15.; see *Neh.* ix. 25-28.

\* It was anciently believed that a certain stone was to be found in the toad's head, which was an antidote to its venom.

They are waxen fat, they shine; yea, they overpass the deeds of the wicked.—*Jer.* v. 28.

According to their pasture so were they filled; they were filled, and their heart was exalted: therefore, have they forgotten me.—*Hos.* xiii. 6.

Give a man luck and throw him into the sea.—*Fielding's* proverbs.

Virtue strengthens in prosperity.—*Serj. Palmer's* aphorisms and maxims.

Prosperity hath always been the cause of far greater evils to men than adversity; and it is easier for a man to bear the latter patiently, than not to forget himself in the former.—*Serj. Palmer's* aphorisms and maxims.

Corn is cleansed with the wind, and the soul with adversity.—*Ray's* proverbs.

Crosses are ladders that lead to heaven.—*Ray's* proverbs.

When the danger is past God is forgotten.—*Ray's* proverbs.

The chamber of sorrow is the house of God.—*Ray's* proverbs.

Vent au visage rend un homme sage.

Vexatio dat intellectum.

Bona rerum secundarum optabilia, adversarum mirabilia.—*Seneca*.

CONCLUSION. . . . .

## THEME XC. *Envy is Rottenness of the Bones.*

INTRODUCTION. . . . .

1ST REASON.—Because it wastes away a man's health, like a diseased bone.

2ND REASON.—It breaks down his energy and strength.

3RD REASON.—It is as *painful* as a rotten bone.

4TH REASON.—It is beyond the skill of *man to cure*.

5TH REASON.—It is *concealed from sight*, like a diseased bone.

6TH REASON.—The disease of envy *spreads*, like caries in a bone.

7TH REASON.—It is both the *cause and effect* of its own torment.

8TH REASON.—It is no accidental malady, but a *radical or organic* disease.

9TH REASON.—Its torment is not recurrent or periodical, but *chronic and inveterate*.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—Wrath killeth the foolish man, and envy slayeth the silly one.—*Job*, v. 2.

Envy and wrath shorten life.—*Eccles.* xxx. 24.

The envious man hath a wicked eye . . . and the iniquity of the wicked drieth up his soul.—*Eccles.* xiv. 8. 9.

If envy, like anger, did not burn itself in its own fire, and consume and destroy those persons it possesses, before it can destroy those it wishes worst to, it would set the whole world on fire, and leave the most excellent persons the most miserable.—*Clarendon*.

Envy shoots at others and wounds herself.—*Fielding's proverbs*.

Envy, like a vulture, preyeth on itself.—*Maunder's proverbs*.

Envy is the rack of the soul, and the torture of the body.—*Maunder's proverbs*.

Excess and envy waste both the flesh and spirit.—*Maunder's proverbs*.

Envy, which the Scriptures call "an evil eye," hath something in it of witchcraft.—*Lord Bacon*.

Envy is a disease like an infection, which spreadeth upon that which is sound, and tainteth it . . . it is also noted that love and envy do make men pine away.—*Lord Bacon*.

Envious people are doubly miserable; they are first afflicted with others' prosperity, and next with their own adversity.—*Serj. Palmer's aphorisms and maxims*.

I have seen Envy described "as defiled with blood; stretched in a dark dungeon; shut from the light of heaven; groaning at the sight of heavenly cheerfulness; pining and sickening at another's merit; and unable to refrain from tears when no object can be found on which to light."—*Jonas Hanwell, Esq.*

*Invidia festos dies non agit.*

*Invidia Siculi non invenere tyranni tormentum majus.*

*Invidus alterius macrescit rebus optimis.*—*Horace*.

*Edentulus vescentium dentibus invidet.*—*Hieronymus*.

CONCLUSION. . . . .

### THEME XCI. *A righteous Man regardeth the Life of his Beast.*

INTRODUCTION. . . . .

1ST REASON.—Because *he is merciful*, "as his Father in heaven is merciful."

2ND REASON.—He feels that the "*love of God is over all his works*," and if the Creator takes so great an interest in his creation, as "to number the hairs of our head," and notice "the fall of a sparrow," a righteous man would feel he was "*reproaching his Maker*" by abusing his creatures.



3RD REASON.—The *temper* of a righteous man is *under his control*, because he has learned by grace “to keep it under.”

4TH REASON.—Righteousness has a *humanising influence*, for “the fruit of the Spirit is love, peace, long-suffering, gentleness, goodness, meekness.”—*Gal.* v. 22.

5TH REASON.—A man of God would be *ashamed of his inconsistency*, were he to profess love, and practise cruelty.

6TH REASON.—The *same God that made man and made him righteous, made the birds of the air and the beasts of the field*: A righteous man is aware of this, although another “may not well consider it.”

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Thou shalt not muzzle the ox that treadeth out the corn.—*Deut.* xxv. 4.

*Mar.* Alas, my lord, I have but killed a fly.

*Tit.* But how, if that fly had a father and mother?  
How would he hang his slender gilded wings,  
And buzz lamenting doings in the air?  
Poor harmless fly!  
That with his pretty buzzing melody  
Came here to make us merry: And thou hast  
killed him.—*Shakspeare.*

The Governor of all, himself to all  
So bountiful, in whose attentive ear  
The unfledged raven and the lion's whelp  
Plead not in vain for pity in their pangs  
Of hunger unassuaged, has interposed,  
Not seldom, his avenging arm to smite  
The injurious trampler upon Nature's law,  
That claims forbearance even for a brute.  
He hates the hardness of a Balaam's heart;  
And, prophet as he was, he might not strike  
The blameless animal, without rebuke,  
On which he rode.—*Cowper.*

The poor beetle, that we tread upon,  
In corporal sufferance finds a pang as great  
As when a giant dies.—*Shakspeare.*

I would not enter on my list of friends  
(Tho' 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, forewarned,  
Will tread aside and let the reptile live. . . . .

Ye who love mercy, teach your sons  
To love it too.—*Cowper.*

The Turks are very kind to all dumb animals, in so much that they give alms to dogs and birds. Busbechius makes mention of a Christian lad in Constantinople, who gagged in boyish sport a long-billed fowl, and was stoned to death. Shakspeare seems to refer to this contrariety of character in the Duke's speech to Shylock, who called Antonio a *dog*. If Antonio be a dog, argues the Duke, his present losses and misfortunes are enough to

“Pluck commiseration of his state  
From brassy bosoms and rough hearts of flint;  
From stubborn Turks and Tartars, never trained  
To offices of tender *courtesy.*”

CONCLUSION. . . . .

THEME XCII. *He that oppresseth the Poor reproacheth his Maker.*

INTRODUCTION. . . . .

1ST REASON.—Because God *made the poor as well as the rich.*

2ND REASON.—He *designed them to be poor*, in his inscrutable wisdom.

3RD REASON.—He that oppresseth the poor acts as if God who made them had no "*regard for the work of his own hand.*"—1 Sam. ii. 7.

4TH REASON.—God hath an especial regard for the poor, "whom he has chosen on the earth;" and to oppress God's *chosen ones* is to *insult God's choice.*

5TH REASON.—To oppress the poor is *cowardly* as well as *cruel*; and cowards have their lot in the lake of fire, where only the enemies of God are congregated.—Rev. xxi. 8.

6TH REASON.—To oppress a man because he is poor, is to *exalt Mammon above God*; to make wealth the standard of merit, and the honours of the present world the "*golden calf which men ought to worship.*"

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Whoso mocketh the poor reproacheth his Maker.—Prov. xvii. 5.

Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. xxv. 34-45.

Saul! Saul! why persecutest thou *Me*?—Acts, ix. 4.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you: . . . behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.—James, v. 1-4.

Make not an hungry soul sorrowful, neither provoke a man in his distress: . . . for if he curse thee in the bitterness of his soul, his prayer shall be heard of Him that made him.—Eccles. iv. 2-6.

The cries of orphans and the oppressor's rage  
Doth reach the stars.—Dryden.

CONCLUSION . . . . .

# THEME XCIII. *A fault confessed is half redressed.*

INTRODUCTION. . . . .

1ST REASON.—Because the *mind has become conscious* of its delinquency.

2ND REASON.—The heart is *sorry* for having committed it.

3RD REASON.—A man's *pride must have been broken down*, before he will stoop to acknowledge his error.

4TH REASON.—Confession is one *mark of repentance*, and repentance is the beginning of *amendment.*

5TH REASON.—If the heart is so grieved and broken as to confess its faults, it will *wish* to avoid them in future; and those who desire to avoid error, make error "*flee from them.*"

6TH REASON.—He who confesses his error *makes an atonement* for it, and is *willing*, if needful, to *give further redress.*

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—He that confesseth his fault shall be preserved from hurt.—Eccles. xx. 2.

If a man acknowledge not his sin, he maketh a double offence.—Eccles. xxiii. 11.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, "I will confess my transgressions unto the Lord," and thou forgavest the iniquity of my sin.—Ps. xxxii. 5.

If we confess our sins (God) is faithful and just to forgive us our sins.—1 John, i. 9.

He that covereth his sin shall not prosper: but whoso confesseth and forsaketh them shall have mercy.—Prov. xxviii. 13.

He who by repentance is not satisfied,  
Is not of heaven nor earth.—*Shakspeare.*

He who confesses his fault resolves to amend, and he  
who resolves to amend has God on his side.—*Maunder.*

A fault denied is twice committed.—*Maunder's pro-  
verbs.*

Alitur vitium, crescitque tegendo.—*Virgil.*

CONCLUSION. . . . .

THEME XCIV. *Charity hopeth all things, and is  
kind.*

INTRODUCTION. . . . .

1ST REASON.—Because it is “*not puffed up*,” and has  
no desire to aggrandise itself by another’s fall.

2ND REASON.—Charity is love to God, “*And he that  
loveth God will love his neighbour also.*”

3RD REASON.—It is free from *envy* or *malignity*; and,  
therefore, “*Love worketh no ill to his neighbour.*”—*Rom.*  
xiii. 10.

4TH REASON.—It always *looks at every action in the best  
light*, and puts the best construction on every motive.

5TH REASON.—Charity knows the “*riches of God’s  
grace*,” and feels that none are too bad to repent, and  
none too vile to become “*chosen vessels of honour.*”

6TH REASON.—The heart where Christian charity  
abides, feels that though it has become “*a bright and  
burning light*,” it is only “*a brand plucked from the burn-  
ing*,” and is, therefore, modest, merciful, humble, and  
“*not easily provoked.*”

SIMILES. . . . .

HISTORICAL-ILLUSTRATIONS. . . . .

QUOTATIONS.—Love covereth all sins.—*Prov. x. 12.*

Love worketh no ill to his neighbour.—*Rom. xiii. 10.*

Charity shall cover the multitude of sins.—*1 Pet.*  
iv. 8.

Charity rejoiceth not in iniquity, but . . . beareth all  
things . . . hopeth all things, endureth all things.—*1 Cor.*  
xiii. 6, 7.

Pure in her aim, and in her temper mild,  
Her wisdom seems the weakness of a child:  
She makes excuses where she might condemn,  
Reviled by those that hate her, prays for them;  
Suspicion lurks not in her artless breast,  
The worst suggested, she believes the best;  
Not soon provoked, however stung and teased,  
And, if perhaps made angry, soon appeased;  
She rather waives than will dispute her right;  
And, injured, makes forgiveness her delight.

*Cowper.*

Charity is the scope of all God’s commands.—*St.*  
*Chrysostom.*

Be you to others kind and true,  
As you’d have others be to you;  
And neither do nor say to men  
Whate’er you would not take again.

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

The desire of power in excess, caused the angels to  
fall; the desire of knowledge in excess, caused man to  
fall; but in charity there is no excess; neither angel nor  
man can come in danger of it.—*Lord Bacon.*

St. Austin says, that charity is the most comprehensive  
of all virtue; for *charity suffers long*, and then it is  
meekness; *it is kind*, and then it is courtesy; *it envies  
not*, and then it is peaceableness; *it vaunteth not itself*,  
and so it is modesty; *it is not puffed up*, and does not

*behave itself unseemly*, and then it is decency ; *it seeketh not her own*, and is therefore public-spirited ; *beareth all things*, and so is Christian fortitude ; *believeth all things*, and so is Christian faith ; *hopeth all things*, and so it is assurance ; *endureth all things*, and becomes thus true magnanimity ; and as *it never fails*, it is perseverance. In a word, it is all philosophy, all ethics, and all wisdom.

Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur.—*Cicero*.

Quo nihil majus meliusve terris  
Fata donavere, bonique divi ;  
Nec dabunt, quamvis redeant in aurum  
Tempora priscum.—*Horace*.

CONCLUSION. . . . .

### THEME XCV. *Necessity has no Law.*

INTRODUCTION. . . . .

1ST REASON.—Because *no legislator would be so foolish* as to subject necessary actions to penal enactments.

2ND REASON.—Even if a law were made, yet *necessity would be a superior law* ; and an inferior statute is abrogated by a superior.

3RD REASON.—“An act which I am *compelled* to do is not *my act*,”\* but law professes to punish a criminal only for his *own* acts and deeds.

4TH REASON.—“The law is the *dictate of reason* ;”† and where it militates against reason is null and void.

5TH REASON.—“The *mind*, not the *act*, makes a man *guilty* ;”‡ and, therefore, when a man acts from necessity he is not guilty, even if he violates an established law.

\* Actus me invito factus, non est meus actus.

† Lex est dictamen rationis.

‡ Actus non facit reum, nisi mens sit rea.

6TH REASON.—“*Obedience is the essence of the law*,”\* but there can be no obedience or disobedience to law in cases of necessity.

7TH REASON.—“An act of law *injures no man* ;”† but nothing could be a greater injustice than to hold a man amenable for actions over which he has no control.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—A necessary act incurs no blame.—*Cowper*.

There is no virtue like necessity.—*Shakspeare*.

There is nothing older than God, greater than space, quicker than spirit, more lawless than necessity, or wiser than time, which discovers all things, and makes those wise who observe it.—*Serj. Palmer's aphorisms and maxims*.

Necessity, that great refuge and excuse for human frailty, breaks through all laws ; and he is not to be accounted in fault, whose crime is not the effect of choice but force.—*Serj. Palmer's aphorisms and maxims*.

Necessity will have its way.—*Ray's proverbs*.

Necessity is coal-black.—*Ray's proverbs*.

Necessity makes unlawful things lawful.—*Seneca*.

La necessit  non ha legge.

Necessitas non habet legem.

Ultimum et maximum telum necessitas est.—*Livy*.

Durum telum necessitas.—*Horace*.

Adversum necessitatem ne Dii quidem resistunt.—*Homer apud Erasmus*.

Nihil necessitate dira fortius.—*Euripides apud Erasmus*.

\* Obedientia est Legis essentia.

† Actus legis nulli facit injuriam.

Ingens telum necessitas.—*Cicero.*

Figit adamantinos  
Summis verticibus dira necessitas  
Clavos.—*Horace.*

Crimen necessitatis non est criminum.—*Cicero.*  
Lex neminem cogit ad impossibilia.

CONCLUSION. . . . .



THEME XCVI. *A guilty Conscience is the worst Accuser.*

INTRODUCTION. . . . . \*

1ST REASON.—Because its evidence cannot be invalidated or gainsaid.

2ND REASON.—The voice of conscience cannot be silenced.

3RD REASON.—Conscience is the worst accuser, because it knows more than any other witness; it has been privy to the whole transaction, and has even seen the "animus," as well as the overt act.

4TH REASON.—Conscience is both *Accuser, Judge, and Tormentor*; relentless and unflinchingly severe.

5TH REASON.—The witness of conscience is *within the heart*; there is, therefore, no need of a "subpœna," no possibility of "shoving by" its evidence; no cunning device can outwit its testimony; and there can be no "riding off" upon some erroneous or exaggerated statement.

6TH REASON.—It allows *no excuse, no palliative, no extenuation, no compromise*. Every thought and word is weighed in the even balance, and pronounced right or wrong according to its exact measure. There is no mean between these two awards,—nothing but right or wrong in the court of conscience.

7TH REASON.—It is ever present *to give the lie to every unfaithful witness*, and fills the heart with sleepless terror and distress.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Though no terrible thing did fear them (i. e. *the Egyptians*), yet being, scared, . . . they died for fear: . . . for wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.—*Wisdom*, xvii. 9–11.

Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, . . . or a rebounding echo from the hollow mountains,—these things made them (i. e. *the Egyptians*) to swoon for fear. . . . Over them was spread a heavy darkness: . . . yet were they unto themselves more grievous than the darkness.—*Wisdom*, xvii. 18–21.

Give me any plague but the plague of the heart.—*Eccles.* xxv. 13.

O, it is monstrous! monstrous!  
Methought the billows spoke and told me of it;  
The winds did sing it to me; and the thunder,  
That deep and dreadful organ-pipe, pronounced  
The name of Prosper.—*Shakspeare.*  
Better be with the dead,  
Whom we, to gain our place, have sent to peace;  
Than on the torture of the mind to lie  
In restless ecstasy; . . .  
O, full of scorpions is my mind, dear wife!

*Shakspeare.*

A guilty conscience needs no accuser, and a clear one fears none.—*Maunder's proverbs.*

An evil conscience is the most unquiet companion.—*Maunder's proverbs.*



A guilty conscience is a perpetual torment.  
It is always term time in the court of conscience.

Close pent-up guilts  
Rive their concealing continent, and ask  
The dreadful summoner grace.—*Shakspeare*.

There is no man that is knowingly wicked but is guilty to himself; and there is no man that carries guilt about him, but he receives a sting into his soul.—*Tillotson*.

An evil conscience breaks many a man's neck.—*Ray's proverbs*.

Magna vis est conscientiae.—*Cicero*.

Mea mihi conscientiae plenis est, quam omnium sermo.  
—*Cicero*.

Animus conscius se remordet.

Maxima peccantium poena est, peccavisse.—*Seneca*.

CONCLUSION. . . . .

### THEME XCVII. *Swear not at all.*

INTRODUCTION. . . . .

1ST REASON.—It is *contrary to God's most holy law*.

2ND REASON.—It shows a *want of self-respect*; as if the hearer doubted your veracity, and could not believe your word till confirmed by an oath.

3RD REASON.—Swearing is *never a solitary vice*, but one of a battalion; and he who opens the gate to profanity will not be able to exclude its companions in sin.

4TH REASON.—The consequences are *most fatal*. God has declared the swearer "shall not be held guiltless;" and the prophet Zechariah adds, "Every one that sweareth shall be cut off."—*Zech. v. 3*.

5TH REASON.—Ordinary oaths are either *direct false-*

*hoods, impious curses, unmeaning nonsense, or profane prayers.*

6TH REASON.—The common swearer shows a *defiance of God, a degraded heart, and an utter contempt for religion*.

7TH REASON.—Oaths are indicative of *bad taste*, they are an *insult to the hearer*, and a *grief to every right-thinking mind*.

8TH REASON.—They are a violation of the *law of the land*, which authorises any magistrate to fine the profane swearer a crown for the first offence, and imprisonment for future delinquencies.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool. . . . Neither shalt thou swear by thy head, because thou canst not make one hair white or black.—*Matt. v. 34-36*.

Let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.—*Matt. v. 37*.

He that shall swear "By Heaven!" sweareth by the throne of God, and by Him that sitteth thereon.—*Matt. xxiii. 22*.

But above all things, my brethren, swear not, neither "by heaven," . . . neither by any other oath, . . . lest ye fall into condemnation.—*James, v. 12*.

Let your speech be always with grace, seasoned with salt.—*Col. iv. 6*.

I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—*Matt. xii. 36, 37*.

If a soul sin, and *hear the voice of swearing*, and is a witness . . . if he do not utter it, then he shall bear his iniquity.—*Lev. v. 1.*

Because of swearing, the land mourneth.—*Jer. xxiii. 10.*

Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One; for as a servant that is continually beaten shall not be without a blue mark, so he that sweareth and nameth God continually, shall not be blameless.—*Eccles. xxiii. 9, 10.*

A man that useth much swearing shall be *filled with iniquity*, and the plague shall never depart from his house. If he offend, his sin shall be upon him: . . . if he *swear in vain* he shall not be innocent, but his house shall be full of calamities.—*Eccles. xxiii. 11.*

Too much asseveration gives ground for suspicion. Truth and honesty have no need for vehement protestations.—*Serj. Palmer's aphorisms and maxims.*

Common swearing is an acknowledgment that a man thinks his bare word unworthy of credit.—*Serj. Palmer's aphorisms and maxims.*

The fashion of oaths has no temptation to excuse it, for no man can say he was born with a *swearing constitution*.—*Serj. Palmer's aphorisms and maxims.*

It is common with many, upon every trivial matter, to pawn their honour, their truth, or their reputation: But what is so often pawned, or is lent to every one, cannot but lose much of its value.—*Serj. Palmer's aphorisms and maxims.*

An honest man is believed without an oath, for his reputation swears for him; thus the Athenians were so fully persuaded of the truth and fidelity of Xenocrates, that they passed a law, "*That the evidence of Xenocrates should be admitted without an oath.*"

None are so nearly disposed to scoffing at religion, as those who accustom themselves to swear on every trifling occasion.—*Tillotson.*

Swearing shows that a man distrusts his own reputation.—*Italian proverb.*

Procul, o procul este profani, conelamat vates.—*Virgil.*

CONCLUSION. . . .

### THEME XCVIII. *Learning is better than House and Land.*

INTRODUCTION. . . .

1ST REASON.—It is *more enduring*, seeing it is subject to fewer vicissitudes.

2ND REASON.—It is *more ennobling*; "rank is but the guinea's stamp," but wisdom "is more precious than rubies, and all the things thou canst desire are not to be compared unto it."

3RD REASON.—It is *more potential*. "Knowledge is power," says Lord Bacon; "but as for wealth," adds the same philosopher, "it is useful as baggage, but very cumbersome."

4TH REASON.—Learning affords *more lasting and varied delight* than houses and lands.

5TH REASON.—It is a *better companion*; inasmuch as it stays with us in our homes, goes with us in our travels, is the friend of our bosom, our ornament in prosperity, and solace in distress.

6TH REASON.—It is *intrinsically a better gift*. Both learning and wealth are talents committed to us as "stewards of God's bounty;" but of the two, wisdom is certainly a better and more valuable bestowment, than a large house with broad acres.

7TH REASON.—It is *more our own* than any externals can possibly be.

8TH REASON.—It is better, inasmuch as *mind is better than matter*.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—How much better is it to get wisdom than gold ; and to get understanding rather to be chosen than silver !—*Prov.* xvi. 16.

Wisdom is better than rubies, . . . . its fruit is better than gold, yea than fine gold ; and its revenue than choice silver.—*Prov.* viii. 11. 19. ; see also iii. 13–17.

Where shall wisdom be found ? and where is the place of understanding ? Man knoweth not the price thereof, neither is it found in the land of the living. . . It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire : The gold and the crystal cannot equal it. . . . The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.—*Job*, xxviii. 12–19.

Wisdom is the principal thing, therefore get wisdom ; and with all thy getting get understanding.—*Prov.* iv. 7.

Solomon says, “I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. . . . all gold in respect of her is as little sand, and silver shall be counted as clay before her.”—*Wisdom*, vii. 7–9.

Wisdom is subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, kind to man, steadfast, sure, free from care, having all power, overseeing all things, . . . . the breath of the power of God, . . . . the brightness of the everlasting light, . . . . more beautiful than the sun, and above all the order of stars.—*Wisdom*, vii. 22–29.

No tyrant can take from you learning.—*Fielding's proverbs*.

True philosophy is a very great possession.—*Maunder's proverbs*.

A wise man is a great monarch ; he has an empire within himself ; reason commands in chief, and possesses

the throne and sceptre ; all his passions, like obedient subjects, do obey ; though the territories seem but small and narrow, yet the command is great, and reaches further than the sultan, who wears the moon for his crest, or than the other that has the sun for his helmet.—*Serj. Palmer's aphorisms and maxims*.

Scienza in ogni stato e un grande tesoro.

Ingenium pretiosius auro.—*Ovid*.

Sapientia est possessio pretiosior divitiis.

Literæ semper jucundæ et utiles.

Felix qui potuit rerum cognoscere causas.—*Virgil*.

Victrix fortunæ sapientia.—*Juvenal*.

CONCLUSION. . . . .

### THEME XCIX. *Keep the Sabbath holy.*

INTRODUCTION. . . . .

1ST REASON.—The *example of God* warrants it.—*Gen.* ii. 2.

2ND REASON.—The *goodness of God* pleads for it.—*Mark*, ii. 27.

3RD REASON.—The *authority of God* demands it.—*Ex.* xx. 8.

4TH REASON.—The *blessing of God* rewards it.—*Ex.* xx. 11.

5TH REASON.—A day of rest once a week is *needful for health*.

6TH REASON.—It is *actually profitable in a worldly point of view* : for every one is *one seventh* richer than he would be if the sabbath were abolished.

7TH REASON.—It is *essential for spiritual instruction and the soul's health*.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS.—See Numb. xv. 32–36. Neh. xiii. 15–20. Ez. xx. 13. &c.

QUOTATIONS.—My sabbaths ye shall keep . . . for it is holy unto you : Every one that defileth it shall surely be put to death : for whosoever doeth any work therein, that soul shall be cut off from among his people.—*Ex.* xxx. 13, 14. 18.

Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord : Whosoever doeth work therein shall be put to death.—*Ex.* xxxv. 2.

To-morrow is the rest of the holy sabbath unto the Lord : Bake that which ye will bake to-day, and seethe that ye will seethe ; and that which remaineth over lay up for you to be kept until the morning.—*Ex.* xvi. 23.

Ye shall keep my sabbaths, and reverence my sanctuary ; I am the Lord.—*Lev.* xxvi. 2.

Blessed is the man . . . that keepeth the sabbath from polluting it.—*Isa.* lvi. 2.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day ; and call the sabbath a delight, the holy of the Lord, honourable ; and shall honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : Then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father ; for the mouth of the Lord hath spoken it.—*Isa.* lviii. 13, 14.

Also the sons of the stranger (*i. e.* the *Gentile*) that join themselves to the Lord, to serve Him . . . every one that keepeth the sabbath from polluting it . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer.—*Isa.* lvi. 6, 7.

He that forsakes the sabbath forsakes his Maker.—*Jonas Hanwell, Esq.*

Were the sabbath not commanded to be kept holy, yet would it be highly necessary to our well-being to continue its observance.—*Jonas Hanwell, Esq.*

The neglect of the sabbath has proved the great inlet to all manner of wickedness.—*Jonas Hanwell, Esq.*

He who profanes the sabbath is guilty of sacrilege.

Lord Chief Justice Hale observed that, according to his care in observing the Lord's day, he commonly prospered in his undertakings the week following.

Nefastis diebus nihil cum populo agi utile.—*Livy.*

Festo die si quid prodegeris, profesto egere liceat.—*Plautus.*

CONCLUSION. . . . .

### THEME C. *Never contend about Trifles.*

INTRODUCTION. . . . .

1ST REASON.—It is *not worth contending about a straw.*

2ND REASON.—As crotchets and trifles take their colour from persons' *tempers, whims, or opinions*, much more than matters of great moment do, *it is no use contending about them ;* because "a man convinced against his *will*, is of the same opinion still."

3RD REASON.—A quarrel about a trifle generally *produces a greater breach* than a contention about some grave and important matter. When subjects of serious consequence are under debate, the parties are willing to hear reason and appeal to truth ; but when matters of fancy are under dispute, each maintains his opinion by preconceived notions or rooted prejudice ; and, after all has been said, each party may exclaim, "*De gustibus non est disputandum.*"

4TH REASON.—To contend about trifles shows a *little and weak mind*, "pleased with a rattle, and tickled with a straw."

5TH REASON.—It is an evidence of a *litigious, obstinate, dogmatical temper*, which requires every one to see exactly eye to eye with itself.

6TH REASON.—It is a contention *for the sake of contention*; a quarrel merely for the triumph of a victory; a dispute in order to have one's own way; and not for the sake of truth.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—A fool's lips enter into contention.—*Prov. xviii. 6.*

Avoid foolish questions, genealogies and contentions, . . . for they are unprofitable and vain.—*Tit. iii. 9.*

The end of the commandment is charity, . . . from which some having swerved have turned aside unto vain jangling, . . . understanding neither what they say, nor whereof they affirm.—*1 Tim. i. 5-7.*

Foolish and unlearned questions avoid, knowing that they do gender strifes: and the servant of the Lord must not strive, but be gentle to all men.—*2 Tim. ii. 23, 24.*

They that are vainglorious must needs be factious; and must needs be violent to make good their vaunts.—*Lord Bacon.*

Never fight for a straw.

Alter rixatur de lana sæpe caprina,  
Propugnatque nugis armatus.—*Horace.*

CONCLUSION. . . . .



## THEME CI. *Ye (Christians) are the Light of the World.*

INTRODUCTION. . . . .

1ST REASON.—Light is an *emblem of purity*; thus our divine Redeemer calls himself the "Light of the world;" and Christians are to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom they shine as lights in the world."—*Phil. ii. 15.*

2ND REASON.—Light is *very conspicuous*. Shakspeare says, "how far the little candle throws his beams!" If it be so with the little candle, much less can a Christian lie hid from observation. Every professor of the gospel is a marked character; he is "like a city set on a hill which cannot be hid."—*Matt. v. 14.*

3RD REASON.—Light serves to *direct the wanderer on his way*. "If any man walk in the night he stumbleth, because there is no light in him; but if any man walk in the day he stumbleth not, because he seeth the light of the world." (*John, xi. 9, 10.*) Christians are to be a "light to the feet, and a lamp to the path" of those amongst whom "they live, and move, and have their being."

4TH REASON.—Light *purifies*. Places kept in the dark very soon become dank and unhealthy; but light keeps them pure and sweet. So Christians are the medium in God's hand of purifying the world from its widely-diffused moral corruption.

5TH REASON.—Light invests objects with *their proper shape and colour*. In the dark no shape is discernible, no colour reflected; the most beautiful things are "without form and void." So also the heart of man, in its natural state, is a chaos, in which is no beauty, no outline of "the image of God" can be distinguished; no reflection in all his actions of the "Sun of righteousness" is visible: But Christians are so to shine, "that men may see their good works, and glorify their Father which is in heaven."—*Matt. v. 16.*



6TH REASON.—Light *gives to plants both health and vigour*. Without light the healthiest plant would soon blanch, and dwindle, and die; it is the same with the mind without the light of the gospel. The ignorance of the ancient Egyptians, Greeks, and Romans upon what Solomon calls “the very beginning of wisdom,” was most awful; and that of modern heathen nations is no better. Christians are the missionaries who carry the light of truth to these “dark places of the earth,” and wherever the gospel enters “it giveth wisdom to the simple.”

7TH REASON.—When light is *reflected*, it makes even opaque objects luminous. So Christians are a glory to any land, for “righteousness exalteth a nation.”

8TH REASON.—Light is an *emblem of joy*: thus the Psalmist says, “Light is sown for the righteous, and gladness for the upright in heart.” If there had been only ten righteous men in Sodom, God would have preserved it from destruction for their sake. Again; all the crew in which Paul sailed were saved from shipwreck for Paul’s sake; and all Egypt from famine for Joseph’s sake. Who can tell, therefore, how many blessings come upon a nation for the sake of the people of God that dwell therein?

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Ye are the salt of the earth.—*Matt.* v. 13.

The path of the just is as the shining light, that shineth more and more unto the perfect day.—*Prov.* iv. 18.

Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.—*Eph.* v. 8.

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.—*Isa.* ix. 2.

I send thee unto the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.—*Acts*, xxvi. 18.

I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth.—*Acts*, xiii. 47.; see also *Isa.* xlii. 6, 7.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light.—1 *Pet.* ii. 9.

He (*i. e.* John the Baptist) was a burning and a shining light.—*John*, v. 35.

Ye are the children of light, and the children of the day; we are not of the night nor of darkness.—1 *Thess.* v. 5.

Titus, iii. 3–8.

Colossians, i. 10–13.

Ephesians, iv. 17–24.

I will give him the morning star.—*Rev.* ii. 28.; see also 2 *Pet.* i. 19.

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—2 *Cor.* iv. 6.

CONCLUSION. . . . .

## THEME CII. *The Righteous is more excellent than his Neighbour.*

INTRODUCTION. . . . .

1ST REASON.—He is *more exalted in his birth*: The righteous man is born of God, to whom he is a son; and by whom he has been constituted a “king and priest for ever.” Christ is his elder brother; angels and spirits his kinsmen in the Lord. Where is the monarch can show a parentage like that? Where is the noble can boast such a lineage? Where is the worldling who can claim

a father so transcendent, a brother so exalted, a family so noble?

2ND REASON.—He is more excellent *in his works*. The works of the flesh are, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, drunkenness, revellings, and such like;" but the righteous are redeemed from these, and being "grafted into the true vine," bring forth "the fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and they that are Christ's have crucified the flesh with the affections and lusts."—*Gal. v. 19-24*.

3RD REASON.—The righteous man is more excellent *in his education*. The masters of the worldly man are "the world, the flesh, and the devil;" but the righteous man "is taught of God," and is the disciple of him who "spake as never man spake."

4TH REASON.—He is more excellent *in his state*. He is "blessed in his basket and his store," while the other is accursed; He is rich in his poverty, while the other is poor in his wealth; He can rejoice in tribulation, while the man of the world "knoweth no peace;" He "has washed his robes and made them white in the blood of the Lamb," while his ungodly neighbour is "wretched and miserable, and poor, and blind, and naked;" He is redeemed from sin, to which the other "is in bondage;" "All things are working together for good" to the one, but the other "is dead while he liveth."

5TH REASON.—The righteous is more excellent than his neighbour *in his death*. The wicked man "is driven away in his wickedness," but the righteous is gathered as a full shock of corn into the garner of his God. The righteous man never dies; he only "sleeps in the bosom of good old Abraham till the resurrection morn." "Blessed are the dead that die in the Lord: Yea, saith the Spirit, for they rest from their labours."—*Rev. xiv. 13*.

6TH REASON.—He is more excellent *in his resurrection*. "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: "And He shall set the sheep on the right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:' but to those on his left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' . . . And these shall go away into everlasting punishment, but the righteous into life eternal."—*Matt. xxv. 31-46*.

SIMILES. . . .

HISTORICAL ILLUSTRATIONS. . . .

QUOTATIONS.—See Psalm i.

Let me die the death of the righteous, and let my last end be like his.—*Numb. xxiii. 10*.

The foolish (*i. e.* the wicked) shall not stand in thy sight: Thou hatest all workers of iniquity; . . . but let all those that put their trust in Thee rejoice; let them ever shout for joy, . . . for Thou, Lord, wilt bless the righteous: with favour wilt Thou compass him as with a shield.—*Ps. v. 12*.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken. (*But*) evil shall slay the wicked, and they that hate the Lord shall be desolate.—*Ps. xxxiv. 19-21*.

See Psalms xxxvii. 9-25.

The righteous shall flourish like the palm tree; they shall grow like a cedar in Lebanon. . . . They shall bring forth fruit in old age; they shall be fat and flourishing.—*Ps. xcii. 12. 14*.

In the house of the righteous is much treasure, but in the revenues of the wicked is trouble.—*Prov. xv. 6*.

As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation.—*Prov. x. 25.*

The wicked shall be a ransom for the righteous, and the transgressor for the upright.—*Prov. xxi. 18.*

Say ye to the righteous, that it shall be well with him. (But) . . . Woe unto the wicked! it shall be ill with him.—*Isa. iii. 10, 11.*

Blessed are the meek, for they shall inherit the earth.—*Matt. v. 5.*

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—*Matt. vi. 33.*

Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.—*1 Tim. iv. 8.*

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: and ye are Christ's; and Christ is God's.—*1 Cor. iii. 22, 23.*

CONCLUSION. . . . .

THEME CIII. *No Friend like the Friend of Publicans and Sinners.*

INTRODUCTION. . . . .

1ST REASON.—Because no other friend *has done so much for us.* "He made himself of no reputation, and took on Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross:" and thus were we redeemed, "not with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."—*Phil. ii. 7, 8.* and *1 Pet. i. 18.*

2ND REASON.—No other friend *knows so well our necessities.* "We have not an high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are:" He can see into the heart and read its bitterness: He can see into the chamber of sickness and death when the door is shut to, and no other eye is fixed upon it; "He knoweth whereof we are made, He remembereth we are but dust."—*Heb. iv. 15.* and *Psa. ciii. 14.*

3RD REASON.—He not only knows from experience our necessities, *He is also ever ready to assist us.* "Behold I stand at the door and knock;" and as He knocks He saith, "Come unto me, all ye that labour and are heavy laden, and I will give ye rest!"—*Rev. iii. 20.* and *Matt. xi. 28.*

4TH REASON.—He is not only more willing and ready, but *more powerful than any other friend.* His power is infinite both morally and physically. He has satisfied the justice of the Almighty; "All power is given unto Him in heaven and earth;" and in that "He himself hath suffered being tempted, He is able to succour them that are tempted."—*Matt. xxviii. 18.* and *Heb. ii. 18.*

5TH REASON.—He *never changes;* but is the "same yesterday, to-day, and for ever." Whatever our dangers, whatever the number of our enemies, whatever our weakness, whatever our provocation, whatever our unworthiness, "He will never leave us nor forsake us;" "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—*Heb. xiii. 8.* and *Rom. viii. 38, 39.*

6TH REASON.—His *interest is more closely united to ours* than that of any earthly friend can be. This union is represented under the figure of a "vine and its branches," "a foundation and its superstructure," "a body and its members," "a spouse and her bridegroom;" yea, we are

said to be, "one with Christ, even as Christ himself is one with God."—*John*, xv. 13.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—There is a friend that sticketh closer than a brother.—*Prov.* xviii. 24.

Greater love hath no man than this, that a man lay down his life for his friends.—*John*, xv. 13.

Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die: But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.—*Rom.* v. 7, 8.

The noblest friendship ever shown,  
The Saviour's history makes known,  
Though some have turned and turned it:  
And whether being crazed or blind,  
Or seeking with a biassed mind,

Have not, it seems, discerned it.—*Cowper*.

To look at Him, who formed us and redeemed,  
So glorious now, though once so disesteemed;  
To see a God stretch forth his human hand,  
To uphold the boundless scenes of his command;  
To recollect that in a form like ours,  
He bruised beneath his feet the infernal powers,  
Captivity led captive, rose to claim  
The wreath He won so dearly in our name;  
That, throned above all height, He condescends  
To call the few who trust in Him his friends;  
That, in the heaven of heavens, that space he deems  
Too scanty for the exertion of his beams,  
And shines, as if impatient to bestow  
Life and a kingdom upon worms below;  
That sight imparts a never-dying flame,  
Though feeble in degree, in kind the same;  
To mount the cross He left the realms of bliss;  
Was ever woe, was ever love like this?—*Cowper*.

Hereby perceive we the love of God, because He laid down his life for us.—1 *John*, iii. 16.

Oh unexampled love !

Love nowhere to be found less than divine.—*Milton*.

CONCLUSION. . . . .

### THEME CIV. *Prosperity gains Friends.*

INTRODUCTION. . . . .

1ST REASON.—Worldly friendships are for the most part formed from motives of *self-interest and policy*.

2ND REASON.—Friends are sought to *add to our happiness*, and not to increase our sorrow.

3RD REASON.—Many are urged into friendly intimacy with others, merely because they would flow in the stream of *fashion and popular favour*.

4TH REASON.—Rising talent and prosperity are courted by many merely to gratify *vanity*, and to aggrandise themselves by the boast of intimacy with the great and noted.

5TH REASON.—The prosperous *seek out* friends, and are glad to be attended with a host of intimates; but the wretched seek solitude, and shun the expense of numerous guests.

6TH REASON.—Prosperity is generally an *indication of worldly merit*, and adversity of worldly imprudence.

7TH REASON.—Probably a *species of instinct* has much to do with the matter, and friends desert those in adversity, as rats instinctively quit a sinking ship, and dogs flee from a house ready to fall.

8TH REASON.—Common *prudence* urges many to leave the unfortunate, lest they should themselves be drawn into ruin by their endeavour to prop the falling. The same prudential motive would urge them to gather round

the prosperous, under an undefined hope of "gathering crumbs from the rich man's table."

SIMILES.—Trees are full of leaves in summer, but are left bare in winter.

Flies crowd to the brimming milk-pail, but pass by when it is empty.

Insects of every kind swarm in the hot sunbeam ; but when the wintry cold sets in, where are the thousand forms of life which enlivened every bank, and fluttered from flower to flower ? All gone ! and the dreary wind is left to whistle through the naked branches of the leafless and tenantless grove.

Where the carcase is, there the eagles will be gathered together.—*Matt.* xxiv. 28.

While it is summer there will be many swallows, but at the approach of winter they all fly away.

Horrea formicæ tendunt ad inania nunquam ;  
Nullus ad amissas ibit amicus opes.—*Ovid.*

Ubi mel, ibi apes.

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off.—*Psalms* xxxviii. 11.

The poor is hated even of his own neighbour, but the rich hath many friends.—*Prov.* xiv. 20.

Many will entreat the favour of the prince, and every man is a friend to him that giveth gifts ; (But) all the brethren of the poor do hate him ; how much more do his friends go far from him ?—*Prov.* xix. 6, 7.

Some friend is a companion at the table, and will not continue in the day of thy affliction. In thy prosperity he will be as thyself, and will be bold over thy servants : (But) if thou be brought low, he will be against thee, and will hide himself from thy face.—*Eccles.* vi. 10–12.

Wealth maketh many friends, but the poor is separated from his neighbour.—*Prov.* xix. 4.

Some man is a friend for his own occasion, and will not abide in the day of thy trouble.—*Eccles.* vi. 8.

A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity. In the prosperity of a man enemies will be grieved, but in his adversity even a friend will depart.—*Eccles.* xii. 8, 9.

There is a companion which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him. There is a companion which helpeth his friend for the belly, and taketh up the buckler against the enemy.—*Eccles.* xxxvii. 4, 5.

Lord. A poor sequestered stag,  
That from the hunter's aim had ta'en a hurt,  
Did come to languish ; and indeed, my lord,  
The wretched animal heaved forth such groans,  
That their discharge did stretch his leathern coat  
Almost to bursting ; and the big round tears  
Coursed one another down his innocent nose  
In piteous chase. . . . .

Duke. But what said Jacques ?  
Did he not moralise this spectacle ?

1<sup>rd</sup>. Oh, yes ! into a thousand similes :  
First for his weeping in the needless stream. . . .  
Then being alone,

Left and abandoned of his velvet friends ;  
" 'Tis right ! (quoth he,) thus misery doth part  
The flux of company ! " Anon, a careless herd,  
Full of the pasture, jumps along by him,  
And never stays to greet him ; " Aye (quoth  
Jacques),

Sweep on, you fat and greasy citizen,  
'Tis just the fashion ; wherefore do you look  
Upon that poor and broken bankrupt there ? "

*Shakspeare.*

Men used to worship the rising sun.  
Wealth makes worship.—*Ray's proverbs.*



Friends are the shadow on a dial, which appears in clear weather, but vanishes as soon as the sun is clouded over.—*Serj. Palmer's aphorisms and maxims.*

If a merchant miscarry, courtiers will say of him, he is a pitiful cat, a sneaking trader, and a coxcomb; if he thrive, they will court him for his daughter.—*Serj. Palmer's aphorisms and maxims.*

In times of prosperity friends will be plenty,  
In times of adversity not one in twenty.  
*Ray's proverbs.*

I wot well how the world wags,  
They are most loved who have most bags.  
*Ray's proverbs.*

Prosperity gains friends, adversity tries them.—*Pacuvius.*

"Is the sable warrior fled?"  
Thy son is gone. He rests among the dead.  
The swarm, that in thy noontide beam were born,  
Gone to salute the rising morn.  
Fair laughs the morn, and soft the zephyr blows,  
While proudly riding o'er their azure realm,  
In gallant trim the gilded vessel goes,  
Youth on the prow, and Pleasure at the helm;  
Regardless of the sweeping whirlwind's sway,  
That, hushed in grim repose, expects the evening prey.  
*Gray.*

On connait l'ami au besoin.

Amicus certus in re incerta cernitur.—*Cicero.*

Plures adorant solem orientem quam occidentem.

Feliciū multi cognati.

Ubi opes ibi amici.—*Erasmus.*

Cum Fortuna manet vultum servatis amici,  
Cum cedit, turpi vertitis ora fugâ.—*Ovid.*

Donec eris felix multos numerabis amicos,  
Tempora si fuerint nubila, solus eris.—*Ovid.*

Fortuna secunda amicos habet plurimos. In angustis amici tantum boni apparent.

Ut aurum igne, sic benevolentia fidelis periculo aliquo perspici solet.—*Cicero.*

CONCLUSION. . . .

THEME CV. *All Work and no Play makes Jack a dull Boy.*

INTRODUCTION. . . .

1ST. REASON.—Because the mind becomes *jaded and weary*. As land must sometimes lie fallow, so the mind must have rest, or both will be exhausted.

2ND REASON.—The *body becomes burthened with secretions*, which oppress the brain.

3RD REASON.—A surfeit of study, like a surfeit of food, *spoils digestion*: and, without digestion, neither mental nor bodily viands can serve any healthy purpose.

4TH REASON.—The mind resembles a tree; if it grows slowly the grain is close and the timber sturdy; but if forced, the grain is coarse, and the wood soft, flimsy, and unsolid. If the mind has no time to meditate, the *memory* may be crammed with *other men's ideas*, but the mind will not have time to make those ideas its own, and to incorporate them with reflection and judgment.

5TH REASON.—When the mind is compelled to work incessantly *it works mechanically*. The appointed task is done, and dismissed from thought as soon as possible: How then can the mind be otherwise than dull?

6TH REASON.—He who is never allowed to relax *hates* his employment; and it is needless to add, that he who loathes learning can never make any great proficiency therein.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—As God has not devoted our bodies to toil, but that he allows us some relaxation ; so, doubtless, he indulges the same relaxation to the mind.—*Government of the Tongue.*

Too much labour and study weaken and impair both the body and the mind.—*J. Ray, F. R. S.*

A bow long bent waxeth weak.—*Ray's proverbs.*

Knowledge is as food, and needs no less  
Her temperance over appetite to know  
In measure what the mind may well contain ;  
Oppresses else with surfeit, and soon turns  
Wisdom to folly, as nourishment to wind.—*Cowper.*

Even God has appointed one day of rest in every seven,  
Laden, but not encumbered with her spoil ;  
Laborious, yet unconscious of her toil ;  
When copiously supplied, then most enlarged ;  
Still to be fed, and not to be surcharged.—*Cowper.*

Necessity and the example of St. John, who recreated himself with sporting with a tame partridge, teach us, that it is lawful to relax our bow, but not to suffer it to be unstrung.—*Jer. Taylor.*

The mind on work for aye intent,  
Is like a bow that's always bent.

Too too will in two.—*Cheshire proverb.*

Assez y a si trop n'y a.

L'abondanza delle cose ingenera fastidio.

L'arco si rompe se sta troppo teso.

Arcum intensio frangit.—*Publius Mimnermus.*

Lusus animo debent aliquando dari

Ad cogitandum melior, ut redeat sibi.—*Phædrus.*

Quiescenti agendum est, et agenti quiescendum est.—  
*Seneca.*

Arcus nimis intensus rumpitur.

Ne te quæserveris extra.—*Horace.*

Ludo et joco uti licet cum gravibus seriisque rebus  
satisfecerimus.—*Cicero.*

Otia corpus alunt, animus quoque pascitur illis,  
Immodicus contra carpit utrumque labor.—*Ovid.*

Detur aliquando otium quiesque fessis.

Dulcis est desipere in loco.—*Horace.*

Est modus in rebus; sunt certi denique fines,  
Quos ultra citraque nequit consistere rectum.—*Horace.*

CONCLUSION. . . . .

### THEME CVI. *The Face is an Index of the Mind.*

INTRODUCTION. . . . .

1ST REASON.—The connection between the mind and body is somewhat similar to that between the dial-hands and works of a common watch.

2ND REASON.—The mind moves the will, and the will moves the muscles; by which means it telegraphs on the face its mandates, wishes, and aversions.

3RD REASON.—Over many natural impulses, emotions, and affections of mind, the will has no control, and especially over conscience, which is called "the moral sense." All these demonstrate their operations involuntarily, and affect the motion of the blood, the vibration of the pulses, the colour of the cheeks, the contour of the face, and the general frame of the body, but especially the more delicate parts of the physiognomy.

4TH REASON.—Constant habit has so powerful an influence on the mind and body, that it has been termed "a second nature." And the constant habit of cheerfulness, piety, benevolence, satire, licentiousness, ill-temper,

care, and so on, are all stereotyped by habit so strongly in the face, that no effort of mind can remove the characters.

5TH REASON.—The body was *designed by God* to be the mind's *interpreter and visible representative*. The hands execute its commissions, the feet post on its errands, the mouth heralds its ideas, the eye is its electric telegraph: so that the body may be called the sensible antitype, or histrionic impersonator of the mind.

6TH REASON.—The science of *physiognomy and phrenology* corroborate the remark, that "the face is an index of the mind."

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Wickedness changeth the face, and darkeneth the countenance like sackcloth.—*Eccles. xxv. 17.*

A merry heart maketh a cheerful countenance.—*Prov. xv. 13.*

Many men by every muscle in the face discover what thoughts their mind is fixed upon.—*Serj. Palmer's aphorisms and maxims.*

In the forehead and the eye,  
The lecture of the mind doth lie.—*Ray's proverbs.*

I have marked

A thousand blushing apparitions start  
Into her face; a thousand innocent shames  
In angel whiteness bear away those blushes;  
And in her eye there hath appeared a fire,  
To burn the errors that these princes hold  
Against her\*truth.—*Shakspeare.*

This is the man should do the bloody deed;  
The image of a wicked heinous fault  
Lives in his eye: That close aspect of his  
Doth show the mood of a much-troubled breast.

*Shakspeare.*

From the features of a man's face we may draw pretty accurate conjectures of his temper and inclinations:—but his looks and countenance distinctly declare the advantages of fortune; and we may read in them, in unmistakeable characters, how many thousands per annum a man is worth.—*Serj. Palmer's aphorisms and maxims.*

*Hastings.* His Grace looks cheerfully and smooth this morning;

There's some conceit or other likes him well,  
When he doth bid good morrow with such  
spirit. . . . .

*Ely.* What of his heart perceive you in his face?

*Hastings.* Why that with no man here he is offended;  
For were he, he had shown it in his looks.\*

*Shakspeare.*

The colour of the King doth come and go,  
Between his purpose and his conscience,  
Like heralds 'twixt two dreadful battles set.

*Shakspeare.*

As the clapper strikes the bell vibrates.

A good countenance is a silent commendation: for the rays of the soul passing through it discover what degree of brightness is within, so that the aspect seems designed not only for ornament but information. For what can be more significant than the sudden flushing and confusion of a blush, the sparklings of rage, or the lightnings of a smile.—*Serj. Palmer's aphorisms and maxims.*

Vultus index animi.

Frons est animi janua.—*Cicero.*

Heu ! quam difficile est, crimen non prodere vultu !

*Ovid.*

Vitiant artus ægræ contagia mentis.

\* Although Hastings was deceived in his conjecture respecting Gloster, who always "seemed a saint when most he played the devil," yet the correctness of the rule is not invalidated by this exception, but rather corroborated: For had not "the face been generally an index of the mind," Hastings would not have trusted the cunning looks of the artful Richard.

THEME CVII. *Science the Handmaid of Religion.*

## INTRODUCTION . . . .

1ST REASON.—By the ART OF PRINTING ignorance is put to flight, knowledge diffused, and error compelled to submit to truth.

Without the aid of printing the Reformation could never have been achieved, because the influence of bribery and power would have been sufficient to arrest the propagation of Bibles; but now that they are issued by thousands and tens of thousands, no artifice of priestcraft, no rescript of princes, no arm of man, can prevent their diffusion.

By printing four things are secured: 1. speediness of execution; 2. quantity; 3. cheapness; and, 4. accuracy; and without it an extensive propagation of the doctrines of the Bible seems morally impossible.

Printing was invented about 1430, by one Laurentius Koster, a native of Haerlem, a town in Holland.

2ND REASON.—By the MARINER'S COMPASS ships are conducted securely from one port to another; and without it the boldest seaman can only creep cautiously along a coast, without venturing beyond sight of land; but with it the most distant voyages can be undertaken, and intercourse carried on between the remotest continents and islands of the globe.

Without the help of the mariner's compass, America, New Holland, together with all the islands in the Indian and Pacific Oceans, would probably be still unknown to the Eastern world: so that, although the art of printing had been discovered, though millions of Bibles had been prepared, though fleets of ships had been equipped, and thousands of missionaries had been ready to embark, yet all would be of no avail without the mariner's compass to guide their course through the trackless ocean.

Supposed to have been invented by Flavio Gioia, of Amalfi, in Campania, about 1302, but not used commonly for navigation till A. D. 1420.

3RD REASON.—The invention of PAPER FROM RAGS is almost as important as the two inventions already mentioned. Before paper was made, the bark of a reed

growing on the banks of the Nile, and the skins of animals, were its best substitutes; but how unsuited would either of these have been to supply even the present demand for books! and how utterly inadequate to meet the enormous demand, when all the world shall be filled with a reading people, and Bibles will be required to "cover the earth as the waters cover the seas!"

This invention was brought into Europe by the Crusaders in the early part of the fourteenth century.

4TH REASON.—The application of STEAM to mechanical purposes (especially to the art of printing, the manufactures, and for purposes of locomotion) serves to cheapen, as well as expedite, the task of transporting the volume of inspiration to "all the ends of the earth." By the power of steam a vessel can now pass from the shores of Britain to the coast of America, in less time than a stage coach could have travelled from London to Glasgow only a century ago.\*

By the intercourse of nations, brought about by the agency of steam, the bonds of brotherhood among the great families of mankind will be strengthened; their hostile feelings removed; the spirit of warfare eradicated; civilisation advanced; knowledge extended; the "wilderness and solitary places" of the globe will be cultivated, and peopled; and all shall be "taught to know and fear the Lord, from the least even unto the greatest."

Steam navigation was not known till the present century. The *Great Western* was amongst the first steam vessels which crossed the Atlantic, A. D. 1838.

5TH REASON.—Some are apt to imagine that arithmetic, geometry, trigonometry, and other branches of MATHEMATICS, can have no relation to the leading objects of religion; but if these sciences had never been cultivated, the most important discoveries of astronomy, geography, chemistry, and natural philosophy, would never have been made. Ships could not have navigated across the ocean; distant continents and the isles of the sea would have re-

\* Two centuries ago it took twelve months to make a voyage to America and back, but now it can be done in three and a half weeks.

mained unexplored; and many inventions of incalculable use would never have been made.

6TH REASON.—Some are apt to imagine there can be no connection between the grinding of an optic glass and religion; but the TELESCOPE has been like a new revelation to man of the “eternal power and godhead.” It unfolds the grandeur and magnificence of the works of the Almighty; and he must be devoid of reason who can “say there is no God,” and yet “lift up his eyes on high,” and “consider the heavens, the work of his fingers, the moon and the stars which he hath ordained!” all these declare “the glory of God” too plainly to be gainsaid; all these speak trumpet-tongued “of the glory of his kingdom, and talk of his power!”

The telescope was discovered accidentally by John Jansen, the son of a spectacle maker, of Middleburg, in Holland, A. D. 1591.

7TH REASON.—The MICROSCOPE renders a similar service to natural religion. If the telescope carries our vision to objects beyond the range of unassisted sight, the microscope discovers objects in our immediate neighbourhood no less invisible to the naked eye. If the former shows us that the heavens are crowded with a host of worlds larger and more important than our own, the latter reveals no less “manifold wisdom” in every spore of flour, or drop of water, or mote of dust, or grain of sand. If the former speaks of the grandeur and power of the Almighty, the latter tells as plainly of his wisdom, his love, his providence, his omnipresence, his agency, and his eternal truth.\*

Tradition ascribes the invention of the microscope to Cornelius Drebel, a Dutch chemist, about the year 1621.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

\* These seven illustrations may suffice to prove that “Science is the handmaid of Religion,” but the number can be increased almost indefinitely, and the selection varied at discretion. This subject was suggested by “The Christian Philosopher,” by Thomas Dick, LL. D., to whom much of its detail is also due.

QUOTATIONS.—The mechanical and philosophical inventions of genius are worthy of the attentive consideration of the enlightened Christian, particularly in the relation they may have to the accomplishment of religious objects.—*Dr. Dick.*

I first endeavoured from the works of God to know myself, and afterwards, by the same means, to show him to others; to inform them how great is His wisdom, His goodness, His power.—*Galen.*

Acquaint thyself with God, if thou wouldst taste His works. Admitted once to His embrace Thou shalt perceive that thou wast blind before: Thine eye shall be instructed, and thine heart (Made pure) shall relish with divine delight, Till then unfelt, what hands divine have wrought. Brutes graze the mountain-top with faces prone, And eyes intent upon the scanty herb It yields them, heedless of the scene outspread Beneath, beyond, and stretching far away From inland regions to the distant main. . . . Not so the mind that has been touched from heaven, And in the school of sacred wisdom taught To read His wonders; in whose thought the world, Fair as it is, existed ere it was. Not for his own sake merely, but for His Much more who fashioned it, he gives it praise; Praise that from earth resulting, as it ought, To earth's acknowledged Sovereign, finds at once Its only just proprietor in Him! The soul that sees Him, or receives sublimed New faculties, or learns at least to employ More worthily the powers she owned before, Discerns in all things what, with stupid gaze Of ignorance, till then she overlooked, A ray of heavenly light gilding all forms Terrestrial in the vast and the minute; The unambiguous footsteps of the God Who gives its lustre to an insect's wing, And wheels his throne upon the rolling worlds.

p\*

Cowper.



Devotion! daughter of astronomy;  
 An undevout astronomer is mad.  
 True; all things speak a God; but in the small  
 Men trace out Him; in great He seizes man;  
 Seizes, and elevates, and wraps, and fills,  
 With new inquiries.—*Dr. Young.*

Whom Nature's works can charm, with God himself  
 Hold converse, grow familiar day by day  
 With his conceptions, act upon his plan,  
 And form to His the relish of their souls.—*Cowper.*

How sweet to muse upon His skill displayed—  
 Infinite skill! in all that He hath made;  
 To trace in Nature's most minute design  
 The signature and stamp of power Divine;  
 Contrivance exquisite, expressed with ease,  
 Where unassisted sight no beauty sees; . .  
 Th' Invisible in things scarce seen, revealed,  
 To whom an atom is an ample field.—*Cowper.*

The Christian should consider the experiments of the scientific not as a waste of time, or the gratification of mere idle curiosity, but as embodying the germs of those improvements by which civilisation, domestic comfort, knowledge, and divine truth, may be diffused among the nations of the earth.—*Dr. Dick.*

He who does not find in the various, beautiful, sublime, awful, and astonishing objects presented to us in creation and science, irresistible and glorious reasons for admiring, adoring, loving, and praising his Creator, has not a claim to evangelical piety.—*Dr. Dwight.*

Astronomy and anatomy are studies which present us with the most striking view of the wonderful attributes of the Supreme Being: the former fills the mind with an idea of his immensity, the latter astonishes us with his intelligence and art.—*Dr. Hunter.*

The fear of the Lord is the beginning of wisdom.—*Prov. i. 7.*

Lord Bacon used to say, "that a little smattering of philosophy would lead a man to atheism, but a thorough

insight into it will lead him back again to God, the great First Cause;" for (he adds) "the very first principle of right reason is religion."

Naturæ vero rerum vis atque majestas in omnibus momentis fide caret, si quis modo partes ejus ac non totam complectatur animo.—*Pliny.*

CONCLUSION. . . .

THEME CVIII. *The more you have the more you desire.*

INTRODUCTION. . . .

1ST REASON.—Because much-having makes a man *ambitious*.

2ND REASON.—Success is always sanguine, and *full of hope*.

3RD REASON.—*Wants actually increase* in the same proportion as the means of gratifying them increase.

4TH REASON.—There is somewhat of the *hunter's and gambler's spirit* in the successful speculator; the excitement of the chase or hazard is loved independent of any consideration of gain to be derived therefrom.

5TH REASON.—Attainment of much is in reality *an earnest and promise of more*; and few men would conclude harvest, when they have gathered in the first-fruits.

6TH REASON.—As the mind is immortal, *its desires are infinite*: Although they begin from an almost invisible point, they ever afterwards proceed in diverging lines, as long as they are suffered to continue.

7TH REASON.—He who has the means of gratifying imaginary necessities never can be satisfied, because no supply can be so complete that *even imagination cannot exceed it*; and, until this be the case, there will always be something to excite desires.

8TH REASON.—The impossibility of satisfying desire is *a wise provision of the Almighty*, to teach man the vanity

of all sublunary possessions ; and to induce him to seek "more abiding and substantial treasures laid up in heaven," where none shall covet or want, but where even hope is swallowed up of joy.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—The covetous always want.

Much is wanting where much is desired.

Poverty craves many things, plenty more.

Plenty is the father of want, for he who hath much will need more.—*Maunder's proverbs*.

He lacks most that longs most.—*Maunder's proverbs*.

My more-having would be a source

To make me hunger more.—*Shakspeare*.

Thou shalt not covet.—*Rom. vii. 7*.

A covetous man's eye is not satisfied with his portion.—*Eccles. xiv. 9*.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase. This is also vanity.—*Ecc. v. 9*.

Hell and destruction are never full, so the eyes of man are never satisfied.—*Prov. xxvii. 20*.

The eye is not satisfied with seeing, nor the ear filled with hearing.—*Ecc. i. 8*.

All the labour of man is for his mouth, and yet the appetite is not filled.—*Ecc. vi. 7*.

Though fortune our coffers to bursting may stuff,  
Too much we may have, but can ne'er have enough.  
*After Martial.*

Much would have more.—*Ray's proverbs*.

Who riches covet, he will scarce conceive  
God gives enough while he has more to give;  
Immense the power, immense is the demand;  
Say, at what goal their greediness will stand?

*Pope.*

Crescentem sequitur cura pecuniam  
Majorumque fames. Multa petentibus  
Desunt multa.—*Horace*.

Crescit amor nummi quantum ipsa pecunia crescit.

Semper avarus eget.

Parthi quo plus bibunt, eo plus sitiunt.

Fortuna multis dat nimis, satis nulli.—*Martial*.

Crescit indulgens sibi dirus hydrops.—*Horace*.

Creverunt et spes et opum furiosa cupido,

Ut quo possideant plurima plura petant.

Sic quibus intumuit suffusa venter ab unda,

Quo plus sunt potæ plus sitiuntur aquæ.—*Ovid*.

CONCLUSION. . . . .

THEME CIX. *Be sure your Sin will find you out.*

INTRODUCTION. . . . .

1ST REASON.—The proverb says, "Give a rogue but rope enough, and he will hang himself;" for *success will make him careless and venturesome*, so that he will rush heedlessly into danger, from which there is no escape.

2ND REASON.—God often discovers foul sins in a most *marvellous and unaccountable manner*: thus, Solomon saith of treason, "Curse not the king, no not in thy thought; for a bird in the air shall carry the voice, and that which hath wings shall tell the matter."—*Ecc. x. 20*.

3RD REASON.—Very often sin is brought to light by an *apparent accident*: the villain reveals his secret in the vain boasting of intoxication, or in the ramblings of delirium, or in a troubled dream.

4TH REASON.—The *face* is an index of the mind; the

voice, the gait, the temper, every action, and every word of a wicked man bear marks of the "serpent's trail," and are "swift witnesses against him."

5TH REASON.—Sometimes God lets loose a man's own conscience upon him, and drives him to confess his guilt, in order to quiet the compunctions and agony of remorse. Indeed very few can *die* till they have disburthened their hearts by a full confession of their sins.

6TH REASON.—Sometimes God takes the case into his own hands, and strikes the sinner dead in the midst of his sin, as He did Ananias and Saphira (*Acts*, v. 5. 10.); or sends some loathsome disease into his bones, as in the case of Gehazi, the servant of Elisha (*2 Kings*, v. 27.); or blasts his child, as in the case of David (*2 Sam.* xii. 14.).

7TH REASON.—If, however, the secret sin be never divulged on earth, there is a judgment to come, when every sin shall be made manifest, and the secrets of all hearts shall be revealed.—*Rom.* ii. 16. *Eccles.* xii. 14.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—If thou doest not well (*thy*) sin lieth at the door.\*—*Gen.* iv. 7.

What shall we say unto my lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants.—*Gen.* xliv. 16.

Our sins testify against us.—*Isa.* lix. 12.

Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation.—*Prov.* xxvi. 26.

Though hand join in hand the wicked shall not be unpunished.—*Prov.* xi. 21.

\* Some commentators think the word "sin" in this verse means "a sin-offering or atonement, but the common "Reference Bibles" very properly consider the verse to contain a parallelism to the subject-matter of this theme.—See *Numb.* xxxii. 28.

If I say, "Surely the darkness shall cover me," even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the night are both alike to Thee.—*Ps.* cxxxix. 11, 12.

Thou hast set our iniquities before Thee, our secret sins in the light of thy countenance.—*Ps.* xc. 8.

Mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes.—*Jer.* xvi. 17.

Psalm civ. 3–11.

[*The sinner*] saith thus in his heart, "Who seeth me? I am compassed about with darkness, the walls cover me and nobody seeth me; what need I to fear?" . . . Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts. . . . This man shall be punished in the streets of the city, and where he suspected it not he shall be taken.—*Eccles.* xxiii. 18–21.

The Spirit of the Lord filleth the world; . . . therefore, he that speaketh unrighteous things cannot be hid; neither shall vengeance, when it punisheth, pass by him: For inquisition shall be made into the counsels of the ungodly, and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.—*Wisdom*, i. 7–9.

It will have blood: They say, blood will have blood: Stones have been known to move, and trees to speak; Augurs, and understood relations, have By maggot-pies, and choughs, and rooks, brought forth The secret'st man of blood.—*Shakspeare*.

The transgressor shall be taken in his own wickedness.—*Prov.* xi. 6.

Murder will out.

Foul deeds will rise,  
Though all the world o'erwhelm them to men's eyes.  
*Hamlet.*

God knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin, . . . and He will put you all to shame. And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.—2 *Esdra*s, xiv. 63-65.

The fire of your breath shall devour you.—*Isa.* xxxiii. 11.

Res occultissimas in lucem tempus proferet.—*Cicero*.

Nec latuere doli fratrem.—*Virgil*.

CONCLUSION. . . . .

THEME CX. *Fortune favours the Brave.*

INTRODUCTION. . . . .

1ST REASON.—Because they are not dismayed or daunted by difficulties.

2ND REASON.—Being sanguine of success, they persevere with a good courage.

3RD REASON.—Opponents flee from a brave and bold man, unwilling to enter into antagonism with him.

4TH REASON.—The brave are very venturesome; and, according to the proverb, "Nothing venture, nothing have."

5TH REASON.—They will often carry an enterprise through by a "*coup de main*," or "*coup d'état*," before opponents have had time to bethink themselves, and organise their plan of opposition.

6TH REASON.—Successful bravery is seldom a solitary virtue; it is generally accompanied with originality of thought, vigour of intellect, physical prowess, and other endowments of mind and body favourable to success.\*

\* Virgil says "Degeneres animos timor arguit."—*Æn.* iv. 13. The reverse is no less true, "Nobiles animos fortitudo arguit."

7TH REASON.—The fool-hardy rush into danger heedlessly, the over-cautious delay till the opportunity passes by him, but the truly brave *know their strength, choose their time deliberately*; and seem to be Fortune's favourites, because they wait for the flood, and then "ride upon the tide."

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—When the carter prayed to Hercules for help, because his waggon had stuck fast in the mire, the god told him, "To put his shoulder to the wheel, for Jove never helped those that did not help themselves."—*Æsop's fables*.

But screw your courage to the sticking-place,  
And we'll not fail.—*Shakspeare*.

The timid are stung by a nettle, but the bold grasp it firmly and escape its venom.

Resist [even] the devil, and he will flee from you.—*James*, iv. 7.

Be strong and quit yourselves like men, that ye be not servants unto [your enemies].—1 *Sam.* iv. 9.

Those who are resolutely minded in a good cause, seldom fail in their endeavours.—*Plutarch*.

Seneca expresses the same sentiment, when he says, "Fortune dreads the brave, and is terrible only to the coward."

Wonderful is the case of boldness in civil business: What first? boldness. What second and third? boldness.—*Lord Bacon*.

Our doubts are traitors;  
And make us lose the good we oft might win,  
By fearing to attempt it.—*Shakspeare*.

To him who wills, ways are seldom wanting.—*Maun-der's proverbs*.

Where there's a will there's a way.

He who resolves, has God on his side.—*Fielding's proverbs.*

Nothing is impossible to a willing mind.—*Ray's proverbs.*

God helps those who help themselves.

Faint heart never won fair lady.

Ja couard n'aura belle amie.

Audaces Fortuna juvat, timidosque repellit.

Fata volentem ducunt, nolentem trahunt.—*Horace.*

Ignavis precibus Fortuna repugnat.

In re mala, animo si bono utare, juvat.

Fortes Fortuna juvat.

Timidi nunquam statuere tropæum.—*Suidas ex Eupolide.*

CONCLUSION. . . . .



THEME CXI. *Follow not a Multitude to do Evil.*

INTRODUCTION. . . . .

1ST REASON.—Because no evil is sanctified or rendered less sinful by the sanction of many transgressors.

2ND REASON.—Multitudes cannot ward off the remorse of conscience, which accompanies every evil deed.

3RD REASON.—Companions in iniquity cannot wash away the stain of sin.

4TH REASON.—A multitude may entice others into evil by persuasion or example, but cannot redeem a single soul from its fearful consequences, or ward off retributive vengeance.

5TH REASON.—Follow not a multitude to do evil, for we shall not be judged hereafter in companies or masses,

but individually and independently ; every one must give an account of himself, and by his own acts must he stand or fall.

6TH REASON.—*Punishment for sin will not be less severe*, because many have deserved it, but rather the contrariwise ; the king will think greater severity needful, since so many have dared to rebel against him.

7TH REASON.—Multitudes punished by the same sentence will not relieve the pain which each individual must personally suffer under sentence of condemnation.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS.—See Gen. vii. 1. xix. 4. 7. xxxii. 1, 2. Josh. xxiv. 15. 1 Kings, xix. 10. Matt. xxvii. 24-26. Acts, xxiv. 27.

QUOTATIONS.—In matters of practice walk by rule and not by example. Look at truth and not at numbers. Regard not what is done, but what ought to be done.—*Jer. Taylor.*

A slender comfort it would be for the felon going to execution, to see many followers going with him to the same punishment.—*T. Burgess.*

Walk with the most, and perish with the most.—*Jer. Taylor.*

Undivided companies in sin cannot be divided in the punishment thereof.—*Jer. Taylor.*

If the blind lead the blind, both shall fall into the ditch.—*Matt. xv. 14.*

My son, if sinners entice thee, consent thou not.—*Prov. i. 10.*

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—*Ps. i. 1.*

Have no fellowship with the unfruitful works of darkness, but rather reprove them.—*Eph. v. 11.*



See Jeremiah, xlii. 21, 22.

I would not that ye should have fellowship with devils.—1 Cor. x. 20.

See 2 Corinthians, vi. 14-18.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.—2 Thes. iii. 6.

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.—Prov. iv. 14, 15.

So Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus to be crucified.—Mark, xv. 15.

CONCLUSION. . . . .



# THEME CXII. *Religion makes the Mind cheerful and happy.*

INTRODUCTION. . . . .

1ST REASON.—Because it makes the mind *contented*.

2ND REASON.—It “brings under” the *boisterous passions*, and unruly *lusts of the flesh*.

3RD REASON.—It sets before the mind an *object capable of attainment*, and worthy its *highest regards*.

4TH REASON.—It assures the sinner of *God’s perfect reconciliation*.

5TH REASON.—It is the *joy of pardon* to the sinner, *health* to the diseased, and *life* to the dying.

6TH REASON.—The *communion of God*, the *fellowship of angels*, and the *joy of the Holy Ghost*, add unspeakable comfort to the truly religious mind.

7TH REASON.—The sure promises of God, that “all things shall work together for the good of those that love

Him,” and that abiding happiness is in store for them *hereafter*, make all earthly sorrows but “light afflictions,” when weighed “in the balance of the sanctuary.”

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Her ways are ways of pleasantness, and all her paths are peace.—Prov. iii. 17.

Take my yoke upon you and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls ; for my yoke is easy and my burden is light.—Matt. xi. 29, 30.

It is a great disgrace to religion to imagine, that it is an enemy to mirth and cheerfulness, and a severe exacter of pensive looks and solemn faces.—Serj. Palmer’s *aphorisms and maxims*.

His commandments are not grievous.—1 John, v. 3.

The fruit of righteousness is sown in peace of them that make peace.—James, iii. 18.

Light is sown for the righteous, and gladness for the upright in heart.—Ps. xcvi. 11.

Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace and sleep ; for thou, Lord, only makest me dwell in safety.—Ps. iv. 8.

Rejoice in the Lord alway ; and again I say, Rejoice !—Phil. iv. 4.

Rejoice evermore.—1 Thes. v. 16. ; see also 2 Cor. vi. 10.

Wherefore lift up the hands which hang down, and the feeble knees, (for) ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits

of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel.—*Heb. xii. 12, and 22-24.*

The true spirit of religion cheers, as well as composes the soul. It is not the business of the gospel to extirpate the natural affections, but to regulate them.—*Serj. Palmer's aphorisms and maxims.*

Religion never was designed

To make our pleasures less.—*Dr. Watts.*

Some degree of comfort follows every good action, as heat accompanies fire.—*Jer. Taylor.*

Hæc est pax quæ datur in terra hominibus bonæ voluntatis, et hæc via consummati perfectique sapientis.—*Austin.*

CONCLUSION. . . . .

THEME CXIII. *Are ye not much better than they (i. e. than the Birds of the Air and the Beasts of the Field)?*

INTRODUCTION. . . . .

1ST REASON.—IN NATURAL GIFTS.

(1.) Man alone possesses reason, wisdom, judgment, discourse, and knowledge.

(2.) Dumb animals have no knowledge of their own gifts: the horse (for example) knows not his strength, nor can he make it serviceable without the guidance of man; But man is conscious of his gifts, rejoiceth in them, and giveth God thanks.

(3.) Birds, beasts, reptiles, and insects are wholly sensual, and without consideration of the past or future; but man is a rational being, and his work is a "reasonable service."

(4.) The spirit of man is immortal, and at death will

return to God who gave it; but the "spirit" of beasts goeth downward," and perisheth with their dead carcase.

2ND REASON.—IN SUPERNATURAL GIFTS.

(1.) Man alone is made in God's image, and although by the fall the likeness is nearly effaced, yet by regeneration it is renewed again after the same similitude.—*Eph. iv. 24.*

(2.) The seed of the woman have been redeemed by the blood of Christ, and are thus made "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that they may show forth the praises of Him who hath called them out of darkness into his marvellous light."—*1 Pet. ii. 9.*

(3.) Man alone of all the dwellers upon earth is sanctified by the Holy Ghost, and being sanctified becomes a temple for God himself to dwell in.

(4.) The redeemed and sanctified shall behold the face of the High and Holy One on the throne of his glory.

3RD REASON.—To man has been given power to "subdue the earth," and dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.—*Gen. i. 28.*

4TH REASON.—The end for which man was created is more glorious than that for which other animals were made.

(1.) He was made to glorify God "in his mind and in his spirit, which are God's."

(2.) He was made to love, to fear, and to trust God, to render Him reasonable service, and to obey his commandments.

(3.) He was made to be glorified by God, and to enjoy Him for ever in heaven.

5TH REASON.—The Son of God "took our nature on Him," and has thus given it a dignity beyond that even of angels.

6TH REASON.—Having been purchased by the blood of the Redeemer we are no longer "our own," but belong "to the King of saints"—and (unless we have divorced

ourselves) are married to the Lamb, and are "one with Christ, as Christ is one with God."

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Of earthly things are four kinds, every one excelling the other:

1. To some God only gave to *be*; as the sun, the moon, and stars.

2. Some have *life*, as well as being; as the flowers of the field and the trees of the forest.

3. Some have being, life, and *senses*; as the birds of the air and beasts of the field.

4. But man has being, life, senses, *reason*, and *immortality*; and therefore, in his kind, is far more excellent than they all.—*Jer. Taylor*.

Thou hast made him (*i. e.* man) a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet:—all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.—*Ps. viii. 5-8*.

And God said, let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created He him; male and female created He them.—*Gen. i. 26, 27*.

There's nothing situate under Heaven's eye  
But hath his bound in earth, in sea, in sky:  
The beasts, the fishes, and the winged fowl,  
Are their males' subject, and at their control:  
Men, more divine, the masters of all these,  
Lords of the wide world, and wild watery seas,  
Endued with intellectual sense and souls,  
Are more pre-eminent than fish and fowls.

*Shakspeare.*

There wanted yet the master-work, the end  
Of all yet done; a creature who not prone  
And brute as other creatures, but endued  
With sanctity of reason, might erect  
His stature, and upright with front serene  
Govern the rest, self-knowing; and from hence  
Magnanimous to correspond with heaven,  
But grateful to acknowledge whence his good  
Descends, thither with heart, and voice, and eyes,  
Directed in devotion, to adore  
And worship God supreme, who made him chief  
Of all his works . . . in his own image He  
Created thee, in the image of God  
Expressed; and man became a living soul.—*Milton*,  
Say why was man so eminently raised  
Amid the vast creation; why ordained  
Through life and death to dart his piercing eye  
With thoughts beyond the limit of his frame;  
But that the Almighty might send him forth . . .  
To hold his course unfaltering, while the voice  
Of Truth and Virtue, up the steep ascent  
Of Nature, calls him to his high reward—  
The approving smile of Heaven?—*Akenside*.

No man can think too highly of his nature, or too meanly of himself.—*Dr. Young*.

CONCLUSION. . . . .

THEME CXIV. *Those who covet earnestly the best Gifts, will not covet Riches.*

INTRODUCTION. . . . .

1ST REASON.—RICHES CANNOT BE CALLED A "BEST GIFT," OR SUMMUM BONUM.

(1.) A "best gift" must belong to the best part of man: It must ennoble and make happy the soul; but riches, so

far from benefitting the soul, do not even make the *body* more perfect.

(2.) A "best gift" must *satisfy desire*; but the rich man is like the horse-leach, which cries "*Give! give!*" and every accession serves only to irritate and increase cupidity.

(3.) A "best gift" must be *permanent or stable*: No man is really happy that *may*, at some future time, be miserable; as one of the ancient philosophers used to say, "a happy man is like a solid square or cube; cast it which way you will, and it lies even." No chance, no change, no vicissitude, can affect the value of that which is essentially good: but riches are proverbially fleeting and unsubstantial; they are here to-day, and to-morrow may "make to themselves wings and fly away, as an eagle towards heaven."—*Prov. xxiii. 5.*

2ND REASON.—RICHES ARE NOT AN ABSOLUTE GOOD.

(1.) That which is an "absolute good" would *make its possessor the better for its attainment*: Thus Virtue, Piety, Grace, are "absolute goods," because a man who possesses these gifts "is more excellent than his neighbour."—*Prov. xii. 26.* But riches may be a punishment, or even a curse, and those who most abound in them may be the worse for their abundance.

(2.) An "absolute good" is *incapable of abuse*; it must be good in its fruits, its attributes, and its uses. Thus no man can put Virtue, Piety, or Grace, to an abuse: The actions of Virtue are always virtuous, the operations of Piety are always pious. But riches have no such worth; they may be abused most sinfully, and are often "kept to the owner's hurt."—*Eccles. v. 13.*

(3.) An "absolute good" (as Faith, Grace, Sanctification, &c.) is a *pledge of God's love*: a man who enjoys "the good things of God" may be sure they are tokens of love and not of wrath: But God gives not wealth in token of love, nor poverty in token of displeasure.

3RD REASON.—RICHES ARE NOT ALWAYS EVEN INSTRUMENTALLY GOOD. A thing may not be essentially or absolutely good, and yet may be the means of doing good:

As the *summum bonum* is the highest, so the *instrumental* is the lowest in the order of goodness: But riches cannot even be reckoned "*bona unde facias bonum*," much less "*bona unde sis bonus*."

(1.) Riches cannot purchase the *favour of God*.—*Zeph. i. 8.*

(2.) They will not assist the possessor in his *pilgrimage to heaven*.

(3.) They will avail nothing against many *temporal calamities*; they cannot ensure life, or health, or freedom from pain, or mitigation of sorrow, or ease of mind; but godliness is profitable for all things, not only in this life, but in that which is to come.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Woe unto you that are rich!—*Luke, vi. 24.*

See *Luke, xvi. 19–23.* "Dives and Lazarus."

A good name is rather to be chosen than riches, and loving favour rather than silver and gold.—*Prov. xxii. 1.*

Princes have but their titles for their glories,  
An outward honour for an inward toil;  
And, for unfelt imaginations,  
They often feel a world of restless cares.

*Shakspeare.*

Mock not flesh and blood  
With solemn reverence: throw away respect,  
Tradition, form, and ceremonious duty,  
For you have but mistook me all this while:  
I live with bread like you, feel want, taste grief,  
Need friends, like you.—*Shakspeare.*  
Thou dost pinch thy bearer, and doth sit  
Like a rich armour worn in heat of day,  
That scalds with safety.—*Shakspeare.*

As baggage is to an army, so is riches to virtue.—*Lord Bacon.*



What infinite heart's ease must king's neglect  
 That private men enjoy?  
 And what have kings that privates have not too,  
 Save ceremony, save general ceremony?  
 And what art thou, thou idol Ceremony?  
 What kind of god art thou, that suffer'st more  
 Of mortal grief than do thy worshippers?  
 What are thy rents? What are thy comings-in?  
 O Ceremony, show me but thy worth!  
 What is the soul of Adoration?  
 Art thou aught else but place, degree, and form,  
 Creating awe and fear in other men?  
 Wherein thou art less happy being feared  
 Than they in fearing! . . . O be sick, great Greatness,  
 And bid thy ceremony give thee cure!  
 Think'st thou the fiery fever will go out  
 With titles blown from Adulation?  
 Will it give place to flexure and low bending?  
 Canst thou, when thou command'st the beggar's knee,  
 Command the health of it? No, thou proud dream,  
 That play'st so subtly with a king's repose;  
 I am a king that find thee, and I know  
 'Tis not the balm, the sceptre, and the ball,  
 The sword, the mace, the crown imperial,  
 The inter-tissued robe of gold and pearl,  
 The farcèd title running 'fore the king,  
 The throne he sits on, nor the tide of pomp  
 That beats upon the high shore of this world,  
 No, not all these, thrice gorgeous Ceremony,  
 Not all these, laid in bed majestical,  
 Can sleep so soundly as the wretched slave;  
 Who, with a body filled and vacant mind,  
 Gets him to bed, crammed with distressful bread;  
 Never sees horrid night, the child of hell,  
 But, like a lackey, from the rise to set  
 Sweats in the eye of Phoebus, and all night  
 Sleeps in Elysium; next day, after dawn,  
 Doth rise and help Hyperion to his horse;  
 And follows so the ever-running year  
 With profitable labour to his grave.—*Shakspeare.*

The personal fruition in any man cannot reach to feel great riches; there may be a custody of them, but no solid use to the owner.—*Lord Bacon.*

Solomon excellently saith, "Riches are a strong hold in the *imagination* of the rich man;" it is only in *imagination*; for certainly they have sold more men to dangers and troubles, than they have bought out.—*Lord Bacon.*

Seek not proud riches, for if you leave them to an heir, they are but as a lure to all the birds of prey round about to seize on him; and if for glorious gifts and foundations, you are liberal of *another* man's rather than of *your own*.—*Lord Bacon.\**

What riches give us, let us then inquire:  
 Meat, fire, and clothes. What more? Meat, clothes,  
 and fire.

Is this too little? Would you more than live?

Alas! 'tis more than Turner finds they give.

What can they give? To dying Hopkins, heirs?

To Cartres, vigour? Japhet, nose and ears?

Can they in gems bid pallid Hippia glow?

In Fulvia's buckle ease the throbs below? . . .

Then, fool to think God hates the worthy mind,

The lover and the love of human kind,

Whose life is healthful, and whose conscience clear,

Because he wants a thousand pounds a year. . . .

What nothing earthly gives or can destroy

The soul's calm sunshine, and the heart-felt joy,

Is Virtue's prize: a better would you fix?

Then give Humility a coach and six.—*Pope.*

*Effodiantur opes irritamenta malorum.—Ovid.*

*Aurum non satiat sed irritat appetitum.*

*Amor pecuniæ est radix omnium malorum.*

CONCLUSION. . . .

\* This is a very wise and just remark. for as money belongs to the *next heir* he who wills away his money at *death* in charities, does not give his *own* money but that of his successor.



THEME CXV. *Love thy Neighbour as thyself.*

## INTRODUCTION. . . . .

1ST REASON.—Because thy neighbour is of ONE AND THE SAME BLOOD as thyself.

- (1.) Thy neighbour is a *human being* like thyself.
- (2.) Seed of the *same common parent*.
- (3.) Included in the *same federal covenant* in Adam.—  
1 Cor. xv. 22.

2ND REASON.—He is of the SAME ADOPTED FAMILY.

- (1.) *Redeemed* by the same Saviour.
- (2.) *Sanctified* by the same Spirit.
- (3.) Member of the *same mystical body*.—1 Cor.  
xii. 27.
- (4.) Joint heir of the *same inheritance*.

3RD REASON.—Love to man involves the MOST MOMENTOUS CONSEQUENCES.

- (1.) It *covereth a multitude of sins*.—1 Pet. iv. 8.
- (2.) It indicates the *new birth unto righteousness*.  
“Let us love one another (saith St. John), because love is of God, and he that loveth is born of God:” on the other hand, “he that loveth not knoweth not God, for God is love.”—1 John, iv. 7, 8.
- (3.) It insures the *indwelling of the Holy Ghost*, for “if we love one another God dwelleth in us, and his love is perfected in us;” and again, “He that loveth dwelleth in God, and God in him:” but “he that loveth not abideth in death.”—1 John, iv. 12. 16. 1 John, iii. 14.

4TH REASON.—It is IMPERATIVE.

- (1.) It is the *second table of the law*.—Matt. xxii. 39, 40.
- (2.) It is the *new commandment of the Gospel*; “a new commandment give I unto you, that ye love one another.”—John, xiii. 34.
- (3.) It is the fulfilling of every *natural obligation* betwixt man and man.—Rom. xiii. 10.

5TH REASON.—It is MOST REASONABLE.

(1.) “If God so loved us we ought also to *love one another*.”—1 John, iv. 11.

(2.) If you *love Christ* “who begat, you will love him that is begotten of Him.”—1 John, v. 1.

(3.) “If you *love not your brother* whom ye have seen, how can ye love God whom ye have not seen?”—1 John, iv. 20.

## SIMILES. . . . .

## HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—I say unto you, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; That ye may be the children of your Father which is in heaven.”—Matt. v. 44, 45.

To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength; and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.—Mark, xii. 33.

He that loveth another hath fulfilled the law: for this, “Thou shalt not commit adultery,” “Thou shalt not kill,” “Thou shalt not steal,” “Thou shalt not bear false witness,” “Thou shalt not covet;” and if there be any other commandment, it is briefly comprehended in this saying, “Thou shalt love thy neighbour as thyself.”—Rom. xiii. 8, 9; see also Gal. v. 14.

If ye fulfil the royal law according to the Scripture, “thou shalt love thy neighbour as thyself,” ye do well.—James, ii. 8.

This is *my* commandment, “That ye love one another, as I have loved you.”—John, xv. 12. 17.

As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.—1 Thes. iv. 9.

Above all things have fervent charity among yourselves.—1 Pet. iv. 8.

See Luke, x. 29-37. "Who is my neighbour?"

This is the message that ye heard from the beginning, that we should love one another. . . Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.—1 *John*, iii. 11. 15.

This commandment have we from Him, "That he who loveth God love his brother also.—1 *John*, iv. 21.

Behold! how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion.—*Ps.* cxxxiii.

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 veins,  
Take of the crimson stream meandering there  
And catechise 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  
Our common Maker bound me to the kind?  
True, I am not proficient, I confess,  
In arts like yours: I cannot call the swift  
And perilous lightnings from the angry clouds,  
And bid them hide themselves in earth beneath;  
I cannot analyse the air, nor catch  
The parallax of yonder luminous point,  
That seems half quenched in the immense abyss:  
Such powers I boast not; neither can I rest  
A silent witness of the headlong rage,  
Or heedless folly, by which thousands die,  
Bone of my bone, and kindred souls to mine.

*Cowper.*

Lands intersected by a narrow frith  
Abhor each other. Mountains interposed  
Make enemies of nations, who had else,  
Like kindred drops, been mingled into one.  
Thus man devotes his brother and destroys;  
And worse than all, and most to be deplored,  
As human nature's broadest, foulest blot,  
Chains him, and tasks him, and exacts his sweat  
With stripes, that Mercy, with a bleeding heart,  
Weeps, when she sees inflicted on a brute:  
Then what is man? and what man seeing this,  
And having human feelings, does not blush  
And hang his head to think himself a man?

*Cowper.*

Man, like the generous vine, supported lives;  
The strength he gains is from the embrace he gives.  
On their own axis as the planets run,  
Yet make at once their circle round the sun,  
So two consistent motions act the soul,  
And one regards itself, and one the whole.  
Thus God and Nature link the general frame,  
And bid self-love and social be the same.—*Pope.*

Hath not a Jew eyes? hath not a Jew hands, organs,  
dimensions, senses, affections, passions? Fed with the  
same food, hurt with the same weapons, subject to the  
same diseases, healed by the same means, warmed and  
cooled by the same winter and summer as a Christian is?  
If you prick us, do we not bleed? if you tickle us, do we  
not laugh? If you poison us, do we not die?—*Shakespeare.*

Seneca says, however mean or wretched a fellow mortal  
may be, he is still a member of our common species.

St. Ambrose saith, that brethren should be like the  
coat of Jesus, which had no seam in it.

St. Chrysostom saith, "Charity is the scope of all  
God's commandments."

Aunque negros, somos gente.

CONCLUSION. . . . .

THEME CXVI. *Example more powerful than Precept.*

INTRODUCTION. . . . .

1ST REASON.—Man is a creature of imitation, both by education and habit: walking, language, writing, handicrafts, etiquette, and all the courtesies of society, are handed down from generation to generation by the agency of example.

2ND REASON.—Imitation is a sympathetic instinct: Thus our countenances involuntarily reflect the passion or emotion expressed in the face we look at; and hence arises the strong resemblance in voice, features, and habits of all members of the same family.

3RD REASON.—There is an invisible and insensible constraint in example, almost independent of will. Thus, where one sheep leads, all the flock will follow; when one person gapes, a similar desire constrains those who notice it to the same act; and when one person weeps or laughs, the contagion spreads through a whole theatre of spectators.

4TH REASON.—Example is a practical illustration both of the possibility of doing what is enjoined, and of the manner how the task is to be performed.

5TH REASON.—Example speaks to the eyes, precept to the ears: but we all learn more readily from sight than hearing.

6TH REASON.—Example interests the spectator; and this interest excites attention, rouses the mind, and impresses the memory far more vividly than any description: The one is a living reality, the other a *caput mortuum*.

7TH REASON.—A precept is too rapidly communicated to make a solid impression; performance is more slow; the successive parts are kept more distinct, and the mind of the spectator is not harassed with a confused crowd of undigested ideas.

8TH REASON.—Almost all persons have a degree of "*mauvais honte*," which impels them to follow what they see others do, to escape the banter and ridicule incurred by singularity.

9TH REASON.—The love of praise and emulation is a powerful impulse in man: Thus, when any feat of dexterity is performed, an intuitive desire of emulation seizes the spectator, and creates in him a longing to attempt the same thing.

10TH REASON.—As man is in the flesh, corporeal things affect him more powerfully than abstract ideas; hence it is that man "walks more by sight than he does by faith."

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Examples has a secret power and influence upon those with whom we hold converse, to form them into the same disposition and manners. It is a living rule that teaches without trouble to the learner, and lets him see his faults without open reproof and upbraiding. Besides, it adds great weight to counsel, when he who gives the advice exacts only what he himself does. —*Serj. Palmer's aphorisms and maxims.*

Example works more than precept; for words without practice are but counsels without effect. But when we do as we say we illustrate and confirm the rule which we prescribe.—*Serj. Palmer's aphorisms and maxims.*

Nothing is so infectious as example. What is good we imitate from emulation, what is bad we imitate from natural corruption and malignity, which being kept close by shame, is unlocked and let loose by example.—*Serj. Palmer's aphorisms and maxims.*

There is a happy contagion in goodness, which kindles goodness in others, as wood is kindled by a neighbouring flame.—*Serj. Palmer's aphorisms and maxims.*

Precepts lead, examples draw.—*Maunder's proverbs.*

We do not want precepts (says Pliny) but patterns, for example is the softest and least invidious way of commanding.

Every art is best taught by example.—*Maunder's proverbs.*

One bad example will spoil many precepts.—*Maunder's proverbs.*

The example of good men is visible philosophy.—*Fielding's proverbs.*

I have given you an example, that ye should do as I have done to you.—*John, xiii. 15.*

Christ suffered for us, leaving us an example that we should follow his steps.—*1 Pet. ii. 21.*

General precepts form abstract ideas of virtue; but, in examples, virtues are made visible in all their circumstances.—*A. Cruden.*

Examples, by a secret and lively incentive, urge to imitation. We are touched in another manner by the visible practice of saints, which reproaches our defects, and obliges us to the same zeal, than by laws though holy and good.—*A. Cruden.*

Pluris est oculatus testis unus, quam auriti decem.—*Plautus.*

Segnius irritant animos demissa per aures,  
Quam quæ sunt oculis subjecta fidelibus, et quæ  
Ipse sibi tradit spectator.—*Horace.*

Exemplo plus quam ratione vivimus.—*Seneca.*

Homines amplius oculis quam auribus credunt.—*Seneca.*

Longum iter est per præcepta, breve et efficax per exempla.—*Seneca.*

CONCLUSION. . . .

## THEME CXVII. *Every Creature of God is good.*

### INTRODUCTION. . . . .

1ST REASON.—Every creature of God is good ABSOLUTELY. As God himself is absolute goodness, every work which proceeds from Him must be good, without mixture of evil.

2ND REASON.—Every creature of God is good DECLARATORILY. After the six days spent upon creation were ended, God took a survey of every thing "He had created and made, and, behold, it was very good."—*Gen. i. 31.*

3RD REASON.—Every creature of God is good EXCLUSIVELY. Nothing is good that was *not* made by God, as, for example, Sin and Death.

4TH REASON.—Every creature of God is good OBJECTIVELY; namely, to show forth the glory of God.

5TH REASON.—Every creature of God is good CONSTRUCTIVELY. Every thing possesses every property requisite for its perfectibility, and nothing can be added to or taken away from any without injury. The eye of man, for example, was made for vision, and the ear for hearing; their organic construction is perfectly adapted to these purposes, nor can any conceivable alteration be made in them, without marring their respective excellency.

6TH REASON.—Every creature of God is good RELATIVELY. Thus, in the animal and vegetable world, *plants require carbonic acid*, which is their principal food, and all animals *exhale* this very gas from their lungs: on the other hand, *animals require oxygen* to keep them alive, and the leaves of plants *give out* oxygen, so as to supply the air with the very gas required by the animal world: Again, the hand prepares food for the use of man,—the teeth masticate it,—the saliva mixes with it, both mechanically and chemically,—the stomach digests it,—the lacteals, lymphatics, veins, and arteries appropriate it, diffuse it throughout the body, and convert it into "bone of our bone, and flesh of our flesh." Every part is not



only perfect in its kind, but is also *relatively* perfect; no two perform the same function; there is no edundancy, and no defectiveness.

7TH REASON.—Every creature of God is good ELEMENTALLY: The works of God are eminently qualified for analysis and reconstruction into a thousand new combinations, without loss or detriment. Thus the solid rocks crumble and form the *inorganic* soil; plants are supported mechanically, and derive certain earthly and mineral substances from un-organised matter essential for their life and development: some of these plants (as corn for example) form food for man; others, as grass, supply food for cattle; the corn or grass is not only divided and subdivided into fragments by the teeth, but is entirely decomposed in the stomach, and forms blood, bone, flesh, and muscle; the animal dies, and decays, and forms *organic* soil, and several gases, which again pass through other combinations, still without loss, and without detriment. Such is the case with the creatures of God used elementally by the God of nature for new combinations; and a similar use is made of them by man in constructing his myriad works of art.

8TH REASON.—Every work of God is good JUDICIALLY. Thorns and thistles were brought forth from the earth as a *judgment for disobedience*; serpents and savage beasts became evil to man, or to each other, for the same cause: Every hour reminds us of our fallen condition; but God has so tempered mercy with judgment, that even the natural world calls the sinner to repentance, but not to despair.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—There is nothing unclean of itself.—*Rom. xiv.*

O Lord, how manifold are thy works! in wisdom hast Thou made them all: the earth is full of thy riches, so is the great and wide sea.—*Ps. civ. 24, 25.*

All things are lawful for me, but all things are not expedient.—1 *Cor. x. 23.*

All the works of the Lord are exceeding good; . . . a man need not say, "What is this?" "Wherefore is that?" for He hath made all things for their uses.—*Eccles. xxxix. 16. 21.*

All the works of the Lord are good; . . . to the sinner they are turned into evil. . . . Fire, and hail, and famine, and death, all these were created for vengeance; teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction.—*Eccles. xxxix. 27. 29, 30. 33.*

By the greatness and beauty of the creatures proportionably the Maker of them is seen.—*Wisdom, xiii. 5.*

Aristotle makes *ens* and *bonitas* convertible.—1 *Ethics, 6.*

As is the workman, such also is the character of his work.—*Bp. Sanderson.*

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—*James, i. 17.*

These are thy glorious works, Parent of good?  
Almighty! Thine this universal frame,  
Thus wondrous fair: Thyself how wondrous then!  
Unspeakable! who sitt'st above these heavens,  
To us invisible, or dimly seen  
In these thy lower works; yet these declare  
Thy goodness beyond thought, and power divine.  
*Milton.*

A ray of heavenly light gildeth all forms  
Terrestrial in the vast and the minute;  
The unambiguous footsteps of the God  
Who gives its lustre to an insect's wing,  
And wheels his throne upon the rolling worlds. . . .  
These worlds had never been hadst Thou in strength  
Been less, or less benevolent than strong.  
They are thy witnesses, who speak thy power  
And goodness infinite.—*Cowper.*



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 softening air is balm;  
 Echo the mountains round; the forests smile:  
 And every sense and every heart is joy.  
 Then comes thy glory in the summer months,  
 With light and heat refulgent. Then thy sun  
 Shoots full perfection through the swelling year. . . .  
 Thy bounty shines in Autumn unconfined,  
 And spreads a common feast for all that lives.  
 In Winter, awful Thou! with clouds and storms  
 Around Thee thrown, tempest o'er tempest rolled,  
 Majestic darkness! on the whirlwind's wing  
 Riding sublime, Thou bidd'st the world adore.

Thomson.

Errat si quis putet deos nocere velle, qui non possunt,  
 . . . . nec dant malum, nec habent.—*Seneca*.

Mali auctor non est qui omnium quæ sunt auctor est,  
 quia in quantum sunt, in tantum bona sunt.—*St. Austin*.

Tanta hæc formarum varietas in rebus conditis, quid  
 nisi quidam sunt radii deitatis? Demonstrantes quidem  
 quod vere sit in quo sunt; non tamen quid sit, prorsus  
 definientes.—*St. Bernard*.

CONCLUSION. . . . .

THEME CXVIII. *A good Name is better than precious Ointment.*

INTRODUCTION. . . . .

1ST REASON.—Precious ointment is *very valuable*:  
 Hezekiah showed his "precious ointments" to the princes  
 of Babylon as a part of his royal treasures (*Isa. xxxix. 2.*);  
 St Mark makes mention of a box of spikenard poured on  
 the feet of our Redeemer, which cost more than 9*l.*; and

Pliny speaks of ointments used among the Romans worth  
 above 12*l.* sterling: But a good name is more precious  
 than the most costly ointment; it is "rather to be chosen  
 than *great riches*, and loving favour rather than silver  
 and gold."—*Prov. xxii. 1.*

2ND REASON.—Ointment is an article of *luxury and pleasure*, and therefore is called by the Psalmist "oil of gladness:" But no ointment can penetrate below the skin; whereas a good name brings joy to the heart, yea, "to the heart of hearts," and "maketh the very bones fat."—*Prov. xv. 13.*

3RD REASON.—Ointment is used as an *emollient medicine* (*Isa. i. 6.*): Hence the good Samaritan poured ointment or oil into the wounds of the man who fell among thieves (*Luke, x. 34.*): But no medicine can cheer the afflicted like a good name; no precious balm can restore the fallen to their lost condition so well as an unblemished reputation.

4TH REASON.—The odour of precious ointment diffuses itself through the whole house (*John, xii. 3.*): But the incense of a good name "spreads far abroad;" yea, it "goeth far into the islands."—2 *Chron. xxvi. 15.* and *Eccles. xlvii. 16.*

5TH REASON.—Ointments were used by the ancient Athletæ in the sacred games, to make their limbs and muscles more subtile: But a good name is a *far better preparation for business* than anointing the body with ointment or oil: If a man has acquired a good name, every thing he says or does is received with favour; if, on the other hand, his name has an ill-savour, it taints his best counsels, and casts a slur upon his most meritorious actions.

6TH REASON.—The dead were formerly anointed with oil to *preserve them from corruption*; but the effect was very temporary, for the decaying carcase soon contaminated the most precious balms: How much longer does a good name perpetuate the memory of the deceased; "though his body be burned, yet his name liveth for

evermore, and his glory shall not be blotted out."—*Eccles.* xlv. 13, 14.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Have regard to thy name, for that shall continue with thee above a thousand great treasures of gold.—*Eccles.* xli. 12.

A good life hath but few days, but a good name endureth for ever.—*Eccles.* xli. 13.

Praise is the reflected ray of virtue.—*Lord Bacon.*

A good name is the proper effect and reward of goodness.—*Bishop Sanderson.*

The memory of the just is blessed, but the name of the wicked shall rot.—*Prov.* x. 7.

The worthier sort among the heathens would have chosen rather to have died the most cruel deaths, than to have lived infamous with the wealth of Cræsus; and St. Paul says, he would rather die, than be deprived of his honourable boast (1 *Cor.* ix. 15.).—*Bishop Sanderson.*

A good name is better than a golden girdle.—*Gallic.*

Good name in man or woman, dear, my lord,

Is the immediate jewel of their souls:

Who steals my purse, steals trash; 'tis something,  
nothing;

'Twas mine, 'tis his, and has been slave to thousands;

But he who filches from me my good name,

Robs me of that which not enriches him,

And makes me poor indeed.—*Shakspeare.*

The purest treasure, mortal times afford,

Is—spotless reputation: That away,

Men are but gilded loam, or painted clay.

*Shakspeare.*

Life every man holds dear; but the dear man

Holds honour far more precious dear than life.

*Shakspeare.*

Honour is the touchstone of virtue.—*Lord Bacon.*

Bonne renommée vaut mieux que ceinture dorée.

A beau se lever tard qui a bruit de se lever matin.

Mors tum æquissimo animo appetitur, cum suis se laudibus vita occidens consolare potest.—*Cicero.*

Gloria umbra virtutis.—*Seneca.*

Dum existimatio est integrâ, facile consolatur honestas egestatem.—*Cicero.*

Ego, si bonam famam mihi servasso, sat ero dives.—*Plautus.*

Nec vero negligenda est fama, nec mediocre telum ad res gerandas existimare oportet benevolentium civium.—*Cicero.*

In homine virtutis opinio valet plurimum.—*Cicero.*

Est demum vera felicitas, felicitate dignum videri.—*Pliny.*

CONCLUSION. . . . .

THEME CXIX. *Self-praise is no Commendation.*

INTRODUCTION. . . . .

1ST REASON.—Boasting is a mixture of *vice and folly*; the vice is pride and self-conceit; the folly, ignorance of oneself and others.

2ND REASON.—It is a moral *sacrilege* to arrogate that praise which belongs to the "Giver of all good things;" as St. Paul says to the Corinthians, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—1 *Cor.* iv. 7.

3RD REASON.—Self-praise always *undermines its own commendation*: It seeks glory, and gains contempt; it seeks applause, and gains ridicule; for every body knows that an inflated bladder is puffed up with empty wind.

4TH REASON.—A boaster is a *prey to flatterers*, who have their own turn to serve in pandering to his “swelling words,” or in administering their flattering unction.

5TH REASON.—Self-conceit *precludes improvement*.

(1.) The braggart is too self-satisfied to *learn from others*.

(2.) He is too vain to receive *admonition*, and ascribes the most judicious reproof to envy or stupidity.

(3.) As himself is his only object of thought or conversation, he prevents *all interchange of ideas* and illumination of knowledge gained by communion with the wise and learned.

(4.) The boaster is *never a man of observation*; he cares for no one but himself, and has no eyes to see merit in another.

6TH REASON.—Self-praise is no commendation, because no man is permitted to be *the judge of his own actions*. In short, “service is not service so being done, but being so allowed.”

7TH REASON.—It indicates that a man’s merits are so obscure or ill-appreciated, that *no one will commend them, or has yet discovered them*, but the braggart himself.

8TH REASON.—Boasting always *invites the company to detraction*; for as every one is flattered by the humility of a modest man, so every one feels himself insulted by the conceit of an arrogant one.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—Jack Brag is the worst man in the service.

Better trust an unbridled horse, than an unbridled tongue.—*Theophrastus*.

The emptiest tub will always make the loudest noise.

Your trumpeter is dead.

Humility is the foundation of every virtue.—*Maunder’s proverbs*.

Barking dogs will never bite.

Modesty is not only an ornament but a shield.

Empty corn holds its head erect; when the ears are full of grain they droop.

A man without modesty is lost to all sense of honour and virtue.—*Maunder’s proverbs*.

“And what says all the world of me?” (i.e. *the Cuckoo*.)

‘Of thee, as far as I have heard,

They never speak a single word.’

“Not hear them talk of me? that’s clever!

For I talk of myself for ever.”—*Cowper*.

Men’s merit rise in proportion to their modesty.—*Maunder’s proverbs*.

Seest thou a man wise in his own conceit, there is more hope of a fool than of him.—*Prov. xxvi. 12*.

Be not wise in your own conceit.—*Rom. xii. 16*. and *Prov. iii. 7*.

Woe unto them that are wise in their own eyes, and prudent in their own sight.—*Isa. v. 21*.

Let another man praise thee and not thine own mouth, a stranger and not thine own lips.—*Prov. xxvii. 2*.

It is not good to eat much honey: so for men to search their own glory is not good.—*Prov. xxv. 27*.

Boast not of thy clothing and raiment, and exalt not thyself in the day of honours.—*Eccles. xi. 4*.

Whosoever shall exalt himself shall be abased, and he that humbleth himself shall be exalted.—*Matt. xxiii. 12*.

A man’s pride shall bring him low, but honour shall uphold the humble in spirit.—*Prov. xxix. 23*.

Be clothed with humility: for God resisteth the proud, and giveth grace to the humble.—*1 Pet. v. 5*.

He who knows himself best, esteems himself least.—*Maunder’s proverbs*.

Know thyself.—*Chilo.*

Who knows himself a braggart  
Let him fear this; for it shall come to pass  
That every braggart shall be found an ass.

*Shakspeare.*

It was prettily devised by Æsop: the Fly sat upon the axle-tree of the chariot wheel, and said, "What a dust do I raise!" So are there some vain persons, that, whatsoever goeth alone, or moveth upon greater means, if they have never so little hand in it, they think it is they that carry it.—*Lord Bacon.*

Great cry, little wool.

Braggarts must needs be factious, for all bravery stands upon comparisons. They must needs be violent to make good their own vaunts. Neither can they be secret, and therefore not effectual.—*Lord Bacon.*

Great boast, little roast.

Grands vanteurs petits faiseurs.

Beaucoup de bruit, peu de fruit.

Tout chien qui aboie ne mord pas.

Cane chi abbaia non morde.

Briareus esse apparet cum sit lepus.

Cave tibi a cane muto, et aqua silente.

Aliud est ventilare, aliud pugnare.

Canes timidi vehementius latrant quam mordent.

Magna minaris, extricas nihil.—*Phædrus.*

Quid dignum tanto feret hic promissor hiatu?

Parturiunt montes; nascetur ridiculus mus.—*Horace.*

Nec stloppo tumidas intendis rumpere buccas.—*Persius.*

Parturiebat mons, formidabat Jupiter; ille vero murem peperit.—*Lacedæmonian proverb.*

CONCLUSION. . . . .

THEME CXX. *The Blessings of God outweigh the Penalties of Sin.*

INTRODUCTION. . . . .

1ST REASON.—IN THE NATURAL WORLD.

(1.) *Deserts* bear a very small proportion to other lands; and even in the wildest desert some green Oasis may be found to relieve its desolation.

(2.) *The time of light exceeds that of darkness*; and, even in the deepest midnight, the moon or stars alleviate the gloom.

(3.) *Fine days* are far more numerous than *cloudy skies*; and even the most rainy serve "to water the earth, and make it bring forth and bud."

(4.) *Noxious weeds, thorns, and thistles* are but *thinly scattered around*, compared to the laughing corn, and verdant grass, and beautiful flowers, and fruitful trees, and forests of useful timber; and, even amongst weeds, some are useful as medicine, some afford food for various animals, some are employed in manufactures, and many have so large a "mixture of good," that they can scarcely be ranked "amidst things evil."

2ND REASON.—IN THE SENSITIVE WORLD.

(1.) *The sick bears a very small proportion to the general family of man*; and even "when all their bones are out of joint," God giveth them "songs in the night."

(2.) A man who has lost a limb, his sight, his teeth, his hearing, or his palate, *has more left than is taken away*; and his loss is alleviated either by the art of man, or by some compensating provision: So that bad as an affliction may be, it is never so bad as it *might* be.

(3.) *Sickness is generally ephemeral*, or if chronic it is not severe; so that suffering in few cases, if any, equals the amount of health, ease, and enjoyment.

(4.) Birds, fishes, and other animals that *fall & prey* (especially in the family of man) are very few in comparison to those that live out their stated term of life. Cattle killed for food can scarcely form an exception, seeing that such is the legitimate object for which they

were designed ; but even here the print of mercy may be seen ; for he who slays

Doth feast the animal he deems his feast,  
And till he kills the creature makes it blest.

3RD REASON.—IN THE MORAL WORLD.

(1.) Thieves, murderers, vagabonds and beggars are not the *rule* but the *exceptions* in society ; and even the thief and murderer do ten thousand lawful acts for every felonious one.

(2.) Much that the world calls suffering, is *not* suffering, as *poverty to the poor*, and a mean condition to those born in humble circumstances : Doubtless there is suffering in the cottage, so also there is suffering in the palace ; but poverty and humility are not *per se* to be called "suffering ;" and it is probable that the poor and mean have their full tale of enjoyment, as well as the rich and mighty.

(3.) *Sympathy, charity, resignation, and hope*, are a moral sunshine to the afflicted : and where is that man living who cannot recount a thousand blessings for every affliction ?

4TH REASON.—IN THE CHRISTIAN WORLD.

(1.) Though a Christian could say with St. Paul, "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ; In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in weariness and painfulness, in watchings often ; in hunger and thirst, in fastings often ; in cold and nakedness," yet would he call them but "*light afflictions*" compared with the *blessings of salvation*.

(2.) The sorrowing Christian knows, that God afflicts *not willingly*, but "*delights in showing mercy*;" and that, when he is placed in "*the furnace*," God sits by as a purifier of silver, to remove the precious ore immediately it is bright enough to reflect the refiner's image.—*Mal.*  
iii. 3.

(3.) After all, what are *three score years and ten* of suffering, to a whole *eternity* of happy days ?\*

5TH REASON.—The mercies of God are superabundant, whether we consider man : 1. INDIVIDUALLY. 2. RELATIVELY. 3. SOCIALLY.

(1.) His *physical blessings* are more numerous than his physical defects.

(2.) His *moral blessings* are more numerous than his moral privations.

(3.) His *spiritual blessings* outbalance his entailed corruptions ; for where "*sin abounded, grace has much more abounded.*"—*Rom.* v. 20.

SIMILES. . . . .

HISTORICAL ILLUSTRATIONS. . . . .

QUOTATIONS.—God tempers the wind to the shorn lamb.—*Sterne.*

It is January. . . . Where are now the thousand forms of human life which enlivened every bank, and fluttered from flower to flower ? Alas ! sunny banks, and gay flowers, and verdant turf are gone ! The deep snow clothes the whole surface of the ground, covering every smaller plant, and rising around the naked trunks of the tall trees. . . . and where is that happy home among the branches of the tree, where lately the unfledged sparrows were lying together, . . . the leaves which sheltered it are gone, and a mass of drifting snow marks the spot where the desolate and forsaken habitation remains. . . . And has God left all these millions of his creatures to be overwhelmed with destruction ? No ! scarcely a single one ; he has secured and protected them all. . . . Even the insect tribes, so delicate and frail, are all safe, . . . and

\* This part of the subject is capable of great expansion, but many ideas which will suggest themselves instantly to the Christian, pertain more to a theological treatise than to a theme. However, each of the four chief divisions would make a separate subject, and other subdivisions may be very easily added to those already suggested.



when the first wintry storm roars through the forest, it finds everything prepared for it, . . . even the little ants are carefully housed in their warm and sheltered and plentiful home.—*Rev. J. Abbott.*

Take your stand upon the sea-shore on a summer morning, and observe the expression of the face of nature. It is, as it were, the expression of the countenance of God. Observe the serene sky, the mild balmy air, the smooth expanse of water before you, reflecting, as in a polished mirror, every rocky crag, and smooth island, and sandy shore, and even every spar and rope of the vessel which seems to sleep upon its bosom. . . . He who has a soul capable of understanding it, will sit for hours on the green bank, at a time like this, receiving an indescribable pleasure from the general expression of such a scene. It is an expression of Divine benevolence beaming from the works of God.—*Rev. J. Abbott.*

Not a flower  
But shows some touch, in freckle, streak or stain,  
Of God's unrivalled pencil. He inspires  
Their balmy odours, and imparts their hues,  
And bathes their eyes with nectar, and includes  
(In grains as countless as the sea-side sands)  
The forms with which he sprinkles all the earth. . . .

Though earth be punished for its tenant's sake,  
Yet not in vengeance ; as this smiling sky,  
So soon succeeding such an ugly night,  
And these dissolving snows, and this clear stream  
Recovering fast its liquid music, prove.—*Cowper.*

Should fate command me to the farthest verge  
Of the green earth, . . . 'tis nought to me,  
Since God is ever present, ever felt, . . .  
And where He vital breathes there must be joy.  
. . . . I cannot go  
Where universal Love not smiles around. . . .  
From seeming evil still educing good,  
And better thence again, and better still,  
In infinite progression.—*Thomson.*

Nature we see endowed  
With all that life requires, not unadorned  
With true enchantment. Wherefore then her form  
So exquisitely fair ? her breath perfumed  
With such ethereal sweetness ? Whence her voice  
Informed at will to raise or to depress  
The impassioned soul ? And whence the robes of light  
Which thus invest her with more lovely pomp  
Than fancy can describe ? Whence but from Thee,  
O source divine of ever-flowing love,  
And thy unmeasured goodness ? Not content  
With every food of life to nourish man, . . .  
Thou mak'st all nature beauty to his eye,  
Or music to his ear, . . . to brighten the dull glooms  
Of care, and make the destined road of life  
Delightful to his feet.—*Akenside.*

Sing unto the Lord, O ye saints of his, and give thanks  
at the remembrance of his holiness ! for his anger endureth  
but a moment, . . . weeping may endure for a night, but  
joy cometh in the morning.—*Ps. xxx. 4, 5.*

He hath not dealt with us after our sins, nor rewarded  
us according to our iniquities. . . . Like as a father pitieth  
his children, so the Lord pitieth them that fear him ; for  
He knoweth our frame, He remembereth that we are dust.  
—*Ps. ciii. 10-14.*

For a little moment have I forsaken thee, but with great  
mercies will I gather thee. In a little wrath I hid my  
face from thee for a moment, but with everlasting kind-  
ness will I have mercy on thee, saith the Lord thy Re-  
deemer.—*Isa. liv. 7, 8.* ; see also verses 9-13.

Our light affliction, which is but for a moment, worketh  
for us a far more exceeding and eternal weight of glory.  
—*2 Cor. iv. 17.*

I reckon that the sufferings of this present time are not  
worthy to be compared with the glory which shall be re-  
vealed in us.—*Rom. viii. 18.*

Surely goodness and mercy shall follow me all the days  
of my life —*Ps. xxiii. 6.*

See Psalm cxxxvi.

Who is a God like unto thee that pardoneth iniquity. . . . He retaineth not his anger for ever, because He delighteth in mercy.—*Mic. vii. 18.*

God is Love.—1 *John, iv. 8.*

Hereby perceive we the love of God, because He laid down his life for us.—1 *John, iii. 16.*

He that spared not his own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?—*Rom. viii. 32.*; see also verses 38, 39.

Immediately Adam received the penalty of his transgression, the Lord gave him the promise "that the seed of the woman shall bruise the serpent's head," referring to Jesus Christ, who destroyed the power of Satan by dying on the cross.

How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more in number than the sand.—*Ps. cxxxix. 17, 18.*

We challenge the most miserable, or the most querulous man living, to produce causes of complaint at all proportionable to those of thanksgiving. He that has the greatest stock of calamities can never vie with the heaps of benefits. The disproportion is greater than that of the armies of Ahab and Benhadad, whereof one was "like two little flocks of kids," and the other "filled the whole country."—*Dr. Allestree's Whole Duty of Man.*

The valley of Achor is not without a door of hope.—*Hos. ii. 15.*

Perhaps you may have missed some few nights' sleep, but what is that to a twelvemonth's enjoyment of it? 'Tis possible your stomach and meat have not always been ready together, but how much oftener have they met to your delight? . . . But how critically and nicely do we observe every little adverse circumstance, while a whole tide of blessings flow by without our notice. Like little children, our fingers are never off the sore place till we have picked every light scratch into an ulcer.—*Dr. Allestree's Whole Duty of Man.*

Aristippus, being bemoaned for the loss of a farm, replied with some sharpness upon his condoler, "you have but one field, and I have still three left, why should not I rather grieve for you?"

CONCLUSION. . . .

### THEME CXXI. *No Place like Home.*

INTRODUCTION. . . .

1ST REASON.—No place like home to humanise the temper and disposition. If any thing can soothe the tumultuous passions of the soul, or calm that turbulence of feeling which the din and bustle of the world excite, it is the soothing influence of a beloved and cheerful home.

2ND REASON.—No place like home to develop the purest affections of the heart. There alone you will find warm sympathy, and overflowing kindness, love without dissimulation, and benevolence without selfishness.

3RD REASON.—No place like home for virtue and goodness.

(1.) *Negatively.* The state of mind unavoidably cherished by the influences of domestic life is totally at variance with the envyings, jealousies, ambition, and covetousness of the gay and busy world.

(2.) *Cohibitively.* The wisdom of God is most manifestly exhibited in the restraint which home almost inevitably exercises. You can hardly find an abandoned man who has not abandoned the joys of domestic life. There is something in the very atmosphere of the family hearth which will not allow vice to luxuriate there.

(3.) *Positively.* "Love is of God," home is the house of love, and "he that dwelleth in love dwelleth in God." There is no mere earthly influence so calculated to preserve from sin and to build up the heart in purity.

\* Some portions of this Theme are borrowed from a work published by the Rev. J. Abbott, of America, entitled "Love of Home."

and virtue as that of home. If, therefore, you would find the noblest specimens of human nature, love harmoniously blended with unyielding integrity and manly independence you must seek them in domestic life.

4TH REASON.—No place like home for the *purest enjoyments*. The excitement of illuminated ball-rooms, of midnight clubs, and of travelling from place to place, is most transient, and always leaves blackness and grief behind. Our own fireside is our only sanctuary and covert from the storms of life. If there be kindness any where, it must be found at home; if obedience to every wish, it must be found at home; if the thousand delicate attentions which render life sweet, they must be found at home; if true sympathy, if a feeling of independence and security, if liberty without restraint, they can be found nowhere except they be found at home.

5TH REASON.—No place like home to *rest and invigorate the jaded mind*. The disappointed find there a solace, the weary a recreation. The more a man loves home the more labour he will be enabled to perform, and the more his spirit will be renewed from day to day for fresh efforts and achievements.

6TH REASON.—No place like home for *holy communion and the duties of the sanctuary*—to fortify the spirit against temptation, and to prepare for another and better world.

SIMILES.—Home is like a bee-hive; there may be much toil, there must be much order, but there will always be a honeyed sweetness.

As a plant thrives best in its native soil, and suffers by being transplanted into a foreign clime, so the mind is more healthy, vigorous, and "fruitful in every good work" at home than in the gay and giddy world.

As Noah's dove could find no rest for the sole of her foot except in the Ark, so a man can find no rest for his spirit from the troubles of the world and of business equal to a peaceful and pious home.

A man who has no home is like the cuckoo which has no nest, or the butterfly which has no hive; the one is

proverbial for selfishness and folly, the other for levity and worldly-mindedness.

A cheerful domestic heart, like a kaleidoscope, sees every thing within its own small arch arranged in harmony and beauty.

No clothes fit the body so agreeably and gracefully as those made for its daily use, and no place becomes a man or woman so well as the domestic fireside.

The heart is like a parasitic plant which can never grow and thrive except it has something constantly to cling to, and round which it may freely unfold itself.

The domestic heart may be likened to the parent hen or insect bee; the one emblematical of affection, and the other of frugal industry and the social virtues.

HISTORICAL ILLUSTRATIONS.—By far the most virtuous and illustrious of the ancient Roman heroes were remarkable for their domestic habits and love of home, as Cincinnatus, Dentatus, Fabricius, and old Cato. Soon after the Punic wars, when the Romans lost their domestic character, women as well as men lost their singleness of mind, and became ultimately so dissipated and demoralised, that few can believe the first chapter of St. Paul's Epistle to the Romans can refer to the "city of temples and the nation of kings."

Look at the homeless, heartless Byron. His imagination would bear him upon a wing like that of an eagle's. He was formed with capacities to drink in unbounded delight. He might have made his home one of the brightest and happiest on earth—but in his early life he had an unhappy home; became dissatisfied with domestic scenes; sought pleasure in excitement; plunged into vice; and has gone from the world like a fiery comet which leaves desolation and corruption behind.

Wilberforce was a remarkable instance of the ameliorating influence of a love of home. One day when George III. called for a paper which Wilberforce had mislaid, while he was busily engaged searching for the

lost document one of his children began to cry ; the king, turning to Pitt, remarked, " Now we shall see our friend William in an ill temper ;" but almost at the same moment Wilberforce exclaimed in an adjoining room loud enough to be overheard, " Bless that dear sweet voice, had it not been for that, I should be out of temper at this untoward circumstance !"

Look at Napoleon, heading the armies of Europe, gigantic in intellect, impetuous in passion, yet a man without a heart and without a home. A cheerful home might have given him a warm heart, and a warm heart would have led him to seek for a cheerful home.

The weather-beaten sailor, the child of danger and of storms, is proverbially dissolute. And why ? Because he has no home. He is surrounded by no influences to foster virtue and elicit affection. When he returns to shore he has no wife and children to bid him welcome, no friends to meet him with joyful faces. He is friendless, homeless, and alone, cut off from every restraint which might preserve him from dissipation, and plunges into vice from the very desolation of his heart.

The poet Cowper shows in his poem, called " The Task," that his heart was warm with the relish of domestic joys. The delicacy of mind, the fervour of feeling, the expansion of benevolence, which characterise that interesting poem, could only have been cherished under the influence of fire-side scenes. Cowper was constitutionally sad, and it was only the domestic retreat which could soothe his nervous excitement : there and there only had he comfort ; and had it not been for the soothing influence of his peaceful home, Cowper, the beautiful poet of domestic affections, would probably have been a frantic inmate chained in the confinement of a madhouse.

George III. was one day galloping about the room upon all-fours with one child upon his back, and chasing another who was laughing at the top of her lungs at the gambols of her royal father. While thus engaged, one of his ministers was announced, " Come in (said the king) you also are a father !" and he continued his sport un-

interrupted. There was more real heart-felt joy in that undignified parlour frolic than in all the pageantry of his throne, and pomp of his splendid court.

A similar anecdote is related of Louis the Magnificent of France.

QUOTATIONS.—The great Burke says he " would not give one peck of refuse wheat for all that is called *fame* in the world."

Domestic happiness, thou only bliss  
Of Paradise, that hast survived the Fall ! . . .  
Thou art the nurse of Virtue, in thine arms  
She smiles, appearing (as in truth she is)  
Heaven-born, and destined to the skies again.  
Thou art not known where Pleasure is adored,  
That reeling goddess with the zoneless waist  
And wandering eyes, still leaning on the arm  
Of Novelty, her fickle frail support ;  
For thou art meek and constant, hating change,  
And finding in the calm of truth-tried love  
Joys that her stormy raptures never yield. . . .

It cannot, true, to guilty man restore  
Lost innocence, or cancel follies past ;  
But it has peace, and much secures the mind  
From all assaults of evil.—*Cowper*.

Home is the secret refuge of our life,  
Secured from all approaches but a wife.—*Dryden*.

Home is the citadel in which we are to select our weapons, and gird on our armour which shall fortify us against the temptation of the world ; and it is with the utmost difficulty that any one can acquire or retain feelings of sympathy, of generosity, and of enlarged philanthropy, if there be not the influence of home, to give them birth, and to nurture them into activity.—*Rev. J. Abbott*.

The finger of God points to home, and says to us all,  
" There is the place to find your earthly joy !"—*Rev. J. Abbott*.



If you find a young man who does not love home, whose taste is formed for other joys, who can see no happiness in the serene enjoyment of the domestic circle, you may depend upon it he is not to be trusted.—*Rev. J. Abbott.*

'Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home;  
A charm from the sky seems to hallow us there,  
Which, wherever we rove, is not met with elsewhere.  
Home! home! sweet, sweet home!  
There's no place like home, there's no place like home!  
*B. Cornwall.*

Lord Byron declared, after he had drained the cup of earthly pleasure to its dregs, that "his life had been passed in almost unmitigated wretchedness, and that he often longed to rush into the thickest of the battle, in order to terminate his miserable existence by a sudden death.

Lord Chesterfield with rank, wealth, talent, polish, and power, after having stood for half a century the brightest luminary of all Europe, has recorded his opinion that "all the joys he so eagerly sought were heartless and empty."

Home is home, be it never so homely.

Wife and children are a healthy discipline; but the unmarried are morose and selfish.—*Lord Bacon.*

At length his lonely cot appears in view  
Beneath the shelter of an aged tree.

The expectant "wee things" toddling, stagger through  
To meet their dad, with fluttering noise and glee.

His clean hearth stone, his thrifty wifie's smile,  
The lisping infant prattling on his knee,

Does all his weary carking cares beguile,  
And makes him quite forget his labour and his toil.

*Robert Burns.*

O friendly to the best pursuits of man,  
Friendly to thought, to virtue, and to peace,  
Domestic life in sweet seclusion passed!—*Cowper.*

Home is the resort  
Of love, of joy, of peace, and plenty, where  
Supporting and supported polished friends  
And dear relations mingle into bliss.—*Thomson.*

Dry bread at home is better than roast meat abroad.—  
*Ray's proverbs.*

Domus amica, domus optima.

Jura publica favent privato domûs.

Bos alienus subinde prospectat foras.

CONCLUSION. . . . .

END OF PART III.



## PART IV.

### SUBJECTS FOR THEMES.

THEME CXXII.—Extreme rigour is oppressive cruelty.

Extreme rigour (says Burke) is sure to arm everything against it, and at length to relax into supreme neglect.

Summum jus sæpe summa est malitia.—*Terence.*

Cavendum est ne major pœna, quam culpa sit.—*Cicero.*

THEME CXXIII.—With what measure you mete, it shall be measured to you again.—*Matt. vii. 2.*

Do unto others as you would be done by.

Ab alio expectes, alteri quod feceris.

THEME CXXIV.—Every man is the architect of his own fortune.

Every man either makes or mars his own lot.

Chacun est artisan de sa fortune.

Suæ quisque fortunæ faber.—*Sallust.*

THEME CXXV.—Many men, many minds.

Every one to his liking.

Chacun à son goût.

Tant de gens, tant de guises.

Autant de testes, autant d'opinions.

Autant d'hommes, autant d'avis.

### SUBJECTS FOR THEMES.

Tanti teste, tanti cerviell.

Non omnes eadem mirantur amantque.—*Horace.*

Quot homines, tot sententiæ.—*Terence.*

Suam cuique sponsam, mihi meam.—*Cicero.*

Mille hominum species, et rerum discolor usus ;

Velle suum cuique est, nec voto vivitur uno.—*Persius.*

THEME CXXVI.—Favours, bestowed, readily are doubly welcome.

Favours long waited for are sold, not given.

He loses his thanks whose promises are delayed.

Qui donne tôt, donne deux fois.

Dono molto aspettato, e venduto non donato.

Bis dat, qui sito dat.

Bis est gratum quod opus est, si ultro offeras.

Gratia ab officio, quod mora tardat, abest.

THEME CXXVII.—To the jaundiced eye every thing looks yellow.

The mind measures other men's corn by its own bushel.

The drunkard thinks every man is intoxicated.

Insanire me aiunt ultro cum ipsi insaniunt.—*Plautus.*

Insanus omnis furere credit cæteros.

Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur.—*Cicero.*

Quisque alios sui similes putat.

Qui sibi male consci, alios suspicantur.

Malum conscientia suspiciosum facit.—*Cicero.*

Metiri se quemque suo modulo ac pede, verum est.—*Horace.*

Omnia bona bonis.

Mala mens, malus animus.

THEME CXXVIII.—Ill got, ill spent.

Treasures of wickedness profit nothing.—*Prov. x. 2.*

De mal è venu l'agneau et à mal retourne le peau.

Acquérir méchamment dépenser sottement.

Vien presto consumato l'ingiustamente acquisato.

Male parta, male dilabuntur.—*Plautus.*

Mala lucra æqualia damnis.

De male quæsitis, vix gaudet tertius hæres.—*Juvenal.*

THEME CXXIX.—Experience is the best master.

Experience without learning is wiser than learning without experience.

Experience teaches fools ; and he is a fool indeed that does not profit by it.

Las experiencia es madre de la sciencia.

Experientia stultos docet.

Experientia optimus est magister.

Minus valent præcepta quam experimenta.—*Quintilian.*

THEME CXXX.—Even the wicked hate wickedness in others.

The pot calls the kettle "black-face."

Le renard pêche aux poules.

Il viti altrui dispiace alli stessi vitiosi.

Clodius accusat mœchos.—*Cicero.*

THEME CXXXI.—Adversity tries friends.

A friend is known in adversity.

On connaît l'ami au besoin.

Amicus certus in re incerta cernitur.—*Cicero.*

In angustis amici boni apparent.

THEME CXXXII.—Opportunity makes the thief.

How oft the sight of means to do ill deeds  
Makes deeds ill done.—*Shakspeare.*

Abandon fait larron.

La comodita fa l'uomo ladro.

Ad arca aperta il giusto pecca.

Puerta abierta al santo tiento.

Occasio facit furem.

THEME CXXXIII.—What can't be cured, must be endured.

Make the best of a bad job.

La patience est amère, mais le fruit en est doux.

Leve fit quod bene fertur onus.—*Ovid.*

Levius fit patientia quid corrigere nefas.—*Horace.*

In re mala, animo si bono utare, juvat.

THEME CXXXIV.—Cut your coat according to your cloth.

Stretch your arm no further than your sleeve will reach.

Little barks must keep near shore,  
Larger ones may venture more.

Selon le pain il faut le couteau.

Selon ta bourse gouverne ta bouche.

Fou est, qui plus dépend que sa rente ne vaut.

Noi facciamo la spese secondo l'entrata.

Rapiamus occasionem de die.

Ex quovis ligno non fit Mercurius.

Parvum parva decent.—*Horace.*

Messe tenus propria vive.—*Persius.*

Cui multum est piperis, etiam oleribus immiscet.

Sumptus census ne superat.—*Plautus*.

Si non possis quod velis, velis id quod possis.

Ne te quæsiveris extra.—*Horace*.

THEME CXXXV.—Strength is increased by concord.

The fast faggot is not easily broken.

Auxilia humilia firma consensus facit.

Concordia parvæ res crescunt, discordia maximæ dilabuntur.—*Sallust*.

Unitus dissentione totus consensionis globus disiectus sit.—*Nepos*.

THEME CXXXVI.—To receive gratuities is to lose independence.

Beneficium accipere libertatem vendere est.

THEME CXXXVII.—At a great bargain pause awhile.

Great bargains are great pickpockets.

Bon marché tire l'argent hors de la bourse.

Quanti quanti male emitur quod non necesse est !

THEME CXXXVIII.—Where honour ceases, knowledge decreases.

Honos alit artes.—*Cicero*.

Quis epim virtutem amplectitur ipsam præmia si tollas ?

Præmia bonorum malorumque bonos ac malos faciunt.—*Pliny*.

THEME CXXXIX.—Grasp all, lose all.

Covetousness always comes home empty-handed.

Qui trop empoigne rien ne' treint.

Qui tout convoite, tout perd.

Qui trop embrasse, mal étreint.

Chi tutto abbraccia, nulla stringa.

Camelus desiderans cornua etiam aures perdidit.

Qui totum vult, totum perdit.—*Publ. Syrus*.

THEME CXL.—Kindness begets kindness.

A kind action is never lost.

One good turn deserves another.

Un bienfait n'est jamais perdu.

Gratia gratiam parit.—*Seneca*.

THEME CXLI.—The crow thinks her own bird the fairest.

Every child is beautiful in a mother's eyes.

A tous oiseaux leur nids sont beaux.

A ogni grolla paion' belli i suoi grollatini.

Ad ogni uccello, suo nido è bello

Asinus asino, sus sui, pulcher.

Sua cuique res est carissima.

THEME CXLII.—New brooms sweep clean.

C'est un balai neuf.

Novus rex, nova lex.

Omnis conglutinatio recens ægre, inveterata facile divellitur.—*Cicero*.

THEME CXLIII.—Where there's a will there's a way.

Nothing is impossible to a willing mind.

Forti et fideli nihil difficile.

Possunt, quia posse videntur.—*Virgil*.

THEME CXLIV.—The sweetest wine makes the tartest vinegar.

A soured friend is your bitterest foe.

Fortè è l'aceto di vin dulce.

Corruptio optimi, est pessima.

THEME CXLV.—We readily believe what we wish.

Our wishes are fathers to our thoughts.

Fere libenter homines id quod volunt, credunt.—  
*Cæsar.*

Quod volumus, facile credimus.

Non facile credimus, quæ nolumus.

THEME CXLVI.—Prudence will thrive where genius would starve.

An ounce of discretion is better than a pound of wit.

Vis consilii expers mole ruit sua.

Nullum Numen abest, si sit Prudentia.

Gutta prudentiæ præ dolio sapientiæ.

Robori prudentia præstat.

Auriga virtutum Prudentia.

THEME CXLVII.—Flattery is a honeyed sting.

The first act of flattery is Comedy ; the last, Tragedy.

Chi te fa piu carezza che non vuole,

O ingannato t' ha, o ingannar te vuole.

Pessimum genus inimicorum laudantes.

Nullam in amicitiiis pestem esse majorem quam adulati-  
onem, mihi videtur.—*Cicero.*

THEME CXLVIII.—Never entrust to another what you  
can do yourself.  
Self do, self have.

What you wish to be done, do yourself ; what you do  
not care about, you may ask another to do for you.

J'ai eu toujours pour principe de ne faire jamais par  
autrui ce que je pouvois faire par moi-même.

Tute hoc introisti, tibi omne est exedendum.—*Terence.*

THEME CXLIX.—The perfection of art is to conceal  
art.

Ars est celare artem.—*Horace.*

THEME CL.—Never be ashamed to eat what is set before  
you.

Never quarrel with your bread and butter.

Qui a honte de manger, a honte de vivre.

A tavolo non bisogna aver vergogna.

Apud mensam verecundari neminem decet.—*Plautus.*

THEME CLI.—Every grain hath its bran.

Every bean hath its black.

Every black must have its white, and every sweet its  
sour.

Ogni grano ha la sua semola.

Vitiis nemo sine nascitur.—*Horace.*

Non est alauda sine crista.

Omni malo Punico inest granum putre.

Quisque suos patimur manes.—*Virgil.*

THEME CLII.—Set a beggar on horseback, and he will  
ride it to death.

Upstarts are always arrogant.

Forget the dunghill whence they grew,  
And think themselves they know not who.—*Gay*.

Il n'est orgueil que de pauvre enrichi.

Il villan nobilitado non conosce il parentado.

Asperius nihil est humili cum surgit in altum.—  
*Claudian*.

THEME CLIII.—A bird in the hand is worth two in the bush.

A pound in the pocket is worth two in the book.

He who leaves what's sure for chance,  
When the fool pipes may go and dance.

Mieux vaut un tenez que deux vous l'aurez.

E meglio aver oggi un uovo che dimani una gallina.

Præsentem mulgeas, quid fugientem insequeris?

Spem pretio non emam.—*Terence*.

THEME CLIV.—The race is not to the swift, nor the battle to the strong.—*Eccles. ix. 11*.

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.—*Jer. ix. 23*.

Cursus non est levis.

THEME CLV.—The laziest people take the most trouble.

He who's too lazy his scythe to whet,  
Must spend for nought both strength and sweat.

Nihil gravius audenti, quam ignavo patiendum.—  
*Tacitus*.

Sæpe laboriosior est negligentia, quam diligentia.—  
*Cicero*.

THEME CLVI.—The burnt child dreads fire.  
Once caught, twice shy,  
What! wouldst thou have a serpent sting thee twice?  
—*Shakspeare*.

Chien echaudé craint l'eau froide.  
Can' scottato da l'acqua calda ha paura poi della fredda.

Piscator ictus sapit.—*Adopted by the Romans from Homer*.

Satis semel sum deceptus.—*Plautus*.

THEME CLVII.

There is a tide in the affairs of men,  
Which taken at the flood leads on to fortune.

*Shakspeare*.

It may chance in an hour, what would not come in an age.

Accasca in un punto quel che non accasca in cento anni.

Plus enim fati valet hora benigni,  
Quam si te Veneris, commendet epistola Marti.—*Horace*.

THEME CLVIII.—Many a slip 'twixt the cup and the lip.

Though the bird's in the net,  
It may get away yet.

De la main à la bouche se perd souvent la soupe.

Entre la bouche et le cuillier,  
Vient souvent grand destourbier.

Multa cadunt inter calicem supremaque labra.

Inter os atque escam multa interveniunt.

THEME CLIX.—He who wants to beat his dog need not go far for a stick.

He who wants to throw a stone  
May pick one up in unco lane.



Qui veut battre son chien trouve assez de bâtons.

Male facere qui vult nusquam non causam invenit.—  
*Publ. Mimnermus.*

THEME CLX.—Economy is the philosopher's stone.

This is of growing rich the art,  
Of every penny save a part.

Magnum est vectigal parsimonia.—*Cicero.*

THEME CLXI.—Forgiveness is the noblest revenge.

Revenge your wrongs as Christians do,  
Forgive them and forget them, too.

Delle ingiurie il remedio è le scordarsi.

Infirmi est animi exiguique voluptas Ultio.—*Juvenal.*

Omnem memoriam discordiarum oblivione sempiterna  
delendam censui.—*Cicero.*

Ignoscito alteri sæpe alteri, nunquam tibi.—*Publ. Syrus.*

Nihil obliviscere nisi injurias.—*Cicero.*

THEME CLXII.—The offender never pardons.

The wronger you may plainly see,  
Because most angry he will be.

Chi t' ha offeso non ti perdona mai.

Proprium humani ingenii est odisse quem læseris.

Vultu offensionem conjectaverat.—*Tacitus.*

THEME CLXIII.—Practical jokes are the follies of a  
vulgar mind.

Burlar de manos, burlar de villanos.

Gico di mano, gico villano.

Vappæ, ludos aliquem facere.—*Plautus.*

THEME CLXIV.—Short reckonings make long friends.

Touch my pocket and our friendship ends.

Les bons comptes font les bons amis.

A vieux comptes, nouvelles disputes.

Conto spesso è amicizie lunga.

Amicitiam tuetor qui recte rationes supputat.—*Plautus.*

Æqua lanx æquum facit amicum.

THEME CLXV.—Good wine needs no bush.

Where merit is empty the vendor must puff,  
Where merit is plenty the merit's enough.

Vino bono non opus est hedera.

THEME CLXVI.—Variety is charming.

Pleasure always hunts for novelty.

Di novello tutto par bello.

Est natura hominum novitatis avida.—*Pliny.*

Optat ephippia bos.—*Horace.*

THEME CLXVII.—Honour to whom honour is due.—

*Rom. xiii. 7.*

When a horse has won the cup,

Let the umpire give it up.

A chaque saint sa chandelle.

Palmam qui meruit, ferat.

Bene meritos honora.

THEME CLXVIII.—Time brings all things to the light.

Time is a great tell-tale.

La verità e figlia del tempo.

Tempus omnia revelat.

Quicquid sub terra sit, in aprium proferret ætas.—

*Horace.*

THEME CLXIX.—Never wear a brown hat in Friesland.

At Rome do as they do at Rome.

To ape a singularity,  
Is proof of great vulgarity.

Bisogna urlar co' lupi.

Nihil odiosius affectatione.—*Quintilian*.

THEME CLXX.—Train up a child in the way he should go, and when he is old he will not depart from it.—*Prov. xxii. 6.*

As the twig is bent the tree's inclined.

Ce qui poulain prend en jeunesse,  
Il le continue en vieillesse.

Adeo in teneris consuescere multum est.

Argilla quidvis imitaberis uda.—*Horace*.

Tunc formandi mores cum adhuc ætas; tunc optimis assuescendum cum ad quidvis cereum est ingenium.—*Erasmus*.

Quæ præbet lætas arbor spatiantibus umbras

Quo posita est primum tempore virga fuit:

Tunc poterat manibus summa tellure revelli,  
Nunc stat in immensum viribus acta suis.—*Ovid*.

THEME CLXXI.—Out of debt out of danger.

Would you be free as England's king?

Then, owe no mortal any thing.

Qui nihil debet lictores non timet.

Intra fortunam quisque debet manere suam.—*Ovid*.

THEME CLXXII.—As you sow so must you reap.

As you brew so must you bake.

As you make your bed so you must lie on it.

Qui bon l'achète bon le boit.

Ut sementem feceris, ita metes.—*Cicero*.  
Tute hoc introisti, tibi omne est exedendum.—*Terence*.

THEME CLXXIII.—No man is always wise.

The bench would think it very odd,  
If judges might not sometimes nod.

The learned counsel sometimes hangs his wig upon the block.

Nemo mortalium sapit omnibus horis.—*Horace*.

Dulce est desipere in loco.—*Horace*.

Quandoque bonus dormitat Homerus.—*Horace*.

THEME CLXXIV.—Look before you leap.

Never buy a pig in a poke.

Drop the candle first to show,

If you may trust yourself below.

Né mets à ton doigt anneau trop étroit.

Melius est cavere semper, quam patiri semel.

Galeatum sero duelli poenitet.—*Juvenal*.

THEME CLXXV.—He who tries to please every body pleases nobody.

Who would please all and please himself, too,

A task undertakes that no creature can do.

Frustra laborat, qui omnibus placere studet.

THEME CLXXVI.—Be not a penny wise and a pound foolish.

That penny's saved for worse than nought,  
Which would in use have earned a groat.

Bonne la maille qui sauve le denier.

Necesse est facere sumptum, qui quærit lucrum.—

*Plautus*.

Ad mensuram aquam bibit, citra mensuram vinum.

THEME CLXXVII.—He who shuns his trial acknowledges himself guilty.

Fatetur facinus is qui iudicium fugit.

THEME CLXXVIII.—It never rains but it pours.

O Gertrude, Gertrude,  
When sorrows come, they come not single spies  
But in battalions.—*Shakspeare.*

Un mal attire l'autre.

Après perdre perd on bien.

Malheur ne vient jamais seul.

Fortuna nulli obesse contenta est semel.

Aliud ex alio malum.

THEME CLXXIX.—It is good to have two strings to your bow.

With two good anchors your ship should ride,  
If one should break, the other may bide.

The mouse that hath but one hole is easily caught.

La souris qui n'a qu'une entrée est incontinent happée.

Tristo è quel topo che non ha ch' un sol pertuggio per salvarsi.

Mus non uni fidit antro.

Duabus anchoris sis fultus.—*Plautus.*

THEME CLXXX.—Silence gives consent.

He who does not say "Nay,"  
We presume to mean "Aye."

Assez consent qui ne dit mot.

Chi tace confessa.

Qui tacet consentire videtur, inquit jurisconsulti.

Tacent, satis laudant.—*Terence.*

THEME CLXXXI.—Money makes the mare to go.

Didius bought Rome for gold.

Contra lucrum nil valet.

Pecuniæ obediunt omnia.

THEME CLXXXII.—One good turn deserves another.

Claw me I will claw thee.—*Scotch.*

Qui plaisir fait plaisir requiert.

Fricantem refrica.

Pro Delo Calaurium.

Da mihi mutuum testimonium.

THEME CLXXXIII.—Between two stools one comes to the ground.

Your work will be finished, if trusted to one;  
If entrusted to two, it will never be done.

Tout est fait negligemment là où l'un l'autre s'attend.

Assis entre deux selles le cul à terre.

Il a le cul entre deux selles.

Tener il cul su due scanni.

Inter duas sellas decidium.—*Seneca.*

Neque cœlum attingit, neque terram.

Dum geminis sellis, ut aiunt, sedere volo, utraque excludor.

THEME CLXXXIV.—Nothing venture, nothing have.

Qui ne s'aventure n'a ni cheval ni mule.

Chi non s'arrischia non guadagna.

Quid enim tentare nocebit?

Conando Græci Troja potiti sunt.

Apdaces fortuna juvat.

THEME CLXXXV.—Make a virtue of necessity.

What must be done, if not a dunce,  
You'll do untasked, and do at once.

Il savio fa della necessità virtù.

Chi non puo fare come voglia faccia come puo.

Chi non puo quel che vuol, quel che puo voglia

Quoniam id fieri quod vis non potest, velis id quod  
possis.—*Terence*.

Persuasione cape, non vi.

THEME CLXXXVI.—Either say something better than  
silence, or keep silent.

Be checked for silence, never taxed for speech.—  
*Shakspeare*.

Audito multa, sed loquere pauca.

Silentium est quandoque eligibilis sermone.

Vir sapit qui pauca loquitur.

Eximia est virtus præstare silentia.—*Ovid*.

THEME CLXXXVII.—One swallow does not make a  
summer.

You cannot fell a giant oak  
By giving it a single stroke.

Una hirundo non facit ver.

THEME CLXXXVIII.—A word to the wise.

A nod is as good as a wink to a blind horse.

A bon entendeur il ne faut que demie parole.

A buon intenditor poche parole.

Dictum sapienti sat est.—*Terence*.

Verbum sat sapienti.

THEME CLXXXIX.—Ill workmen find fault with their  
tools.

Bunglers and fools

Complain of their tools.

Méchant ouvrier ne trouvera jamais bons outils.

Opifex infabrum opus armis vitio dat.

THEME CX.—The worth of a thing is best known by  
its want.

So it falls out,  
That what we have we prize not to the worth  
While we enjoy it; but being lacked and lost,  
Why, then we rack the value; then we find  
The virtue, that possession would not show us  
Whiles it was ours.—*Shakspeare*.

Vache ne scait que vaut sa queue,  
Jusques à ce qu'elle l'ait perdue.

Chose perdue est lors continue.

Bien perdu, bien connu.

Sublatam ex oculis virtutem quærimus.—*Horace*.

THEME CXCI.—Fear is the mark of a mean spirit.

Degeneres animos Timor arguit.—*Virgil*.

THEME CXCI.—What's sweet to taste, proves, in diges-  
tion, sour.—*Shakspeare*.

Ubi cunque dulce est, ibi et acidum invenies.

THEME CXCI.—No pains, no gains.

Qui fugit molam, fugit farinam.

Nil sine magno vita labore dedit mortalibus.

Qui e nuce nucleum esse vult frangat nucem.

THEME CXCVI.—Praise is the hire of virtue.

Fame is the perfume of good actions.—*Socrates*.

Virtus est per se ipsa laudabilis, et sine qua nihil laudari potest.—*Cicero*.

THEME CXCV.—How beautiful upon the mountains are the feet of him that bringeth good tidings.—*Isa. lii. 7*.

Good news doeth good like medicine.

Bonnes nouvelles adoucissent le sang.

THEME CXCVI.—Live within your means.

Intra fortunam quisque debet manere suam.—*Ovid*.

THEME CXCVII.—The useful and the beautiful are never apart.—*Periander*.

Venus, the goddess of beauty, was the wife of Vulcan, the artist of every excellent work.

In eadam re, utilitas et turpitudine esse non potest.—*Cicero*.

THEME CXCVIII.—Poor and content is rich and rich enough.—*Shakspeare*.

Is maxime divitiis utitur, qui minime divitiis indiget.—*Seneca*.

THEME CXCVI.

Worth makes the man, and want of it the fellow;  
The rest is all but leather and prunella.—*Pope*.

Magnos homines virtute metimur non fortuna.—*Nepos*.

THEME CC.—Either never attempt, or persevere to the end.

Never say "Die."

Aut nunquam tentes, aut perface.

Nunquam quiescet, priusquam id quod petit, perficit.—*Plautus*.